THE EVENING AND THE MORNING STAR.

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Revelations.

THE ARTICLES AND COVENANTS OF THE CHURCH OF CHRIST.

THE rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh; it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month, which is called April: Which commandments were given to Joseph, who was called of God and ordained an Apostle of Jesus Christ, an Elder of this Church; and also to Oliver, who was called of God an Apostle of Jesus Christ, an Elder of this Church, and ordained under his hand; and this according to the grace of our Lord and Savior Jesus Christ to whom be all glory both now and forever. Amen.

For, after that it truly was manifested unto this first Elder, that he had received a remission of his sins, he was entangled again in the vanities of the world, but after truly repenting God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all whiteness, and gave unto him commandments which inspired him from on high, and gave unto him power, by the means which were prepared, that he should translate a Book, which Book contained a record of a fallen people, and also the fulness of the Gospel of Jesus Christ to the Gentiles; and also to the Jews, proving unto them, that the holy Scriptures are true; and also, that God doth inspire men and call them to his holy work, in these last days as well as in days of old, that he might be the same God forever. Amen.

Which Book was given by inspiration, and is called The Book of Mormon, and is confirmed to others by the ministering of angels, and declared unto the world by them: Wherefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter receive this work, either to faith and righteousness, or to the hardness of heart in unbelief, to their own condemnation, for the Lord God hath spoken it, for we, the Elders of the Church, have heard and bear witness to the words of the glorious Magesty on high; to whom be glory forever and ever. Amen.

Wherefore, by these things we know, that there is a God in Heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the maker of Heaven and earth and all things that in them is, and that he created man male and female, and after his own image, and in his own likeness created he them; and that he gave unto the children of men commandments, that they should love and serve him the only being whom they should worship, but by the transgression of these holy laws, man became sensual and devilish, and became fallen man: Wherefore the Almighty God gave his only begotten Son, as it is written in those Scriptures, which have been given of him, that he suffered temptations, but gave no heed unto them; that he was crucified, died, and rose again the third day, and that he ascended into Heaven to sit down on the right hand of the Father, to reign with Almighty power, according to the will of the Father. Therefore, as many as would believe and were baptized in his holy name, and endured in faith to the end, should be saved; yea, even as many as were before he came in the flesh, from the beginning, who believed in the words of the holy Prophets, who were inspired by the gift of the Holy Ghost, which truly testifies of him in all things, as well as those who should come after, who should believe in the gifts and callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father and Son and Holy Ghost, is one God, infinite and eternal, without end. Amen.

And we know, that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the Kingdom of God: And we know, that Justification through the grace of our Lord and Savior Jesus Christ, is just and true; and we know, also, that Sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their might, mind, and strength, but there is a possibility that men may fall from grace and depart from the living God. Therefore let the Church take heed and pray always, lest they fall into temptation; yea, and even he that is sanctified also: and we know, that these things are true and agreeable to the Revelation of John, neither adding to, nor diminishing from the prophecy of his Book; neither to the holy Scriptures; neither to the Revelations of God which shall come hereafter, by the gift and power of the Holy Ghost; neither by the voice of God; neither by the ministering of angels, and the Lord God hath spoken it; and honor, power, and glory be rendered to his holy name both now and ever. Amen.

And again, by way of commandment to the Church, concerning the manner of baptism: Behold whosoever humbleth himself before God and desireth to be baptized, and comes forth with a broken heart and a contrite spirit, and witnesseth unto the Church, that they have truly repented of all their sins and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the spirit of Christ unto the remission of their sins, then shall they be received unto baptism into the Church of Christ.

The duty of the Elders, Priests, Teachers, Deacons and members of the Church of Christ. An Apostle is an Elder, and it is his calling to baptize and to ordain other Elders, Priests, Teachers and Deacons, and to administer the flesh and blood of Christ according to the Scriptures, and to teach, expound, exhort, baptize, and watch over the Church, and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings. The Elders are to conduct the meetings as they are led by the Holy Ghost. The Priests' duty is to preach, teach, expound, exhort and baptize, and administer the Sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties; and ordain other Priests, Teachers and Deacons, and take the lead in meetings; but none of these offices is he to do when there is an Elder present, but in all cases is to assist the Elder. The Teachers' duty is to watch over the Church always, and be with them, and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying nor back-biting nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always, and in all his duties in the Church by the Deacons; but neither the Teacher nor Deacons, have authority to baptize nor administer the Sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ.

Every Elder, Priest Teacher, or Deacon, is to be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost which is in the one who ordains him.

The several Elders composing this Church of Christ, are to meet in Conference once in three months, to do Church business whatsoever is necessary. And each Priest or Teacher, who is ordained by a Priest, is to take a cirtificate from him at the time, which when presented to an Elder, he is to give him a License, which shall authorize him to perform the duty of his calling.

The duty of the members after they are received by baptism. The Elders or Priests are to have a sufficient time to expound all things concerning this Church of Christ to their understanding, previous to their partaking of the Sacrament, and being confirmed by the laying on of the hands of the Elders; so that all things may be done in order. And the members shall manifest before the Church, and also before the Elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy Scriptures, walking in holiness before the Lord. Every member of this Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands on them in the name of the Lord, and bless them in the name of Christ. There cannot any one be received into this Church of Christ, who has not arrived to the years of accountability before God, and is not capable of repentance.

And baptism is to be administered in the following manner unto all those who repent: Whosoever being called of God and having authority given them of Jesus Christ, shall go down into the water with them, and shall say, calling them by name: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse them in the water, and come forth again out of the water. And it is expedient that the Church meet together oft to partake of Bread and Wine, in remembrance of the Lord Jesus; and the Elder or Priest shall administer it, and after this manner shall he do, he shall kneel with the Church, and call upon the Father in mighty prayer saying: O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his spirit to be with them. Amen. The manner of administering the Wine: Behold they shall take the Cup and say, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this Wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen.

Any member of this Church of Christ, transgressing or being overtaken in a fault, shall be dealt with according as the Scriptures direct. It shall be the duty of the several churches, composing this Church of Christ, to send one or more of their Teachers to attend the several Conferences, held by the Elders of this Church, with a list of the names of the several members, uniting themselves to the Church since the last Conference, or send by the hand of some Priest, so that there can be kept a regular list of all the names of the members of the whole Church, in a Book kept by one of the Elders; whomsoever the other Elders shall appoint from time to time: and also, if any have been expelled from the Church, so that their names may be blotted out of the general Church Record of names. Any member removing from the Church where he resides, if going to a Church where he is not known, may take a letter certifying that he is a regular member and in good standing; which certificate may be signed by any Elder or Priest, if the member receiving the letter is personly acquainted with the Elder or Priest, or it may be signed by the Teachers or Deacons of the Church.

Behold, I say unto you, that all old Covenants have I caused to be done away in

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this thing, and this is a new and an everlasting Covenant: even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for ye cannot enter in at the straight gate by the law of Moses; neither by your dead works; for it is because of your dead works, that I have caused this last Covenant, and this Church to be built up unto me; even as in days of old. Wherefore, enter ye in at the gate as I have commanded, and seek not to counsel your God. Amen.

A PROPHECY GIVEN TO THE CHURCH OF CHRIST, MARCH 7, 1831.

HEARKEN, O ye people of my church to whom the Kingdom has been given: Hearken ye and give ear to him who laid the foundation of the earth; who made the Heavens and all the host thereof, and by whom all things were made which live and move and have a being. And again I say, hearken unto my voice, lest death shal overtake you: in an hour when ye think not the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your case before him; saying Father behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified; wherefore Father spare these my brethren that believe on my name, that they may come unto me and have everlasting life.

Hearken O ye people of my church, and ye Elders listen together, and hear my voice while it is called to-day and harden not your hearts; for verily I say unto you that I am Alpha and Omega, the beginning and the end, the light and the life of the world, a light that shineth in darkness and the darkness comprehendeth it not; I came unto my own and my own received me not; but unto as many as received me gave I power to do many miracles, and to become the sons of God, and even unto them that believed on my name gave I power to obtain eternal life. And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore hearken ye together and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch, and his brethren, who were seperated from the earth, and were reserved unto myself, a city reserved until a day of righteousness shall come, a day which was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it, and see it in their flesh. Wherefore hearken and I will reason with you, and I will speak unto you and prophesy as unto men in days of old, and I will show it plainly as I showed it unto my disciples, as I stood before them in the flesh and spake unto them saying: As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory, in the clouds of Heaven, to fulfil the promises that I have made unto your fathers; for as ye have looked upon the long absence of your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this temple which is in Jerusalem, which ye call the house of God, and your enemies say that this house shall never fall. But verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed and scattered among all nations, and this temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away, until every desolation which I have told you concerning them, shall come to pass.

Ye say that ye know, that the end of the world cometh; ye say also that ye know, that the Heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfiled. And this I have told you concerning Jerusalem, and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shallfail them, and they shall say that Christ delay eth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my Gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled: and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land; but my disciples shall stand in holy places and shall not be moved, but among the wicked, men shall lift up their voices and curse God and die; and there shall be earthquakes, also, in divers places, and desolations, yet men will harden their hearts against me; and they will take up the sword one against another and they will kill one another: and now, when I the Lord had spoken these words unto my disciples, they were troubled, and I said unto them, be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled, and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you: ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth and their leaves are yet tender, ye say that summer is now nigh at hand; even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass that he that feareth me shall be looking for the great day of the Lord to come, even for the signs of the coming of the son of man; and they shall see signs and wonders, for they shall be shown forth in the Heavens above and in the earth beneath; and they shall behold blood and fire, and vapors of smoke; and before the day of the Lord come the sun shall be darkened, and the moon be turned into blood, and stars fall from Heaven; and the remnant shall be gathered unto this place; and then they shall look for me, and behold I will come; and they shall see me in the clouds of Heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth; then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the Heavens also shall shake and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

And then shall the Jews look upon me, and say what are these wounds in thine hands, and in thy feet, then shall they know that I am the Lord; for I will say unto them, these wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King. And then shall the heathen nations be redeemed, and they which knew no law shall have part in the first resurrection, and it shall be tolerable for them; and satan shall be bound that he shall have no place in the hearts of the children of men.

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth and have taken the Holy Spirit for their guide, and have not been deceived; verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any further than this until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you that great things await you; ye hear of wars in foreign lands, but behold I say unto you they are nigh even at your doors, and not many years hence ye shall hear of wars in your own lands. Wherefore I the Lord have said gather ye out from the eastern lands, assemble ye yourselves together ye Elders of my Church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there. And it shall come to pass, that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy, even so. Amen.

TO THE SAINTS OF CHRIST JESUS, SCATTERED ABROAD.

BRETHREN, As some of you have not been correctly informed, as we understand, respecting the order of the gathering of the saints to Zion; Therefore, for the benefit of the Church of Christ, generally, I subjoin a few extracts from the Revelations on this subject, that all may know and understand, and so conduct themselves, that order and not confusion may be produced; for God is a God of order.

In the love of Christ,
Yours. Edward.

EXTRACTS.—"Let the privileges of the lands be made known from time to time by the Bishop, or the agent of the Church, and let the work of the gathering be not in haste, nor by flight, but let all be done as it shall be counselled by the Elders of the Church, at the Conference, according to the knowledge which they receive from time to time." * * * * * * "They who are privileged to go up unto Zion, let them carry up unto the Bishop, a certificate from three Elders of the Church, or a certificate from the Bishop, [in Ohio] otherwise he who shall go up unto the land of Zion, shall not be accounted a wise steward, or be accepted of the Bishop in Zion." * * * * * * "Let those therefore who are among the Gentiles flee unto Zion, and let them who be of Judah flee unto Jerusalem." * * * "Go ye out from among the nations even from Babylon, from the midst of wickedness which is spiritual Babylon; but verily thus saith the Lord let not your flight be in haste, but let all things be prepared before you."

Selected.

THAT the world at large may the better judge, concerning the above prophecy, we add an extract from the Book of Mormon. It will be seen by this that the most plain parts of the New Testament, have been taken from it by the Mother of Harlots while it was confined in that Church,—say, from the year A. D. 400 to 1400: This is a sufficient reason for the Lord to give command to have it translated a new: Notwithstanding King James' translators did very well, all knowing that they had only the common faculties of men and literature, without the spirit of Revelation:—[Ed. E. & M. Star.]

And the angel of the Lord said unto me, Thou hast beheld that the Book proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the Gospel of the Lord, of whom the twelve apostles bear record; and they bear record according to the truth which is in the Lamb of God; wherefore, these things go forth from the Jews in purity, unto the Gentiles, according to the truth which is in God; and after that they go forth by the hand of the twelve apostles of the Lamb, from the Jews unto the Gentiles; behold, after this, thou seest the foundation of a great and abominable church, which is the most abominable above all other churches; for behold, they have taken away from the Gospel of the Lamb, many parts which are plain and most precious; and also, many Covenants of the Lord have they taken away; and all this have they done, that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men; wherefore thou seest that after the Book hath gone forth through the hands of the great and abominable church, that there are many plain and precious things taken away from the Book, which is the Book of the Lamb of God; and after that these plain and precious things were taken away, it goeth forth unto all the nations of the Gentiles; and after it goeth forth unto all the nations of the Gentiles; yea, even across the many waters which thou hast seen with the Gentiles which have gone forth out of captivity; and thou seest because of the many plain and precious things which have been taken out of the Book, which were plain unto the understanding of the children of men, according to the plainness which is in the Lamb of God; and because of these things which are taken away out of the Gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them; nevertheless thou beholdest that the Gentiles which have gone forth out of captivity, and have been lifted up by the power of God above all other nations upon the face of the land, which is choice above all other lands, which is the land which the Lord God hath covenanted with thy father, that his seed should have, for the land of their inheritance; wherefore, thou seest that the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which is among thy brethren; neither will he suffer that the Gentiles shall destroy the seed of thy brethren; neither will the Lord God suffer that the Gentiles shall forever remain in that state of awful woundedness which thou beholdest that they are in, because of the plain and most precious parts of the Gospel of the Lamb which hath been kept back by that abominable church, whose formation thou hast seen; wherefore, saith the Lamb of God, I will be merciful unto the Gentiles, unto the visiting of the remnant of the House of Israel in great judgment.

And it came to pass that the angel of the Lord spake unto me, saying: Behold, saith the Lamb of God, after that I have visited the remnant of the House of Israel, and this remnant of which I speak, is the seed of thy father; wherefore, after that I have visited them in judgment, and smitten them by the hand of the Gentiles; and after that the Gentiles do stumble exceedingly, because of the most plain and precious parts of the Gospel of the Lamb which hath been kept back, by that abominable church, which is the mother of harlots, saith the Lamb; wherefore, I will be merciful unto the Gentiles in that day, saith the Lamb insomuch that I will bring forth unto them in mine own power, much of my Gospel, which shall be plain and precious, saith the Lamb; for behold, saith the Lamb, I will manifest myself unto thy seed, that they shall write many things which I shall minister unto them, which shall be plain and precious; and after that thy seed shall be destroyed and dwindle in unbelief, and also, the seed of thy brethren; behold, these things shall be hid up, to come forth unto the Gentiles, by the gift and power of the Lamb; and in them shall be written my Gospel, saith the Lamb, and my rock and my salvation; and blessed are they which shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb; yea, whoso shall publish peace, that shall publish tidings of great joy, how beautiful upon the mountains shall they be.

PERSECUTION.

THE following article has lately appeared in the news papers of the day, and we copy it to show that the religion of Jesus Christ, has always been persecuted. But when a saint lives to God, persecution or applause is all one: the soul is above them.

The first persecution of the Church of Christ under the Heathen Roman Emperors by Domitius Nero the VI., about the year 67, collected out of the lives of Nero, Cæsar, Eusebius, and the Book of Martyrs. The occation whereof was this, Nero having passed over the first five years of his reign somewhat plausibly, he then began to all manner of prodigious impieties; and among other designs, he had a great desire to consume the stately imperial city of Rome with fire; pronouncing king Pryamus a happy man, because he beheld the end of his kingdom and country together. Yea, said he, let not all be ruined, when I am dead, but while I am yet alive. And for effecting this villany, he sent divers to kindle the fires in sundry places; yea, some of his own bed chamber were seen to carry flax, tow, torches, &c. to farther it; and when any attempted to quench it, they were threatened for it. Others openly hurled fire-brands: crying they knew what they did, there was one would bear them out. This fire began among the oil-men and druggists; the night watch and Pretorian guards, did openly cherish it; and when it was thoroughly kindled, Nero went up to the top of Mecenes Tower, which overlooked the whole city, where he fed himself with the sight of the infinite burnings, and sang to his harp the burning of Troy.

Among other stately buildings that were burned down, the Circus or Race yard was one, being about half a mile in length, of an ovel form, with rows of seats one above another, capable to receive at least a hundred and fifty thousand spectators, without uncivil shoulderings. But the particulars were innumerable, and the damage inestimable: besides which many thousands of people perished; the flame and smoke smothered some, the weight of ruins crushed others, the fire consumed others; others threw themselves into the fire, out of sorrow and dispair, and villians slew many.

But Nero finding that this fire, which continued burning nine days, brought a great odium upon him. To excuse himself, he transferred the fault upon the Christians, as if out of malice, they had done it, and thereupon he raised this first persecution against them. For there was at this present a flourishing church of Christians, in Rome, even before St. Paul's arrival there, and Nero's own court was secretly garnished and enriched with some of those diamonds, whose salutations the apostle remembers in his Epistle to the Philipians. But while Nero with their blood, sought to quench and cover his own infamy, he procured himself new envy; while many that abhorred Christians for their religion, commiserated their sufferings as undeserved. Some he caused to be sewed up in skins of wild beasts, and then worried them to death with dogs; some he crucified, others he burnt in public, to furnish evening sports with bonfires. Many he caused to be picked up in paper stiffened in molten wax, with a coat of searcloth about their bodies and bound upwards to axletrees, many of which were pitched in the ground, and so set on fire at the bottom, to maintain light for Nero's night sports in his gardens. Some of them were gored in length upon stakes, the one end fastened in the earth, the other thrust into the fundaments, and coming out at their mouths.

Nor did the persecution rage in Rome alone, but it was extended generally over the whole empire, insomuch, that a man might then have seen cities lie full of dead mens' bodies, the old lying there together with the young; and the dead bodies of women cast out naked in the open streets, without any reference to their sex: Yea, his rage and malice was so great, that he endeavored to have rooted out the very name of Christians in all places. Whereupon Tertullian said, that it could be no ordinary goodness which Nero condemned: And, saith he, we glory on the behalf of our sufferings, that they had such a dictator as he. But this persecution, like a blast, spread the religion that it blew, and having continued four years from the first rising, it expired in two most shining blazes, viz: in the martyrdom of the two great apostles, Peter and Paul; Peter was crucified with his head downwards, which manner of death himself made choice of; and while he thus hung upon the cross, he saw his wife going to her martyrdom, whereupon he much rejoiced; and calling her by name, he bade her remember the Lord Jesus Christ. At the same time, also Paul, before Nero, made a confession of his faith, and of the doctrines which he taught; whereupon he was condemned to be beheaded, and the emperor sent two of his esquires, Ferega and Parthemius, to bring him word of his death. They coming to Paul, heard him instruct the people, and thereupon desired him to pray for them, that they might believe; who told them, that shortly after, they should believe and be baptized. Then the soldiers led him out of the city to the place of execution, where he prayed, and so gave his neck to the sword, and was beheaded. This was done in the fourteenth, which was the last year of Nero.

THE GREAT WALL OF CHINA.

"BUT the most stupendous work of this country is the great wall that divides it from N. Tartary. It is built exactly on the same plan as the wall of Pekin, being a mound of earth cased on each side with brick or stone. [The astonishing magnitude of the fabric consists not so much in the plan of the work, as in the immense distance of fifteen hundred miles over which it is extended, over mountains of two and three thousand feet in height, across deep valleys and rivers.] The materials of all the dwelling houses of England and Scotland, supposing them to amount to one million eight hundred thousand, and to average on the whole, two thousand cubic feet of masonry or brick work, are barely equivalent to the bulk or solid contents of the great wall of China. Nor are projecting massy towers of stone and brick included in this calculation. These alone, supposing them to continue throughout at bow-shot distance, were calculated to contain as much masonry and brick work as all London. To give another idea of the mass of matter in this stupendous fabric, it may be more than sufficient to surround the circumferenc of the earth on two of its great circuits, with two walls each six feet high and two feet thick! It is to be understood, however, that in this calculation is included the earthy part in the middle of the wall."—[Barrow's Travels in China.]

EVIL communications corrupt good manners—saith the Scripture.

1232.

Selections.

ON THE GOVERNMENT OF THE THOUGHTS.

IT is necessary that our thoughts should be under regular discipline, in order to the full and successful exertion of our mental powers. What is called a vigorous and active mind seems, after all, to mean only a mind, of which the thoughts are all subjected to the authority of its governing powers, and may therefore all be brought to bear, with their whole force, on the business in which it is occupied.—Attention seems only another name for that state of mind, when all its thoughts are fixed and collected, and bent to a single point; and it is a power of attention, much more than any original and native diversity of talents, which constitutes the intellectual difference among men. Newton was accustomed to declare, that if he differed from his fellow men, he owed it to his power of patient meditation; in other words to his power of fixing his thoughts intently and long on any subject with which he was occupied. We must have all observed the truth of these remarks in the course of our various pursuits. If we examine our minds at those periods when they are most vigorously and successfully exerted, we shall observe that all other objects are excluded from our minds, and that our thoughts are concentrated and engrossed by the task in which we are employed. If on the contrary we observe ourselves when our minds are indisposed, reluctant and inefficient, we shall find that our dominion over our thoughts is lost, that attention is dissipated and distracted by a multitude of unrelated images, which float through the fancy, and that all our powers are weakened, because discordant and divided. The effect of suffering our thoughts to wander without guidance and without object is too obvious to have escaped the most careless observer. It breaks up all our habits of regular inquiry, indisposes us for any thing which requires seriousness and patience, and especially unfits us for meditation on divine things, which from their nature the mind is with so much difficulty brought steadily to contemplate. If then we desire to effect any thing valuable in this short life; if we seek to use our talents according to the purposes of the Giver; if we would improve our own minds for the service of God, and the scenes of eternity; and contribute what we can, to the happiness and improvement of our fellow men, we must learn to control our thoughts, restrain our vain and wandering imaginations, and seek to make the proper business of life in our various callings, and the duties of devotion at their appointed seasons, fill and occupy our minds.

That our thoughts should be brought under discipline, is necessary, in the second place, for our happiness in actual life, and to fit us for its common scenes and duties. A great deal of misery is produced, particularly among those, who have no absorbing occupation, and those in whom the illusions of youth have not been corrected by the experience of actual life, by indulging the imagination in forming schemes and hopes of visionary felicity; or as it is sometimes called, "building castles in the air." It is indeed very delightful to give the reins to the thoughts, to send fancy on the wing from this world of imperfection and pain, and sorrow and sin, to scenes where every thing is perfect, happy, and fair; where nature wears an eternal bloom, where the skies are always blue, and the winds always balmy; where children are always virtuous, friends never faithless, and fortune is never fickle; where the eye knows no tear, and the heart no pang.

But this is not life as we must expect to find it. This is not the world in which we are to live, and in which we are to act. It is not intended that this state of trial should ever realize such dreams of fancy. And the effects of indulging this luxury of vain imagination are neither salutary nor innocent. If we could descend, indeed, from these airy fabrics of unreal felicity, and return as before to the common duties of life, the harshest epithet which we could apply to this employment would be, that it was useless. But both our happiness and our fitness for our duties are lessened by it. When we awake from these delusions, we feel the full force of the contrast between what we see and what we have imagined. The scenes and duties of common life appear tame and insipid, after gazing on the beautiful creations of fancy. The effects on the mind are precisely similar to those produced by works of fiction, except that in this case we read merely the fiction of another, and in that, we make the romance for ourselves; and are therefore more in danger of mistaking it for reality. The realities of life must always fall far short of the pictures of fancy. When we descend from the lofty regions where in imagination we have been dwelling, and are called on to perform the common-place duties of husbands and wives, and fathers, and children, and citizens, which of course can seldom call us to feel much either of rapture or of anguish, we miss the strong stimulus to which our passions have been accustomed. We find that we have been nourishing a sickly and fastidious delicacy, which revolts at the plain and homely, and sometimes coarse and disgusting employments, to which we are destined. A spirit of discontent and unhappiness is apt to spring up. We lose our cheerful acquiescence in the purposes of Providence, and our ready submission to that wisdom which always dicides best for us.

I do not say that this is always the effect of any degree of indulgence of these vain thoughts, but it is the tendency of it, and therefore it is that we must seek to banish them. We must refuse ourselves the luxury of solitary musing, and building castles in the air, and let hope and fancy and memory be regulated by reason and religion. Our expectations from life must become accommodated to its true state. We must be contented with the mixture of good and evil as it has been mingled for us, and not expect that we are born, with a peculiar destiny, to a happiness and perfection which is denied to others. If indeed it were nothing more than an unprofitable waste of time, that alone would be reason enough to confine this dissipation of thought, and restrain its irregularities. Enough surely of life is spent unprofitably, without giving any of the little, which remains, to the delusions of visionary happiness.

But the necessity of regulating our thoughts will appear more serious, when we consider their influence on our moral character. All action has its origin in the mind. The thought is the rudiment of the deed. Meditation produces desire, and desire leads to practice. If then we would have our actions right, we must make our thoughts pure, and learn to forbear to think on what we are forbidden to do.

The manner in which evil thoughts are connected with bad actions is obvious. There is no one, who is yet innocent, who is not shocked by the idea of crimes, when they appear in all their magnitude and deformity. No one ever leaped over the limits of virtue, into the confines of confirmed vice, at a single bound. On the contrary, the exclamation, "Is thy servant a dog that he should do this thing," is the natural impulse of every man's mind, whose conscience is yet unseared, at the very suggestion of atrocious guilt. But by revolving with pleasure the safety, facility, or advantages, of a wicked deed, he finds his constancy waver, his resolution relax, his detestation soften. The idea of some fraudulent stratagem or scene of guilty pleasure, which at first perhaps was admitted into the mind from curiosity merely, is next regarded with complacency; comes at length to be cherished with fondness; at last assumes the form of desire; and how nearly allied is desire to transgression, there are too many of us, alas, who know! what we allow ourselves to wish, we are soon induced to attempt to gain. He who suffers his thoughts and wishes to dwell too long on the pleasures and advantages which he should derive from what another possesses, will begin to reconcile his mind to some unlawful measure for procuring it. He, who suffers his imagination to be filled with images of guilty and degrading pleasure, will at length find his desire irresistibly stimulated to gratification. Every moment spent in meditation on sin increases its dangerous power over us, till at length the idea of pleasure overcomes the sense of guilt; the last limit of innocence is, though perhaps timidly and reluctantly, past—we enter into the confines of sin—it may be never to return.

We are thus irresistibly led to the conclusion, that he who would govern his actions by the laws of virtue, must regulate his thoughts by those of reason and religion. It is not possible that a man should walk outwardly in the law of God, who is constantly feeding his imagination with the pleasures of sin. The passions will at last act. It is difficult to stop when we have inflamed ourselves with every possible incentive to advance; to abstain when appetite is sharpened to its keenest edge.—Of what therefore we are forbidden to do, we must learn to forbid ourselves to think; and make the propriety of action a test of the propriety of thought. If it is wrong to gratify revenge, it is wrong to dwell on it in imagination. If we must resist the allurements of pleasure, we must refuse to contemplate them. We must not seek to indemnify ourselves for the restraints which we impose on our actions, by the sinful indulgences of imagination. There must be no discordance between the inward and outward man; thought, word, and deed, must constantly and inseparably unite.—[Thacher]

CULTIVATE THE MIND.

MAN was created to dress the earth, and to cultivate his mind, and glorify God. It, therefore, cannot be amiss for us, at this early period, to urge the disciples of our Lord, to study to shew themselves approved in all things. For, when a disciple, educated, even as Paul at the feet of Gamaliel, is guided by the Holy Spirit, he not only edifies his fellow beings correctly, but he improves his faculties agreeable to the will of God. We select the following article from the Old Countryman, as worthy of a place under this head:—[Ed. E. & M. Star.]

The venerable and Rev. Dr. Kidd, of Aberdeen, delivered the last Season, a Course of Lectures in Mechanic's Hall. Judging from the specimen before us, these Lectures must be invaluable to the general reader. We understand they have been printed.

In his introductory Lectures he said, in speaking of the advancement of knowledge: "Many a mechanic at the present day was a much greater adept in political economy than many legislators at the beginning of the present century and in the heart of England, where M'Culloch had lectured, they would find a journeyman mechanic rise up in any large assembly, and discuss the most abstruse points in this science, with such depth of thought, force and eloquence, that the orations of Pitt and Fox were fairly outshone. No man without careful observations would believe the march of mind which had taken place since the suicide, of Londonderry. Referring to the benefits of the cultivation of intellect, the Doctor said he might quote the beautiful passage of Dr. O. Gregory, and ask what was Arkwright?—a barber. Ferguson?—a peasant. Herschell?—a pipe and tabor player. Watt?—a mathematical instrument maker. Brindly?—a mill wright. Nelson?—a cabin boy. Ramage?—a currier.—These benefits exalted nations as well as individuals. What made William IV, the greatest monarch who now sat on a throne? Not the extent of his territories not his army, not his navy, but because he reigned over a free, educated, thinking and inquisitive people. Ignorance of their rights had once been cried up as the best way to make an obedient people; but the days were gone by for having the book of knowledge sealed, and education now ennobled the lowest in degree of the human race into men! Many a clown who stands in dumb and seemingly stupid gaze at the majesty of a full moon rising through a hazy horizon in an autumnal evening, or at the flash of the forked lightnig, or at the fantastic shape of a transient cloud edged with gold by the gleams of a descending sun—who listen with ignorant but keen attention to the rolling thunder through the stupendous vault of the 'overhanging firmament,' or whistles as he returns from his daily task in sympathy with the minstrels of the grove,

would—had he the benefit of education to brighten the rough diamond, and give scope 'to the genial current of the soul,' shine forth a Watt, or an Arkwright, in mechanics—a Washington or a Wellington in arms—a Nelson or a Cochrane on the wave—a Fox or a Canning in the cabinet—a Sheridan or a Mackintosh in the Senate—a Chalmers or a Thompson in the pulpit—a Jeffrey at the bar, or a Brougham on the woolsack."

The Doctor concluded in the following words:— "Most of you are as tall as me; most of you are as strong as me; all of you have as many bones and muscles as me; why is it that you are deficient in capacity?—because of your neglect in cultivating your minds and neglecting the means of raising yourselves by education."

Worldly Matters.

THE TIMES IN WHICH WE LIVE.

WE have fallen upon other times than the church of God ever saw before; times in which the same amount of relegious and moral influence which once availed to advance the cause of Christ will not enable it to hold its own. The intellect of man, waknned up to new activity, has burst the chains that bound it, and the barriers that confined it, and with ten-fold means of influence, is going forth in its mightiness to agitate society. Old foundations are broken, and principles and maxims are undergoing a thorough and perilous revision, and that too upon a mighty scale.

In our colonial state we were few, and poor and feeble. Intercourse was difficult and rare, and moral causes insulated and local. What was said in one colony was not heard in another, and what was done in one state was not felt in another. But now each colony is a state, and each state a nation, and intercourse is rapid, and local causes tell in their results throughout the whole, as every stroke on the body is felt through all the members. Nations compose our confederacy, and nations our religious denominations, and nations the army of the aliens.—[Spirit of the Pilgrims.]

It will be recollected that the reduction of duties on Teas, the second reduction on coffee, and the second reduction on salt, enacted by Congress in 1830, went into operation in Jan'y. The duty on coffee is now only one cent a pound—on salt, ten cents per bushel of 56lbs.—on Teas from China, or any other place east of the Cape of Good Hope, in American vessles, as follows;

Bohea, 4 cts. per lb. Black, 10 cts. do. Green, 12 cts. do. Hyson and Y. Hyson, 18 cts. do. Imperial, Gun Powder and Gomee, 25 cts. do.

From any other place, or in vessels other than those of the United States. Bohea, 6 cts. per lb. Black, 18 cts. do. Green, 20 cts. Hyson and Y. Hyson, 27 cts. do. Imperial, Gun Powder and Gomee, 37 cts do.—[Jour. of Com.]

Mr. Geo. B. Raymond has returned from his mission to Holland relative to the jewels of the Princess of Orange. The value of the diamonds which he recovered on the Continent alone, were estimated to be worth £100,000. The Prince and Princess of Orange have written him a complimentary letter, accompanied by an elegant diamond ring and breast-pin. He has been very successful and dexterous in managing this affair; but in crossing the frontiers between Holland and Belgium, he was severely wounded by a horseman who cut his head open with a sabre—supposing him to be a spy.—[N. Y. Courier & Enquirer.]

The London Evangelical Magazine, for January, contains an address to the pastors and members of churches in the independent denomination, signed by George Redford and J. A. James, on the importanes of a day of united prayer, in consequence of the fact, that "public affairs are in a state of extreme agitation; commerce and trade at a low ebb; the fatal pestilence, like a destroying angel, has set its foot upon our shores, and pauses only till the almghty Sovereign shall seal its commission; crimes, unexampled, have been brought to light; the church languishes; fanaticism and speculation, like a wrathful bolt from the skies, have scathed some of the cedars of Lebanon," &c. &c. These are said to be distinct and imperative calls to humiliation and prayer.—[Christian Watchman.]

The following is found in an ancient History of Connecticut. Soon after the settlement of New-Haven; several persons went over to what is now the town of Milford, where, finding the soil very good, they were desirous to effect a settlement; but the premises were in the peaceable possession of the Indians, and some conscientious scruples arose as to the propriety of deposing and expelling them. To test the case a Church meeting was called, and the matter determined by the solemn vote of that sacred body. After several speeches had been made in relation to the subject, they proceeded to pass votes—the first was the following;—Voted, that the earth is the Lord's and the fullness thereof. This passed in the affirmative, and, "Voted, that the earth is given to the saints."—This was also determined like the former—mem. con.—3d. "Voted, that we are the saints," which passed without a dissenting voice, the title was considered indisputable, and the Indians were soon compelled to evacuate the place and relinquish the possession to the rightful owners.

The public expenditures of England, during the year ending the 5th of January, 1832. were £47,123,298 2s. 11d. ($209,227,444) and the income £46,424,440 17s. 11d. showing an excess of expenditure over income of £698,857 5s, 11d.

A Mr. M'Farlane lately died in a mail stage in the western part of Pennsylvania. His pocket book was found to contain $8,000! We remark this to show the uniform practice which seems to prevail, of connecting every possible casualty, every mortal mischance with the subject of money. Does a man die, the question is asked, how much is he worth? Does he come to his end by drowning or in an apoplectic stroke, the bystanders immediately haul out his pocket-book and begin to count the cash it contains. The more money they find about his person, the more they wonder that he should die! A hundred dollars is thought to be a large sum for a mortal to carry about him; but $8,000 furnishes a subject of undying astonishment.—[Alb. Daily]

Extract of a letter dated Green Bay February 8:—The small pox is making dreadful ravages among the Indians along the western shore of lake Michigan. As many as sixty had died of this malady at Milwauky, up to the last accounts.

The commerce of the west, dependent on the river Ohio and its tributary streams, gives employment to 190 steam boats. 5,000 flat boats and arks, and not less than 40,000 men and boys.

It appears by the report of the committee on the manufacture of salt, of the tariff convention, that the fixed capital in Ohio, used in making salt, amounts to $331,-762, and that the quantity of salt annually produced is 446,350 bushels. Four of the states make each a greater quantity than Ohio, viz: Massachusetts, New-York Pennsylvania and Virginia. The number of bushels annually made in the United States, is 4,444,929. Quantity imported, 5,901,175 bushels.

It has lately been discovered that the best paper for wrappers, writing, and printing, may be produced from wood shavings, boiled in mineral or vegetable alkali. One hundred pounds of wood and twelve pounds of alkali will produce a ream of paper.—[London paper.]

AWFUL AND ALARMING STATISTICS.

THE Rev. Dr. C. pastor of the Presbyterian church in York, Pa. has communicated in the Magazine of the German Reformed church, the result of an account kept during one year, of all the murders that came under his observation in reading various periodicals.—[Evang.]

The account has been kept for one year, commencing on the first day of January 1831, and to his surprise, the number amounts to 109, among which are some of, the most appalling kind, such as parents by their children, and children by their parents, husbands by their wives, and wives by their husbands, and several others of the most atrocious kind.

We are disposed to consider ourselves as moral, at least as the British nation and yet in the kingdom of England, whose population is about the same as ours, from a statistical account lately published, of all the crimes committed in that nation for 7 years, ending with that of 1830, the number of murders during that time is 103, averaging 15 each year, while ours amount to more than seven times that number.

As we cannot be supposed to be more wicked by nature than others, and as there is no other nation on earth where the inhabitants enjoy so abundantly, both necessaries and even comforts of life, and where there is less temptation for the commission of crimes, it becomes an important inquiry, how this awful increase of murder can be accounted for? Now we think, that it must occur to every serious and impartial observer, that of the 109 murders, a very large proportion was occasioned by the immoderate use of ardent spirits. This is truly an alarming fact, and ought to induce every one, who is a friend to religion and morality, to discourage as far as in his power the use of ardent spirits, which is the cause of many thousand deaths, every year in these United States.

Let even the temperate drinker ponder well, and consider what he is doing; for the greatest drunkard was once a temperate drinker, and could he have been foretold what crime he would one day commit, would have, perhaps, replied in the words of Hazael: "Is thy servant a dog that he should do this great thing?" Yet the crime has been committed, and several executions have taken place during the past year in consequence of it. It ought to be stated that the murders occasioned by the insurrection of the negroes in the southern states, are not included in the above, and there may also have been others in different parts of the United States that did not come under the observation of the subscriber.—[Robert Cathcart.]

The more clearly the truth shines, the more will discordant parties, which are opposed to each other unite to oppose the progress of truth. Herod and Pilot though mortal enemies, united in persecuting Jesus Christ, and became friends in this work.

Whenever a society ceases to be virtuous, it flatters the world: For this reason the world persecutes true religion.

Native simplicity not unfrequently comprises beauty, virtue, and even the height of sublimity.

Sloth, like rust, consumes faster than labor wears, while the used key is always bright. Dost thou love life? Then do not squander time—for that is the stuff life is made of.

At the working man's house hunger looks in but never enters.

THE EVENING AND THE MORNING STAR.

TO MAN.

WITH the help of God, the first number of the Evening and the Morning Star, comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects, and briefly add a few remarks, will naturally be expected; and we cheerfully do so, that this generation may know, that the Star comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrible day of the Lord sweeps the earth of its wickedness. That it comes not only as the messenger of truth, to bring the Revelations and Commandments of God which have been, but to publish those that God gives now, as in days of old, for he is the same God yesterday, to-day and forever; and, if, after he was taken up, as mentioned in the first chapter of Acts, he through the Holy Ghost had given commandments unto the apostles whom he had chosen, what possible reason is there to suppose that he would neglect to do likewise now—before he comes in his glory; before he gathers his elect,(the house of Israel: see Isaiah 45. 4.)and even before John the Revelator must prophesy again before many peoples, and nations, and tongues, and kings!(see Rev. 10.)We know of no reason in the bible. That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have a part in the first Resurrection, and finally become kings and priests to God, the Father, in the celestial kingdom, where God, and Christ is, and where they will be for eternity; and where will be also, the general assembly of the first born, the Church of Enoch, who walked with God and built up Zion in the first days, which Zion and Enoch the Lord translated to paradise before the flood; but Isaiah says: Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring AGAIN ZION. That it comes according to the will of God, from those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation, and let the solemnities of eternity rest upon them: knowing that the great day of the Lord will soon usher in the Sabbath of creation, for the rest of the saints; that the Savior may reign his thousand years of peace upon the earth, while Satan is bound. That it comes in meekness and mercy to all mankind that they may do works meet for repentance and be saved in the first resurrection, and afterward dwell with the spirits of just men made perfect in the celestial kingdom, which transcends the glory of the terrestrial as much as the terrestrial transcends the telestial, or the telestial transcends the prison of the imperfect. That it comes to bring good tidings of great joy to all people, but more especially the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set his hand again the second time to restore them to the lands of their inheritance; ready to receive the Savior in the clouds of Heaven. That it comes to show that the ensign is now set up, unto which all nations shall come, and worship the Lord, the God of Jacob, acceptably. That it comes when war, and the plague or pestilence, as it is called, are sweeping their thousands and tens of thousands, to show that the days of tribulation, spoken of by our Savior, are nigh at hand, even at the doors. That it comes to repeat the great caution of Paul: Beware lest any spoil you,(the disciples of Christ,)through philosophy and vain deceit, after the tradition of men and the rudiments of the world. That it comes to prepare the way of the Lord, that when he comes he may have a holy people ready to receive him. That it comes to show that no man can be too good to be saved, but that many may be too bad. That it comes to declare that goodness consists in doing good, not merely in preaching it. That it comes to show that all men's religion is vain without charity. That it comes to open the way for Zion to arise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married,(according to the known translation of Isaiah,)to Jerusalem again, and they be one as they were in the days of Peleg. Thus it comes.

Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator, he can rise again, after death, in the flesh, and reign with Christ a thousand years on the earth, without sin; be changed in the twinkling of an eye, and become a king and a priest to God in eternity—to forsake his sins, and say: Lord, I am thine! The first words of which we have account, that Jesus Christ, spake, concerning the things of eternal life, were: Suffer it to be so now: For thus it becometh us to fulfil all righteousness. Then he was baptised; and truly, if it became the Savior of the world, holy as he was, to be baptised in the meridian of time, to fulfil all righteousness, how much more necessary is it for man, to be baptised upon the very eve of the Sabbath of creation, to be saved? Let the heart answer the head, that the body may save the soul. As this paper is devoted to the great concerns of eternal things and the gathering of the saints, it will leave politics, the gainsaying of the world, and many other matters, for their proper channels, endeavoring by all means, to set an example before the world, which, when followed, will lead our fellow men to the gates of glory, where the wicked cease from troubling, and where the weary will find rest. That there may be errors both in us and in the paper, we readily admit, and we mean to grow better, till, from little children, we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, which we pray may be the happy lot of thousands, before he comes with the hundred forty and four thousand that are without guile.

June, 1832. W. W. PHELPS.

TO THE CHURCH OF CHRIST ABROAD IN THE EARTH.

IT is the duty of the Church of Christ, in Zion, to stand as an ensign to all nations, that the Lord hath set his hand the second time to restore the house of Israel to the lands of their inheritance &c.; and it behooves the members of this Church, to manifest before the world by a godly walk; by a meek example, as well as by sterling precept; by prudence in living; by plainness in dress; by industry; by economy; by faith and works, and above all, by solemnity, humility and patience, that this is a day of warning and not a day of many words.

This being the order in Zion, how much more necessary is it, that the Churches of Christ, which have not yet come up to this land, should show the world, by well ordered conduct in all things, that they are the children of the living God? It is all-important and the salvation of many souls, depends upon their faultless example. They will, therefore, knowing that the Lord will suddenly come to his temple, do their part in preparing the way, by observing the Sabbath-day and keep it holy; by teaching their children the gospel, and learning them to pray; by avoiding extremes in all matters; by shunning every appearance of evil; by studying to be approved, and doing unto others, as they would have others do unto them; by bearing trouble and persecution patiently without a murmur, knowing, that Michael, the arch angel, when contending with the devil, and disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine as that others, seeing, may go and do likewise. Example is the great thing that defies the world with all its vain glory; by letting their moderation be known unto all men, both in dress and in living; in words and in deeds; in watching and in praying; in love and in labor, and in works as well as in faith, they preach the world a lecture, they set the world a sample, and teach all Christendom a lesson, that studied preaching and pulpit eloquence have failed to accomplish.

COMMON SCHOOL.

THE disciples should know no time in preparing schools for their children, that they may be taught as is pleasing unto the Lord, and brought upon the stage of action. Those appointed to select and prepare books for the use of schools, will attend to that subject, as soon as more weighty matters are finished. But the parents and guardians, in the Church of Christ need not wait—it is all important that children, to become good should be taught. Moses, while delivering the words of the Lord to the congregation of Israel, the parents, says, And these words which I command thee this day, shall be in thy heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sitest in thy house, and when thou walkest by the way, and when thou lest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yea, they are they that must follow us, and perform the duties which, not only appertain to this world, but to the second coming of the Savior, even preparing for the Sabbath of creation, and for eternity.

THE BOOK OF MORMON.

THERE are not a few honest inquiring persons, who wish to learn the truth of the Book of Mormon. To put them in possession of such testimony as may lead to truth, is our duty, and, after stating that this Book contains a record of that branch of the tribe of Joseph which was separated from his brethren, according to the 49th chapter of Genesis, we say read the 37th chapter of Ezekiel and if the STICK OF EPHRAIM, therein mentioned does not mean the Book of Mormon, what does it mean? Isaiah has information, which, if rightly understood, ought to wake the world; the Lord says he will proceed to do a marvelous work among this people, a marvelous work and a wonder, and who dare dispute the Lord?

Independent of Bible proof on the subject before us, we have the remains of towns, cities, forts &c., which silently declare to the beholder: We were built by a civilized people.

As man cannot trust in man, we request all that wish the truth on this great subject, to enquire of the Lord, who will always answer the pure in heart.

TO AGENTS AND THE PUBLIC.

EVERY person that will procure ten subscribers for the Star, and transmit to us, free of postage, $10, (U. S. paper,) shall be entitled to a paper per. an. gratis. In all cases, payment must be made to us through the post office, or to an authorized agent, before the Star will be forwarded.

☞ As the public seem somewhat astonished, that we, among all the light of this century, should have "sacred records which have slept for ages" to publish, it is our duty to say, that we shall take an extract from The Prophecy of Enoch, for our second or third number. Jude spake of this prophet in the 14th verse of his epistle. There are too many books mentioned and missing in the Bible, for any one to query about more sacred records.

☞ THE STAR-office is situated within 12 miles of the west line of the state of Missouri:—which at present, is the western limits of the United States, and about 120 miles west of any town in the state—In about 39 degrees of North Latitude, and about 17½ degrees of West Longitude; 2½ miles south of Missouri River; 280 miles by land, or 500 by water west of St. Louis; nearly 1200 west of Washington; 1300 from New-York, and more than 1500 from Boston.

☞ EARLY in May, Capt. Bonville's Company,(150)under the command of Capt. Walker passed this town, on its way to the Rocky Mountains, to trap and hunt for fur in the vast country of the Black Feet Indians. About the middle of May, Capt. Sublett's Company,(70)passed, for the Rocky Mountains, on the same business. At which time, also, Capt. Wythe of Mass., with a Company of 30, passed for the mouth of Oregon River, to prepare(as it is said)for settling a territory. During the month of May there also passed one Company bound to Santa Fee.

About the 8th or 9th of this month Capt. Blackwell's Company,(60 or 70)passed this place, for the Rocky Mountains, in addition.

☞ UNDER the head of SELECTIONS, we intend to furnish the desciples with well-written articles from celebrated authors, that they may be enabled to judge between right and wrong; between the church of Christ and the church of man, and set an example worthy of imitation.

Under the head, also, of WORLDLY MATTERS, shall be given, as far as our limits may permit, such items of general news, as may enable the saints to know the condition of the world. We, therefore, cannot be responsible for the errors that may be in the articles or items, but shall endeavor, at all times, to give correct information, praying to God continually for his spirit to guide us to all truth.

NEWS.

UNDER this head in addition to Worldly Matters on an other page, we shall furnish such items as may interest the public. We begin by stating, that on the 4th inst. A Mr. Taylor was stabbed to death by A Mr. Socie at Lexington, Mo. Socie is in Jail.

A large six story store in New-York, fell upon its inmates, not long since, and crushed several of them to death. A late arrival from Colombia, states that war has been declared between that place and New Grenada. We learn from Mr. Joseph Sterett, supercargo of the brig Brazen, arrived at this port yesterday from Ponce, Porto Rico, that the town of Guayanna, in that island, was entirely consumed by fire about the 11th of April. The light was distinctly seen at Ponce.—Letters detailing the event were received at the latter place which stated that the warehouses on the beach were injured. The brig Pedlar had sailed from Ponce with a cargo of lumber for the relief of the sufferers.—[Amer.] The steam boats Brandywine, Talisman, and Dolphin, were burnt this spring; some others have been sunk, damaged or injured, we believe, which brings the unwelcome tidings of some deaths. Mina has been found guilty of the murder of Mr. Chapman, at Doylstown, Pa. It is said that the East India company, in 1638, imported 100-lbs of good tea. In 1830, about 63,000 000!! A treaty has been concluded between our government and the Wyandots, for the cession of 16,000 acres of land in Ohio, at $1,25 per acre. Robert Dale Owen, the free thinker, who was in favor of free intercourse independent of matrimony, has lately been married.

INDIAN WAR.—Reports have reached us of disturbances having broken out between the Indians, and the frontiers of Illinois. The Indians are undoubtedly the aggressors, and it is said they have murdered several men, women, and children, and made some captives. Gen. Atkinson, and Gen. Whitesides, with a considerable detachment of troops, are already in pursuit of the Indians; these troops in connection with 2,000 Militia of the state, which are called out by Gov. Reynolds, must quiet them as well as the fears of the public. There are but a handful of Indians at any rate, and the United States are strong enough to crush them at one step. In addition, we understand, the Otto passed our landing not long since, for a part of the troops stationed at Cantonment Leavenworth.—[Ed. E. & M. Star.]

The following account of a natural Phenomenon is from the Cosmopolitan, a paper published in Buenos Ayres, dated on the 15th. ult. On Saturday last between one and two o'clock, a dense black cloud was observed approaching from the westward. The haste and apparent terror of street passengers at the time, indicated to us the nature of the coming storm, and we turned to behold an object most terrifically sublime. The cloud at first resembled black smoke rolling onwards with indescribable rapidity, driving before it affrighted birds screaming in terror at seeming approaching destruction. In a moment it was over our heads—the sun was hid from us—we were in darkness—utter darkness. We stood before an open window, but, for the space of nearly a minute, could not perceive that it was open. Then was heard a loud peal of thunder, which was immediately succeeded by a shower of "mud" thick mud,—"and there was light"—the dark veil which enveloped us had been wrent, a part falling to the earth; mingled with water. On the reappearance of light, surrounding objects presented themselves in a different color. The fronts of houses which, but a moment before, appeared to our view white as snow, now were a dingy robe. We conversed yesterday with a gentleman just from San Pedro, who states that in the neighborhood of that place there has lately been plentiful rains; and that the lakes are well filled, the cattle, however, had all strayed from Estancias, during the drought, in pursuit of water; but the owners entertained a hope that part of them would return.

CRIMES IN ENGLAND—An official return has appeared, giving details of the number of persons apprehended by the New Police during the last year. It is true the larger portion were taken up for crimes of minor magnitude; but the whole number reaches a fearful amount, comprising 45, 907 males, forming a grand total of no less than 72 ,824 persons, all of whom have been thus dragged through the hands of justice. Out of this number, committed to take their trial is only 2, 955, viz.—2, 272 males, and 673 females—including 2, 279 for larceny, 227 for picking pockets, and many for minor offences; thus leaving, we are happy to say, comparatively few charged with the heavier crimes—21, 843, two-thirds of that number, being males, were summarily convicted by the different Police Magistrates: 24, 239 were discharged by the same—while no less a number than 23, 787 persons stated to be drunken cases, comprising 14, 328 males, and 9, 349 females, were apprehended determined in the different police quarters for more or less time, and discharged by the respective Superintendents.

FOREIGN NEWS.

WE select an item or two of foreign news, to give the reader an idea of the world, and its agitations at the present day. We would here remark, in giving the News of the world, we take it as we find it, and will not be responsible for its truth.

PORTUGAL. Our Madrid and Lisbon letters continue to strengthen the impression that, in the approaching struggle between the brothers for the Crown of Portugal, Spain will act neutrally. The latest accounts from Don Pedro state that he took possession of St. Michael's on the 22d, amid the congratulations of the inhabitants; and an expedition under Admiral Sartorios, was to sail against Moderia upon the 25th, which, it was confidently expected, would also succeed in that important island to the lawful Sovreign of Portugal. The intelligence from Lisbon itself is satisfactory—for Don Miguel, though strong in all the material of defence, was becoming more weak in the fidelity of his troops. Even the tyrant himself, since the refusal which he had met with from Spain, is said to be desponding as to the issue of the coming conflict. The confidence of Don Pedro's friends remained unabated.

IRELAND. Two poor creatures died last week of starvation in the streets of Dublin. Irish poor.—Mr. Sadler has given notice that, on the 10th of May he will apply for leave to bring in a bill "for establishing a permanant provision for the suffering and destitute poor of Ireland, by levy upon real property of that part of the United Kingdom, and more particularly upon that of the absentees.

FRANCE. It is impossible any longer to doubt that there is an organized band in Paris, who poison the wine, the milk and the water, throughout the city and the environs. The people are greatly exasperated, the citizens are in a perfect dread, and cry loudly against so infernal a conspiracy.

THE CHOLERA MORBUS.

IT is with no ordinary feelings, that we select an item or two, in relation to the Cholera Morbus. Its ravages, for the past year, on the Eastern Continent, have been great, so that, if ever the pestilence walked in darkness, or destruction wasted at noon day, now is the time; but the Lord hath declared that it should be so before he came in his glory, and we have only to rely upon him for deliverance, when he sweeps the earth with the besom of destruction.—[Ed. Eve. & Morn. Star.]

According to late accounts from the frontiers of Persia, the plague and cholera had hardly begun to subside in that country. In some provinces these formidable diseases had carried off more than 2-3d of the population. The province of Ghillan appears to have been among the greatest sufferers. Out of a population of 300,-000 only 60, 000 men and 44, 000 Women and children remained. The eggs of the silk-worms have been completely destroyed there, and it was calculated that it would take seven years to produce the same quantity of worms as formerly. Before the arrival of these diseases, the revenue of Ghillan were usually framed at 350 000 tomauns. Since then, no more than 80, 000 tomauns could be obtained.

In the East the Cholera frequently falls upon a community like a shower of grape shot. It was decided in the King of Siam's council, on a visitation of this kind, that it might be caused by a monster, who might be scared from the coast by making a terrific noise. His Majesty, in consequence, moved out against the invisible enemy, at the head of 30, 000 subjects, all on the stretch to produce sounds of horror. He lost 5, 000 in one day; and returned vanquished. A Persian writer says; "We were apprized that the cholera was at Shiraz, by finding one morning when we awoke, that it had carried off two thousand inhabitants during the night."—[London Medical Journal.]

Cholera in France. Ten persons have already been removed to the Hotel Dieu where preparations are made for the reception of many more. Seven persons died, of it yesterday; among whom was the cook of Marshal Lobau. The autopsy of five bodies took place in the presence of 38 medical men and of the Minister of the Public Works, M. d'Argout, by whom no doubt is entertained of the existence of the malady.

The Government, in order to prevent the extension of the alarm necessarily consequent on the report, endeavoured this morning to contradict it, but contradiction was useless. The medical board has been assembled, in order to make all proper regulations.

April 3.—The cholera is increasing in a dreadful manner. The official report states, that since Sunday at one o'clock, up to yesterday, there had been 735 cases, and 267 deaths, principally among the lower class. The King, & the whole of the Royal Family, with their usual benevolence, have sent a donation of 100,000 francs (£1000,) to be applied for the alleviation of the sufferings of the poor, and each of the Ministers have sent a donation of 1000 francs. The troops are all in good health. The cholera has manifested itself at Calais, Etampoe, Orleans, and other towns. A letter from Calais, dated March 31, says: "The cholera morbus has been at Calais for the last two days, and several individuals have already died from it. It has been remarked that the disorder principally attacks the persons living in habits of filth and drunkenness.

The Cholera is in Ireland and England. The amount of deaths by it, in London, for the last week of March, was towards 1000.

To give the reader, a sketch of the above calamity, as well as other common news, is, under the peculiar situation in which we stand before the world, all that we shall aim at: and it might not be amiss for all candid readers, to make some allowances for the agitation of the times, when they read what we publish.—The present age is big with events that concern the world, and we only add: WATCH.

Hymns,

Selected and prepared for the Church of Christ, in these last days.

WHAT fair one is this, in the wilderness trav'ling,
Looking for Christ, the belov'd of her heart?
O this is the Church, the fair bride of the Savior,
Which with every idol is willing to part.
While men in contention, are constantly howling,
And Babylon's bells are continually tolling,
As though all the craft of her merchants was failing,
And Jesus was coming to reign on the earth.

There is a sweet sound in the gospel of heaven,
And people are joyful when they understand;
The saints on their way home to glory, are even
Determin'd, by goodness, to reach the blest land.
Old formal professors are crying "delusion,"
And high-minded hypocrites say, "'tis confusion,"
While grace is pour'd out in a blessed effusion,
And saints are rejoicing to see priest-craft fall.

A blessing, a blessing, the Savior is coming,
As prophets and pilgrims of old have declar'd;
And Israel, the favor'd of God, is beginning
To come to the feast for the righteous prepar'd.
In the desert are fountains continually springing,
The heavenly music of Zion is ringing;
The saints all their tithes and offerings are bringing:
They thus prove the Lord and his blessing receive.

The name of Jehovah is worthy of praising,
And so is the Savior an excellent theme:
The Elders of Israel a standard are raising,
And call on all nations to come to the same:
These Elders go forth and the gospel are preaching,
And all that will hear them, they freely are teaching,
And thus is the vision of Daniel fulfilling:
The Stone of the mountain will soon fill the earth.

GLORIOUS things of thee are spoken,
Zion, city of our God!
He whose word cannot be broken,
Chose thee for his own abode!

On the Rock of Enoch founded;
What can shake thy sure repose?
With Salvation's walls surrounded,
Thou may'st smile on all thy foes.

See the stream of living waters,
Springing from Celestial love,
Well supply thy sons and daughters,
And all fear of drought remove:

Who can faint, while such a river,
Ever flows their thirst t'assuage?
Grace which like the Lord, the giver,
Never fails from age to age.

Round each habitation hov'ring,
See the cloud and fire appear!
For a glory and a cov'ring,
Showing that the Lord is near:

Thus deriving from their banner,
Light by night and shade by day;
Sweetly they enjoy the spirit,
Which he gives them when they pray.

Bless'd inhabitants of Zion,
Purchas'd with the Savior's blood!
Jesus whom their souls rely on,
Makes them kings and priests to God.

While in love his people raises,
With himself to reign as kings;
All, as priests, his solemn praises,
Each for a thank-offering brings.

Savior, since of Zion's city
I through grace a member am;
Though the world despise and pity,
I will glory in thy name;

Fading are all worldly treasures,
With their boasted pomp and show!
Heav'nly joys and lasting pleasures
None but Zion's children know.

THE time is nigh, that happy time,
That great, expected, blessed day,
When countless thousands of our race,
Shall dwell with Christ and him obey.

The prophecies must be fulfil'd
Though earth and hell should dare oppose;
The stone out of the mountain cut,
Though unobserved, a Kingdom grows.

Soon shall the blended Image fall,
Brass, silver, iron, gold and clay;
And superstition's dreadful reign,
To light and liberty give way.

In one sweet symphony of praise,
The Jews and Gentiles will unite;
And infidelity, o'er come,
Return again to endless night.

From east to west, from north to south,
The Savior's Kingdom shall extend,
And every man in every place,
Shall meet a brother and a friend.

REDEEMER of Israel,
Our only delight,
On whom for a blessing we call;
Our shadow by day,
And our pillar by night,
Our king, our companion, our all.

We know he is coming
To gather his sheep,
And plant them in Zion, in love,
For why in the valley
Of death should they weep,
Or alone in the wilderness rove?

How long we have wandered
As strangers in sin,
And cried in the desert for thee!
Our foes have rejoic'd
When our sorrows they've seen,
But Israel will shortly be free.

As children of Zion
Good tidings for us:
The tokens already appear;
Fear not and be just,
For the Kingdom is ours,
And the hour of Redemption is near.

The secret of Heaven,
The myst'ry below,
That many have sought for so long,
We know that we know,
For the spirit of Christ,
Tells his servants they cannot be wrong.

ON mountain tops the mount of God
In latter days, shall rise
Above the summit of the hills,
And draw the wond'ring eyes.

To this the joyful nations round,
All tribes and tongues shall flow;
Up to the mount of God, they'll say,
And to his house we'll go.

The rays that shine from Zion's hill,
Shall lighten every land;
Her King shall reign a thousand years,
And all the world command.

Among the nations he shall judge,
His judgments truth shall guide;
His sceptre shall protect the meek,
And crush the wicked's pride.

No war shall rage, no hostile hand
Disturb those peaceful years;
To ploughshares men shall beat their swords,
To pruning-hooks their spears.

Come then, O house of Jacob, come,
And worship at his shrine;
And, walking in the light of God,
With holy beauties shine.

[THE PRAYER OF A WISE HEATHEN.]

GREAT JOVE, this one petition grant:
(Thou knowest best what mortals want:)
Ask'd or unask'd, what's good supply;
What's evil, to our pray'rs deny!

The body is but chaff—
The soul may live in glory,
When this Earth's epitaph
Is written in its ashes!

HE died! the great Redeemer died!
And Israel's daughters wept around;
A solemn darkness veil'd the sky;
A sudden trembling shook the ground!

Come saints and drop a tear or two,
For him who groan'd beneath your load:
He shed a thousand drops for you,
A thousand drops of precious blood.

Here's love and grief beyond degree;
The Lord of glory died for men!
But lo! what sudden joys were heard,
Jesus though dead 's reviv'd again!

The rising Lord forsook the tomb,
(In vain the tomb forbid his rise,)
Cherubic legions guard him home,
And shout him welcome to the skies.

Wipe off your tears, ye saints, and tell
How high your great deliv'rer reigns:
Sing how he triumph'd over hell,
To bind the Dragon fast in chains!

Say, "Live for ever wond'rous King!
Born to redeem and strong to save!"
Then ask the monster—"Where's thy sting?
And where's thy vict'ry boasting grave?"

[From the Book of Mormon.]

HEARKEN, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he has commanded me that I should speak concerning you: for behold he commandeth me that I should write, saying, Turn all ye Gentiles from your wicked ways, and repent of all your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations and your idolatries, and of your murders, and your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, which are of the house of Israel.

BE always so precisely true, in whatsoever thou relatest of thy own knowledge that thou mayest get an undoubted and settled reputation of veracity; and thou wilt have this advantage, that every body will believe (without further proof) whatsoever thou affirmest, be it never so strange.

Be a most strict observer of order, method and neatness, in all thy affairs and management. Saturday concludes the week; if thou wouldest set apart that day, take a view of all thy concerns, to note down what is wanting, and to put every thing into its place, thou—wouldest prevent much troublesome confusion, and save abundance of vexation and pains.—[U. S. GAZ.]

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OF MOST KINDS, DONE TO ORDER, AND IN STYLE.

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Revelations.

EXTRACT FROM THE LAWS FOR THE GOVERNMENT OF THE CHURCH OF CHRIST.

AGAIN I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the hands of the church. And again, the elders, priests, and teachers of this church, shall teach the Scriptures which are in the Bible, and the Book of Mormon, in the which is the fulness of the Gospel; and they shall observe the Covenants and church Articles to do them; and this shall be their teachings. And they shall be directed by the Spirit, which shall be given them by the prayer of faith; and if they receive not the Spirit, they shall not teach. And all this they shall observe to do, as I have commanded concerning their teaching, until the fulness of my Scriptures are given. And as they shall lift up their voices by the Comforter, they shall speak and prophesy as seemeth me good; for behold, the Comforter knoweth all things, and beareth record of the Father, and of the Son.

And now behold, I speak unto the church: Thou shalt not kill; and he that killeth, shall not have forgiveness, neither in this world, nor in the world to come. And again, thou shalt not kill; he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a women to lust after her, shall deny the faith, and shall not have the Spirit; and if he repent not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; and he that committeth adultery and repenteth with all his heart, and forsaketh and doeth it no more, thou shalt forgive him; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, or do him any harm. Thou knowest my laws, they are given in my Scriptures, he that sinneth and repenteth not, shall be cast out.

If thou lovest me, thou shalt serve me and keep all my commandments; and behold, thou shalt consecrate all thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken; and they shall be laid before the bishop of my church, and two of the elders, such as he shall appoint and set apart for that purpose. And it shall come to pass, that the bishop of my church, after that he has received the properties of my church, that it cannot be taken from the church, he shall appoint every man a steward over his own property, or that which he has received, inasmuch as shall be sufficient for himself and family; and the residue shall be kept to administer to him who has not, that every man may receive according as he stands in need; and the residue shall be kept in my storehouse, to administer to the poor and needy, as shall be appointed by the elders of the church and the bishop; and for the purpose of purchasing lands, and the building up of the New Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day that I shall come to my temple: And this I do for the salvation of my people. And it shall come to pass, that he that sinneth and repenteth not shall be cast out, and shall not receive again that which he has consecrated unto me: For it shall come to pass, that which I spake by the mouths of my prophets shall be fulfilled; for I will consecrate the riches of the Gentiles, unto my people which are of the house of Israel. And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me.

Thou shalt not be idle; for he that is idle shall not eat the bread, nor wear the garments of the laborer. And whosoever among you that are sick, and have not faith to be healed, but believeth, shall be nourished in all tenderness with herbs and mild food, and that not of the world; and the elders of the church, two or more shall be called, and shall pray for, and lay their hands upon them in my name, and if they die, they shall die unto me; and if they live, they shall live unto me.—Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, wo unto them; for their death is bitter. And again, it sh ll come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed. He who has faith to see, shall see; he who has faith to hear, shall hear; the lame who have faith to leap, shall leap; and they who have not faith to do these things, but believe in me, have power to become my sons, and inasmuch as they break not my laws, thou shalt bear their infirmities. Thou shalt stand in the place of thy stewardship: Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother. And if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have spoken. Thou shalt ask and my Scriptures shall be given as I have appointed; and for thy safety it is expedient that thou shalt hold thy peace concerning them, until ye have received them; then I give unto you a commandment that ye shall teach them unto all men; and they also shall be taught unto all nations, kindreds, tongues and people.

Thou shalt take the things which thou hast received, which thou knowest to have been my law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned, if he continue. If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and the peaceable things of the kingdom; that which bringeth joy, that which bringeth life eternal. Thou shalt ask and it shall be revealed unto you in my own due time where the New Jerusalem shall be built. And behold, it shall come to pass, that my servants shall be sent both to the east, and to the west, to the north, and to the south; and even now let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is to come on the earth, and of secret combinations. Behold, thou shalt observe all these things, and great shall be thy reward. Thou shalt observe to keep the mysteries of the kingdom unto thyself, for it is not given to the world to know the mysteries. The laws which ye have received, and shall hereafter receive, shall be sufficient for you both here, and in the New Jerusalem. Therefore, he that lacketh knowledge, let him ask of me and I will give him liberally, and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom has been given; even so. Amen.

The priests and teachers, shall have their stewardship given them even as the members; and the elders are to assist the bishop in all things, and he is to see that their families are supported out of the property which is consecrated to the Lord, either a stewardship, or otherwise, as may be thought best by the elders & bishop.

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

COMMANDMENT FOR KEEPING THE SABBATH, &c.

BEHOLD, saith the Lord, blessed are they who have come up unto this land with an eye single to my glory, according to my commandments; for them that live shall inherit the earth, and them that die shall rest from all their labours, and their works shall follow them, and they shall receive a crown in the mansions of my father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength; and they also, shall be crowned with blessings from above; yea and with commandments not a few; and with revelations in their time, they that are faithful and diligent before me. Wherefore I give unto them a commandment, saying thus: thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbour as thyself. Thou shalt not steal. Neither commit adultery, nor kill, nor do any thing like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit; and that thou mayest more fully keep thy self unspoted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day, for verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the most high: nevertheless thy vows shall be offered up in righteousness on all days, and at all times, but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the most high, confessing thy sins unto thy brethren, and before the Lord; and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer. And in as much as ye do these things with thanksgiving, with cheerful hearts, and countenances, (not with much laughter, for this is sin,) but with a glad heart, and a cheerful countenance: verily I say, that in as much as ye do this the fulness of the earth is yours; the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth, yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, is made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste, and for smell, to strengthen the body, and to enliven the soul; and it pleaseth God that he hath given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion; and in nothing doth man offend God or against none is his wrath kindled, save those who confess not his hand in all things and obey not his commandments. Behold this is according to the law and the prophets. Wherefore trouble me no more concerning this matter, but learn that he that doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come. I the Lord have spoken it and the spirit beareth record. Amen.

A VISION.

HEAR, O ye Heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord he is God, and beside him there is none else; and great is his wisdom; marvelous are his ways; and the extent of his doings, none can find out; his purposes fail not, neither are there any who can stay his hand: from eternity to eternity, he is the same, and his years never fail.

I the Lord am merciful and gracious unto them who fear me, and delight to honor them who serve me in righteousness, and in truth; great shall be their reward, and eternal shall be their glory; and unto them will I reveal all mysteries; yea, all the hidden mysteries of my Kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things; yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to Heaven; before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought; for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph and Sidney, being in the Spirit on the sixteenth of February, in the year of our Lord, one thousand eight hundred and thirty two, and through the power of the Spirit, our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even things which were from the biginning before the world was, which was ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the Gospel of Jesus Christ, which is in the Son whom we saw and with whom we conversed in the Heavenly Vision; for as we sat doing the work of translation, which the Lord had appointed unto us, we came to the twenty ninth verse of the fifth chapter of John, which was given unto us thus: speaking of the resurrection of the dead who should hear the voice of the Son of man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given us of the Spirit; and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who are sanctified before his throne, worshiping God and the Lamb forever and ever. And now after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are made, and were created; and the inhabitants thereof are begotten sons and daughters unto God. This we saw also and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son, (whom the Father loved, and who was in the bosom of the Father,) and was thrust down from the presence of God and the Son, and was called Perdition; for the Heavens wept over him; for he was Lucifer, even the son of the morning; and we beheld and lo, he is fallen! is fallen! even the son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the Vision; for behold satan, that old serpent, even the devil, who rebelled against God, and sought to take kingdoms of our God, and of his Christ; wherefore he maketh war with the saints of God, and encompasses them about: And we saw a vision of the eternal sufferings of those with whom he maketh war and overcometh, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power, and who have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome unto the denying of the truth, and the defying of my power: they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, throughout eternity: concerning whom I have said there is no forgiveness for them in this world nor in the world to come; having denied the Holy Ghost after having received it, and having denied the only begotten Son of the Father, crucifying him unto themselves, and putting him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath, who shall be brought forth by the resurrection of the dead, through the triumph & the glory of the Lamb; who was slain, who was in the bosom of the Father before the worlds were made. And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power; and made by him who glorifieth the Father; and saveth all the work of his hands, except those sons of perdition, who denieth the Son after the Father hath revealed him: wherefore he saveth all save them, and these shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels throughout eternity, where their worm dieth not and the fire is not quenched, which is their torment, but the end thereof, neither the place thereof, and their torment, no man knoweth, neither was revealed, neither is, neither will be revealed unto man, save to them who are made partakers thereof: nevertheless I the Lord showeth it by vision unto many, but straightway shutteth it up again: wherefore the end, the width, the height, the depth, and the misery thereof, he understandeth not, neither any man save them who are ordained unto this condamnation. And we heard the voice saying, Write the Vision for lo, this is the end of the vision of the eternal sufferings of the ungodly!

And again, we bear record for we saw and heard, and this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he hath given, that, by keeping the commandment, they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheddeth forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father hath given all things: they are they who are priests and kings, who having received of his fulness, and of his glory, are priests of the most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son: wherefore, as it is written, they are gods, even the sons of God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people: these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in Heaven, where God and Christ is the judge of all: these are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the Son, even of God the highest of all; which glory the Sun of the firmament is written of as being typical.

And again, we saw the Terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differeth from that of the church of the first born, who have received of the fulness of the Father, even as that of the Moon differeth from the Sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited and preached the Gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it: these are they who are honorable men of the earth, who were blinded by the craftiness of men: these are they who receive of his glory, but not of his fulness: these are they who receive of the presence of the Son, but not of the fulness of the Father: wherefore they are bodies terrestrial, and not bodies celestial, and differeth in glory as the Moon differeth from the Sun; these are they who are not valiant in the testimony of Jesus: wherefore they obtained not the crown over the kingdoms of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the Telestial, which glory is that of the lesser, even as the glory of the stars differeth from that of the glory of the Moon in the firmament: these are they who receive not the Gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Ghost: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of his fulness in the eternal world, but of the Holy Ghost through the administration of the terrestrial; and the terrestrial through the administration of the celestial; and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.— And thus we saw in the Heavenly vision, the glory of the telestial which surpasseth all understanding; and no man knoweth it except him to whom God hath revealed it. And thus we saw the glory of the terrestrial, which excelleth in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excelleth in all things where God, even the Father, reigneth upon his throne forever and ever: before whose throne all things bow in humble reverence and giveth him glory forever and ever. They who dwell in his presence are the church of the first born; and they see as they are seen, and know as they are known, having received of his fulness and of his grace; and he maketh them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the Sun is one. And the glory of the Terrestrial is one, even as the glory of the Moon is one. And the glory of the Telestial is one, even as the glory of the stars is one: for as one star differeth from another star in glory, even so differeth one from another in glory in the telestial world: for these are they who are of Paul, and of Apollos, and Cephas: they are they who say, there are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the Gospel; neither the testimony of Jesus; neither the prophets; neither the everlasting covenant; last of all: these are they who will not be gathered with the saints, to be caught up into

the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loveth and maketh a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto his Father spotless, saying: I have overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever. But behold and lo, we saw the inhabitants of the telestial world, that they were in number as innumerable as the stars in the firmament of Heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying: These all shall bow the knee, and every tongue shall confess to him who sitteth upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared; and they shall be servants of the most High, but where God and Christ dwells they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvelous are the works of the Lord and the mysteries of his kingdom which he showed unto us, which surpasseth all understanding in glory, and in might, and in dominion, which he commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Ghost; which God bestows on those who love him and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion, forever and ever. Amen.

Selected.

THE EXCELLENCE OF SCRIPTURE.

THE incomparable excellency which is in the sacred Scriptures, will fully appear, if we consider the matters contained in them under this threefold capacity. 1. As matters of divine revelation. 2. As a rule of life. 3. As containing that covenant of grace which relates to man's eternal happiness.

1. Consider the Scripture generally, as containing in it matters of divine revelation, and therein the excellency of the Scripture appears in two things. 1. The matters which are revealed. 2. The manner in which it is revealed.

1. The matters which are revealed in Scripture, may be considered these three ways. 1. As they are matters of the greatest weight and moment. 2. As matters of the greatest depth and mysteriousness. 3. As matters of the most universal satisfaction to the minds of men.

1. They are matters of the greatest moment and importance for men to know. The wisdom of men is most known by the weight of the things they speak; and therefore that wherein the wisdom of God is discovered, cannot contain any thing that is mean and trivial; they must be matters of the highest importance, which the Supreme Ruler of the world vouchsafes to speak to men concerning: and such we shall find the matters which God hath revealed in his word to be, which either concern the rectifying our apprehensions of his nature, or making known to men their state and condition, or discovering the way whereby to avoid eternal misery. Now which is there of these three, which, supposing God to discover his mind to the world, it doth not highly become him to speak to men of?

1. What is there which doth more highly concern men to know, than God himself? or what more glorious and excellent object could he discover than himself to the world? There is nothing certainly which should more commend the Scriptures to us, than that thereby we may grow more acquainted with God; that we may know more of his nature, and all his perfections, and many of the great reasons of his actings in the world. We may by them understand with safety what the eternal purposes of God were as to the way of man's recovery by the death of his son; we may there see and understand the great wisdom of God; not only in the contrivance of the world, and ordering of it, but in the gradual revelations of himself to his people, by what steps he trained up his church till the fulness of time was come; what his aim was in laying such a load of ceremonies on his people the Jews; by what steps and degrees he made way for the full revelation of his will to the world by speaking in these last days by his son, after he had spoken at sundry times and divers manners by the prophets, &c. unto the fathers. In the Scriptures we read the most rich and admirable discoveries of divine goodness, and all the ways and methods he useth in alluring sinners to himself; with what majesty he commands, with what importunity he woos men's souls to be reconciled to him; with what favor he embraceth, with what tenderness he chastiseth, with what bowels he pitieth those who have chosen him to be their God! With what power he supporteth, with with what wisdom he directeth, with what cordials he refresheth the souls of such who are dejected under the sense of his displeasure, and yet their love is sincere towards him! With what profound humility, what holy boldness, what becoming distance, and yet what restless importunity do we therein find the souls of God's people addressing themselves to him in prayer! With what cheerfulness do they serve him, with what confidence do they trust him, with what resolutions do they adhere to him in all straits and difficulties, with what patience do they submit to his will in their greatest extremities! How fearful are they of sinning against God, how careful to please him, how regardless of suffering, when they must choose either that or sinning, how little apprehensive of men's displeasure, while they enjoy the favor of God! Now all these things which are so fully and pathetically expressed in Scripture, do abundantly set forth to us the exuberancy and pleonasm of God's grace and goodness towards his people, which makes them delight so much in him, and be so sensible of his displeasure. But above all other discoveries of God's goodness, his sending his son into the world to die for sinners, is that which the Scripture sets forth with the greatest life and eloquence. By eloquence, I mean not an artificial composure of words, but the gravity, weight, and persuasiveness of the matter contained in them. And what can tend more to melt our frozen hearts into a current of thankful obedience to God than the vigorous reflection of the beams of God's love through Jesus Christ upon us? Was there ever so great an expression of love heard of? nay, was it possible to be imagioned, that God who perfectly hates sin, should himself offer the pardon of it, and send his son into the world to secure it to the sinner, who doth so heartily repent of his sins, as to deny himself, and take up his cross and follow Christ! Well might the Apostle say, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." How dry and sapless are all the voluminous discourses of philosophers, compared with this sentence! How jejune and unsatisfactory are all the discoveries they had of God and his goodness, in comparison of what we have by the Gospel of Christ! Well might Paul then say, "That he determined to know nothing but Christ and him crucified." Christ crucified is the library which triumphant souls will be studying to all eternity. This is the only library which to commend is the true IATREION PSUCHES, [Greek.] that which cures the soul of all its maladies and distempers; other knowledge makes men's minds giddy and flatulent, this settles and composes them; other knowledge is apt to swell men into high conceits and opinions of themselves, this brings them to the truest view of themselves, and thereby to humility and sobriety; other knowledge leaves men's hearts as it found them, this alters them and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified above the sublimest speculations in the world!

And is not this an inestimable benefit we enjoy by the Scripture, that therein we can read and converse with all these expressions of God's love and goodness, and that in his own language? Shall we admire and praise what we meet with in Heathen philosophers, which is generous and handsome; and shall we not adore the infinite fulness of the Scriptures, which run over with continued expressions of that and a higher nature? What folly is it to magnify those lean kine, the notions of philosophers, and to contemn the fat, the plenty and fulness of the Scriptures?—If there be not more valuable and excellent discoveries of the divine nature and perfections, if there be not far more excellent directions and rules of practice in the Sacred Scriptures, than in the sublimest of all the philosophers, then let us leave our full ears, and feed upon the thin. But certainly no sober and rational spirit, that puts any value upon the knowledge of God, but on the same account that he doth prize the discourses of any philosophers concerning God, he cannot but set a value of a far higher nature on the word of God. And as the goodness of God is thus discovered in Scripture, so is his justice and holiness: we have therein recorded the most remarkable judgments of God upon contumacious sinners, the severest denunciations of a judgment to come against all that live in sin, the exactest precepts of holiness in the world; and what can be desired more to discover the holiness of God, than we find in Scripture concerning him? If therefore acquaintance with the nature, perfection, designs of so excellent a being as God is, be a thing desirable to human nature, we have the greatest cause to admire the excellency and adore the fulness of the Scriptures, which gives us so large, rational, and complete account of the being and attributes of God. And which tends yet more to commend the Scriptures to us, those things which the Scripture doth most fully discover concerning God, do not at all contradict those prime and common notions which are in our natures concerning him, but do exceedingly advance and improve them, and tend the most to regulate our conceptions and apprehensions of God, that we may not miscarry therein, as otherwise men are apt to do. For it being natural to men so far to love themselves, as to set the greatest value upon those excellencies which they think themselves most master of: thence men come to be exceedingly mistaken in their apprehensions of a deity, some attributing one thing as a perfection, another a different thing, according to their humours and inclinations. Thus imperious self-willed men are apt to cry up God's absolute power and dominion as his greatest perfection; easy and soft spirited men his patience and goodness; severe and rigid men his justice and severity: every one according to his humour and temper, making his god of his own complexion: and not only so, but in things remote enough from being perfections at all, yet because they are such things as they prize and value, they suppose of necessity they must be in God, as is evident in the Epicureans' ATARAXIA, [Greek.] by which they exclude providence, as hath already been observed. And without considering how very difficult it is for one who really believes that God is of a pure, just, and holy nature, and that he hath grievously offended him by his sins, to believe that that God will pardon him upon true repentance: it is thence necessary that God should make known himself to the world, to prevent our misconceptions of his nature, and to assure a suspicious, because guilty creature, how ready he is to pardon iniquity, transgression, and sin, to such as unfeignedly repent of their follies, and return unto himself. Though the light of nature may dictate much to us of the benignity and goodness of the divine nature, yet it is hard to conceive that that should discover further than God's general goodness to such as please him: but no foundation can be gathered thence of his readiness to pardon offenders, which being an act of grace, must alone be discovered by his will. I cannot think the sun, moon, and stars are such itinerant

preachers, as to unfold unto us the whole counsel and will of God upon repentance. It is not every star in the firmament can do that which the star once did to the wise men, lead them unto Christ. The sun in the heavens is no Parelius to the sun of righteousness. The best astronomer will never find the day-star from on high in the rest of his number. What St. Austin said of Tully's works, is true of the whole volume of creation. There are admirable things to be found in them: but the name of Christ is not legible there. The work of redemption is not engraven on the works of providence; if it had, a particular divine revelation had been unnecessary, and the apostles were sent on a needless errand, which the world had understood without their preaching, viz. "That God was in Christ reconciling the world unto himself, not imputing to men their trespasses, and hath committed to them the ministry of reconciliation." How was the word of reconciliation committed to them if it were common to them with the whole frame of the world? and the apostle's query elsewhere might have been easily answered, How can men hear without a preacher? for then they might have known the way of salvation, without any special messenger sent to deliver it to them. I grant that God's long suffering and patience is intended to lead men to repentance, and that some general collections might be made from providence of the placability of God's nature, and that God never left himself without a witness of his goodness in the world, being kind to the unthankful, and doing good, in giving rain and fruitful seasons. But though these things might sufficiently discover to such who were apprehensive of the guilt of sin, that God did not act according to his greatest severity, and thereby did give men incouragement to hearken out and enquire after the true way of being reconciled to God; yet all this amounts not to a firm foundation for faith as to the remission of sin, which doth suppose God himself publishing an act of grace and indemnity to the world, wherein he assures the pardon of sin to such as truly repent and unfeignedly believe his holy Gospel. Now is not this an inestimable advantage we enjoy by the Scriptures, that therein we understand what God himself hath discovered of his own nature and perfections, and of his readiness to pardon sin upon those gracious terms of faith and repentance, and that which necessarily follows from these two, hearty and sincere obedience?

2. The Scriptures give the most faithful representation of the state and condition of the soul of man. The world was almost lost in disputes concerning the nature, condition, and immortality of the soul before divine revelation was made known to mankind by the gospel of Christ; but "life and immortality was brought to light by the gospel," and the future state of the soul of man, not discovered in an uncertain Platonical way with the greatest light and evidence from that God who hath the supreme disposal of souls, and therefore best knows and understands them. The Scriptures plainly and fully reveal a judgment to come, in which God will judge the secrets of all hearts, when every one must give an account of himself unto God, and God will call men to give an account of their stewardship here, of all the receipts they have had from him, and the expenses they have been at, and the improvements they have made of the talents he put into their hands. So that the gospel of Christ is the fullest instrument of the discovery of the certainty of the future state of the soul, and the conditions which abide it, upon its being dislodged from the body. But this is not all which the Scripture discovers as to the state of the soul; for it is not only a prospective glass, reaching to its future state, but it is the most faithful looking-glass, to discover all the spots and deformities of the soul: and not only shows where they are, but when they came, what their nature is, and whither they tend. The true original of all that disorder and discomposure which is in the soul of man, is only fully and satisfactorily given us in the Word of God.

The nature and working of this corruption in man had never been so clearly manifested, had not the law and will of God been discovered to the world; that is the glass whereby we see the secret workings of those lees in our hearts, the corruption of our natures; that sets forth the folly of our imaginations, the unruliness of our passions, the distempers of our wills, and the abundant deceitfulness of our hearts.

And it is hard for the most Elephantine sinner (one of the greatest magnitude) so to trouble these waters, as not therein to discover the greatness of his own deformities. But that which tends most to awaken the drowsy, senseless spirits of men, the Scripture doth most fully describe the tendency of corruption, "that the wages of sin is death," and the issue of continuance in sin will be the everlasting misery of the soul, in a perpetual separation from the presence of God, and undergoing the lashes and severities of concience to all eternity. What a great discovery is this of the faithfulness of God to the world, that he suffers not men to undo themselves without letting them know of it before hand, that they may avoid it! God seeks not to entrap men's souls, nor doth he rejoice in the misery and ruin of his creatures, but fully declares to them what the consequence and issue of their sinful practices will be, assures them of a judgment to come, declares his own future severity against contumacious sinners, that they might not think themselves surprised, and that if they had known there had been so much danger in sin, they would never have been such fools as for the sake of it to run into eternal misery. Now God to prevent this, with the greatest plainness and faithfulness, hath showed men the nature and danger of all their sins, and asks them before hand what they will do in the end thereof; whether they are able to bear his wrath, and wrestle with everlasting burnings? if not, he bids them bethink themselves of what they have done already, and repent and amend their lives, lest iniquity prove their ruin, and destruction overtake them, and that without remedy. Now if men have cause to prize and value a faithful monitor, one that tenders their good, and would prevent their ruin, we have cause excedingly to prize and value the Scriptures, which gives us the truest representation of the state and condition of our souls.

3. The Scripture discovers to us the only way of pleasing God and enjoying his favour. That clearly reveals the way (which man might have sought for to all eternity without particular revelation) whereby sins may be pardoned, and whatever we do may be acceptable unto God. It shows us that the ground of our acceptance with God, is through Christ, whom he hath made "a propitiation for the sins of the world," and who alone is the true and living way, whereby we may "draw near to God with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience." Through Christ we understand the terms on which God will show favour and grace to the world, and by him we have ground of a PARRESIA [Greek.] access with freedom and boldness unto God. On his account we may hope not only for grace to subdue our sins, resist temptations, conquer the devil and the world; but having "fought this good fight, and finished our course by patient continuance in well doing, we may justly look for glory, honor, and immortality," and that 'crown of righteousness which is laid up for those who wait in faith,' holiness, and humility, for the appearance of Christ from heaven. Now what things can there be of greater moment and importance for men to know, or God to reveal, than the nature of God and ourselves the state and condition of our souls, the only way to avoid eternal misery and enjoy everlasting bliss!

The Scriptures discover not only matters of importance, but of the greatest depth and mysteriousness. There are many wonderful things in the law of God, things we may admire, but are never able to comprehend. Such are the eternal purposes and decrees of God, the doctrine of the Trinity, the incarnation of the Son of God, and the manner of the operation of the Spirit of God upon the souls of man, which are all things of great weight and moment for us to understand and believe that they are, and yet may be unsearchable to our reason, as to the particular manner of them.—[☞ To be continued.]

THE SIMPLICITY OF THE SACRED WRITERS.

I CANNOT forbear taking notice of one other mark of integrity which appears in all the composition of the sacred writers, and particularly the Evangelists; and that is, the simple, unaffected, unornamental, and unostentatious manner, in which they deliver truths so important and sublime, and facts so magnificent and wonderful, as are capable, one would think, of lighting up a flame of oratory, even in the dullest and coldest breast. They speak of an angel descending from heaven to foretel the miraculous conception of Jesus; of another proclaiming his birth, attended by a multitude of the heavenly host praising God, "and saying, Glory to God in the highest, and on earth peace, good will towards men;" of his star appearing in the East; of angels ministering to him in the wilderness; of his glory in the mount; of a voice twice heard from heaven, saying, "This is my beloved Son;" of innumerable miracles performed by him, & by his disciples in his name; of his knowing the thoughts of men; of his foretelling future events; of prodigies accompanying his crucifixion and death; of an angel descending in terrors, opening his sepulchre, and frightening away the soldiers who were set to guard it; of his rising from the dead, ascending into heaven, and pouring down, according to his promise, the various and miraculous gifts of the Holy Spirit upon his apostles and disciples. All these amazing incidents do these inspired historians relate nakedly and plainly without any of the colourings and heightenings of rethoric, or so much as a single note of admiration; without making any comment or remark upon them, or drawing from them any conclusion in honor either of their master or themselves, or to the advantage of the religion they preached in his name; but contenting themselves with relating the naked truth, whether it seems to make for them or against them; without either magnifying on the one hand, or palliating on the other, they leave their cause to the unbiassed judgment of mankind, seeking, like genuine apostles of the Lord of truth, to convince rather than to persuade; and therefore coming, as St. Paul speaks of his preaching, "not with excellency of speech,—not with enticing words of man's wisdom, but with demonstration of the spirit, and of power, that," adds he, "your faith should not stand in the wisdom of men, but in the power of God." And let it be remembered that he, who speaks this, wanted not learning, art, or eloquence, as is evident from his speeches recorded in the Acts of the Apostles, and from the testimony of that great critic Longinus, who, in reckoning up the Grecian orators, places among them Paul of Tarsus; and surely, had they been left solely to the suggestions and guidance of human wisdom, they would not have failed to lay hold on such topics, as the wonders of their master's life, and the transcendent purity and perfection of the noble, generous, benevolent morality contained in his precepts, furnished them with. These topics, I say, greater than ever Tully, or Demosthenes, or Plato, were possessed of, mere human wisdom would doubtless have prompted them to make use of, in order to recommend, in the strongest manner, the religion of Jesus Christ to mankind, by turning their attention to the divine part of his character, and hiding, as it were in a blaze of heavenly light and glory, his infirmities, his sufferings, and his death. Had they called to their assistance all the arts of composition, rethoric, and logic, who would have blamed them for it? Not those persons, I presume, who, dazzled and captivated with the glittering ornaments of human wisdom, made a mock at the simplicity of the Gospel, and think it wit to ridicule the style and language of the Holy Scriptures. But the all-wise Spirit of God, by whom these sacred writers were guided into all truth, thought fit to direct or permit them to proceed in a diffent method; a method, however, very analogous to that in which he has been pleased to reveal himself to us in the great book of nature, the stupendous frame of the universe; all whose wonders he hath judged it sufficient to lay before us in silence, and expects from our observations the proper comments and deductions, which have endued us with reason, he hath enabled us to make. And tho' a careless and superficial spectator

may fancy he perceives even in this fair volume many inconsistencies, defects, and superfluities; yet to a diligent, unprejudiced, and rational inquirer, who will take pains to examine the laws, consider and compare the several parts, and regard their use and tendency, with reference to the whole design of this amazing structure, as far as his short abilities can carry him, there will appear, in those instances which he is capable of knowing, such evident characters of wisdom, goodness and power, as will leave him no room to doubt of their author, or to suspect that in those particulars which he has not examined, or to a thorough knowledge of which he cannot perhaps attain, there is nothing but folly, weakness, and malignity. The same thing might be said of the written book, the second volume, if I may so speak, of the revelations of God, the Holy Scriptures. For as in the first, so also in this are there many passages, that to a cursory, unobserving reader appear idle, unconnected, unaccountable, and inconsistent with those marks of truth, wisdom, justice, mercy, and benevolence, which in others are so visible, that the most careless and inattentive cannot but discern them. And even these, many of them, at least, will often be found, upon a closer and stricter examination, to accord and coincide with the other more plain and more intelligible passages, and to be no heterogeneous parts of one and the same wise and harmonious composition. In both, indeed, in the natural as well as the moral book of God, there are, and ever will be, many difficulties, which the wit of man may never be able to resolve; but will a wise philosopher, because he cannot comprehend every thing he sees, reject for that reason all the truths that lie within his reach, and let a few inexplicable difficulties over-balance the many plain and infallible evidences of the finger of God, which appear in all parts, both of his created and written works? Or will he presume so far upon his own wisdom, as to say, God ought to have expressed himself more clearly? The point and exact degree of clearness, which will equally suit the different capacities of men in different ages and countries, will I believe, be found more difficult to fix than is imagined; since what is clear to one man in a certain situation of mind, time, and place, will inevitably be obscure to another, who views it in other circumstances. How various and even contradictory are the readings and comments, which several men, in the several ages and climates of the world, have made upon nature! And yet her characters are equally legible, and her laws equally intelligible, in all times and in all places: "There is no speech nor language where her voice is not heard: her sound is gone out through all the earth, and her words to the end of the world." All those misrepresentations therefore, and misconstructions, of her works, are chargeable only upon mankind, who have set themselves to study them with various degrees of capacity, application, and impartiality. The question then should be, why hath God given men such various talents? And not, why hath not God expressed himself more clearly? And the answer to this question, as far as it concerns man to know, is, that God will require of him according to what he hath, and not according to what he hath not. If what is necessary for all to know, is knowable by all; those men upon whom God hath been pleased to bestow capacities and faculties superior to the vulgar, have certainly no just reason to complain of his having left them materials for the exercise of those talents, which, if all things were equally plain to all men, would be of no great advantage to the possessors. If therefore, there are in the sacred writings, as well as in the works of nature, many passages hard to be understood, it were to be wished, that the wise and learned, instead of being offended at them, and teaching others to be so too, would be persuaded that both God and man expect that they would set themselves to consider and examine them carefully and impartially, and with a sincere desire of discovering and embracing the truth, not with an arrogant unphilosophical conceit of their being already sufficiently wise and knowing. And then I doubt not but most of these objections to revelation, which are now urged with the greatest confidence, would be cleared up and removed, like those formerly made to Creation, and the Being and Providence of God, by those most ignorant, most absurd, and yet most self-sufficient pretenders to reason and philosophy, the Atheists and Sceptics.—[West.]

Aristotle considers friendship as of three kinds; one arising from virtue, another from pleasure, and another from interest; but justly determines, that there can be no true friendship, which is not founded in virtue.

A deaf and dumb pupil, when asked in writing, what is Eternity? wrote upon his slate with his pencil, THE LIFE-TIME OF THE ALMIGHTY.

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THE EVENING AND THE MORNING STAR.

[COMMUNICATED.]

THE ELDERS IN THE LAND OF ZION TO THE CHURCH OF CHRIST SCATTERED ABROAD.

BRETHREN, We think it proper to give you some general information respecting the present state of the church in Zion, and also the work of the gathering. Notwithstanding that nearly all christendom doubt the propriety of receiving revelations for the government of the church of Christ in this age, and generally adopt the Scriptures of the old and new testament as the only rule of faith and practice, yet we believe, from the Scriptures of truth, that to every church in the past ages, which the Lord recognized to be his, he gave revelations wisely calculated to govern them in the peculiar situation and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. The Bible contains revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God, given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, should be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves. Of the blessings of heaven it may be said, they have always rested upon the heads of those to whom they were promised: Therefore, seeing that it not only was, but as long as God remains the same, always will be the privelige of the true church to receive revelations, containing blessings and cursings, peculiarly adapted to itself as a church. We conclude it is a mistaken notion that the Scriptures of the old and new testament are the only rule of faith and practice; nevertheless, inasmuch as the precepts and examples contained in them are truly applicable to us, under our particular circumstances, we are bound to be governed by them; and we also can receive much benefit from such prophecies as point out the events that shall take place in our day and age: of these there are many, both in the old and new testament. They speak plainly of great things that shall be accomplished in the last days; such as preaching of the everlasting gospel to all nations; the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering of the remnants of Jacob, and the planting them in the lands of their fathers' inheritance: the necessary preparation to meet the Savior at his second coming, with all his saints to dwell with them in the millennium reign. And now, who with the Bible in his hand, can suppose that these great and marvelous works can be accomplished by the church without more revelations from the Lord? We cannot, for we worship the God of Israel, in whom there is neither variableness nor shadow of turning; consequently as in days of old, so in these last days, he has given us revelations by which we may know how to organize the church of Christ, and by his authority to perform the work which he has enjoined upon us. And now brethren, if we wish for blessings upon this church, we must walk humble before the Lord, and observe to keep all his commandments. Notwithstanding the work of the gathering will be accomplished, we believe, in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose he has made it the duty of the Bishop or Agent in the land of Zion, to make known, from time to time, the privelages of the land, to the conferences, which may determine and make known how many can be accommodated. And the saints will remember that the Bishop in the land of Zion, will not receive any, as wise stewards, without they bring a recommend from the Bishop in Ohio, or from three elders. The elders therefore, will be careful not to recommend and send up churches to this place, without first receiving information from the Bishop in Ohio, or in the land of Zion, that they can be accommodated when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a church is desirous to come to the land of Zion, we would recommend, that first, by letter or otherwise, they make known their desires and their situation to the Bishop in Ohio, or in the land of Zion, and receive information from them before they start. Brethren will perceive as well as we, that where churches of fifty or a hundred souls each, are coming to the land of Zion from different parts of the nation, and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labor under many disadvantages, which might be avoided by strictly observing the rules and regulations of the church. Moreover by being in haste, and forcing the sale of property, unreasonable sacrifices have been made, and although this is a day of sacrifice and tithing, yet to make lavish and unreasonable sacrifices, is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three & four hundred have arrived here and are mostly located upon their inheritances, and are generally in good health and spirits and are doing well. The expenses of journeying and settling here, together with the establishing of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the prophets, is to become like Eden or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in a new country, you know, are many and great: Therefore, prudence would dictate at present the churches abroad, come not up to Zion, until preparations can be made for them, and they receive information as above. The prospect for crops, in this region of country, is, at present, tolerable good, but calls for provisions will undoubtedly be considerable, for besides the emigration of the whites, the government of the United States is settling the Indians, (or remnants of Joseph) immediately to the west, and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be consistently. Although the Lord has said, that it is his business to provide for his saints in these last days, yet, remember he is not bound so to do, unless we observe his sayings and keep them.

*** Our Elders abroad, may do much good by obtaining subscribers for the Star, and transmit the money by mail, to us, or the Bishop in Ohio.

HOSEA CHAPTER III.

WE select this chapter for a few comments, because it contains some figures of speach, as well as plain prophecy.

Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other Gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver, and for a homer of barley, and a half homer of barley: and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for an other man: so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim: Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

☞ Notwithstanding some, or nearly all professing denominations of what are called Christains, have invented a general rule to spiritualize the Scripture, yet these sacred records carry, on almost every page, a very different idea: For instance, when God said, let there be light and there was light, every rational man, that believes the word of God, must know it was temporally so, because the light continues yet. When God told Noah to prepare an Ark, for Behold I even I do bring a flood of waters upon the earth to destroy all flesh, who dare say it was not literally fulfilled? When Moses led the children of Israel out of Egypt, and Pharaoh followed after and was swallowed up in the Red Sea, what spiritual construction will turn this mighty scene, from the power of God naturally displayed to man? When the Lord told Ahaz, Behold a virgin shall conceive and bear a son, and Jesus Christ came in the flesh: not only them that saw him and believed then, but those who have believed and have been baptized, and have received the gift of the Holy Ghost since, know that this prophecy was literally fulfilled as foretold. Using such literal examples for a guide, we shall commence literalizing this Chapter of Hosea, and say the first verse alluded to sending the gospel to the Gentiles, which Peter and Paul afterwards fulfilled.—No one can dispute that the woman means the church, for the Lord has created a new thing in the earth: A woman shall compass a man, and the church of Christ will eventually triumph over the man of sin, and Satan will be bound. The second and third verses may refer to the son of perdition, who sold his master for money.———Then salvation to the Gentiles: which salvation was to continue many days, viz: to the present day. The fourth verse shows the time that the children of Israel were to remain scattered abroad, without the sacred things which God gave unto them when they were in favour with him. They were even to do without the Teraphim, [Urim & Thumim, perhaps] or sacred spectacles or declarers; supposed to be the same called gods and images when Jacob fled, rom Laban. For Jacob was a man of God and did not worship idols or images. The original in Hebrew is Teraphim. Moses when blessing the tribes in the 33rd of Deuteronomy, says: Let thy Thummim and thy Urim be with thy Holy one. This brings to mind that important information on the same subject, which is recorded in the second Chapter of II. Maccabees, which the wisdom of man has seen fit to call Apocrypha. It reads thus:

It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it has been signified: And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but could not find it. Which when Jeremy perceived, he blamed them, saying, As for the place, it shall be unknown until the time that God gather his people together, and receive them unto mercy. Then shall the Lord shew these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place might be honourably sanctified.

The fifth verse directs to the time of the gathering, and positively promises their return, which our Savior referred to, when he declared that he would send his angels and gather his Elect.—Here let it be known once for all, that Israel, the twelve tribes of Jacob, are the Elect of God. Isa. 45th 4th and Romans 11th 28th which says, as touching the election, they are beloved for the farthers' sakes. Again, it not only promises the return of Israel in the latter days, but it declares that they shall seek the Lord their God, and David their King. Seek David their King! Here remember that David had been dead many years, for Hosea prophesied about 175 years before the Babylonish Captivity: It opens the meaning of the latter part of the 37th Chapter of Ezekiel, which speaking of the gathering of Israel, says that they shall dwell in the land that I have given unto Jacob my servant, and they shall dwell therein, they and their children, and their children's children for ever, and my servant David shall be their prince for ever. David must have had his eye upon the same thing when he said in the 71st Psalm, Thou shalt quicken me again, and shalt bring me up again from the depth of the earth. No man will attempt to say that the children of Israel have lived in the land of Jacob, governed by David as King or Prince, since God by the mouths of Hosea and Ezekiel declared, that such should be the case, in the latter days! The secret of the matter is, that God, in his infinite wisdom prepared the children of promise, the heirs of the Celestial Kingdom, to live twice in the flesh on the earth, once in a state of probation; and once in a state of approbation, and this is the reason why Job exclaimed: For I know my Redeemer liveth, and he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God. And again this accounts for the Redeemed out of every Kindred, and tongue, and people and nation, which John the Revelator saw [Rev. Chap. 5.] who were made Kings and Priests to God, and reigned on earth, or as it is written [Rev. Chapt 20.] They lived and reigned with Christ a thousand years.

ITEMS FOR THE PUBLIC

IN connexion with the star, we publish a weekly paper, entitled "The Upper Missouri Advertiser," It will contain sketches of the news of the day, politics, advertisements, and whatever tends to promote the interest of the Great West.

☞ An extract from the Prophecy of Enoch in our next number.

☞ The "Vision," which appears on the second page, is the greatest news that was ever published to man. It shows the economy of God, in preparing mansions for men: Blessed be the name of the Lord.

☞ Notwithstanding the Month of May was wet and cold, the weather, for some time past, has been such, that the prospect of the farmer is fair, and we have hopes of good crops.

☞ The frontier Indian war continues. There have been several killed on both sides. The government of the United States has appropriated $ 300, 000 for this purpose, and we may calculate, the war will be prosecuted vigorously as far as necessary.

☞ The Cholera Morbus commenced its deadly work at Quebec, Lower Canada about the first of June. It is said to be severer, than in Europe. The will of God must be done whether by pestilence, famine, or the sword.

TO THE ELDERS OF THE CHURCH OF CHRIST, WHO PREACH GOOD TIDINGS TO THE WORLD.

BRETHREN, As stars of the ensign, which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come up to Zion; you are to instruct men how to receive the fulness of the gospel, and the everlasting covenants, even them that were from the beginning; you are to carry the ARK of SAFETY before the wondering multitudes, without fear, entreating, and beseeching all men to be saved; you are to set an example of meekness and humility before saints and sinners, as did the Savior; and when reviled you are not to revile again; you are to reason with men as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to walk in the valley of humility and pray for the salvation of all; yes, you are to pray for your enemies; and warn in compassion, without threatening the wicked with judgments which are to be poured upon the world hereafter. You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharaoh in Egypt, to terrify the inhabitants of America, neither have you any direction, by commandment, to collect the calamities of six thousand years, and paint them upon the curtain of these last days, to scare mankind to repentance; no; you are to preach the gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.

Again, you are not to take the blessings of an individual, or of a church, from the days of Enoch to the days of the apostles, and place them upon an individual or a church, in these last days; but you are to teach all men that they shall be judged according to their works: For, if God is the same yesterday, to-day, and forever, his reward is always with him, and his revelations and blessings, and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation, and this time: You therefore, must reason from the Bible and the Book of Mormon, with great care and not pervert the meaning of God's sacred word. If our Heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Nineveh for its abomination, and Jerusalem for a transgression of his commandments, what have their destructions to do with the salvation of the world now? The Lord says vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance.—Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion, and many souls may be required at your hands. Let the idea not leave you, that, not only the eyes of the world, but the eyes of the angels and of God are upon you.

FOREIGN NEWS.

IT is a day of strange appearances. Every thing indicates something more than meets the eye. Every nation is opening events, which astonish mankind: Even the heart of man begins to melt at the prospect before it. The unquenchable thirst for news; the continuity of emigration; the wars and rumors of wars, with many other signs of the distress of nations, from the old world, (as it is called across the Ocean whispers so loud to the understanding, that he that runs may read the label on the Eastern sky: The end is nigh. France is filled with a spirit of rebellion, and when the Cholera was sweeping its thousands, mobs were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding Cholera Balls and dancing at the judgments of the almighty. In England, where an anxious multitude have been waiting for Reformation in government for years, disappointment is distruction. The house of Lords has rejected the Reform bill, and the proud hearted Englishman says—Reform or Revolution! No stop there: for the sound comes across the Atlantic. Reform or ruin! All the Kingdoms of the East seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a morning of some great festival, the church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunders to man: Behold the day! so also earthquakes wars, and rumors of wars, the distress of nations, the constant tide of emigration to the West, the wide spreading ravages of the Cholera Morbus, and the joy of the Saints of God as they come out of Babylon, alarms the world, and whispers to every mortal, watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man. Watch the signs of his coming, that ye be not deceived.

Worldly Matters.

DAVID Ritter of New-Haven, with twelve hands, manufactures $10,000 worth of Razor straps a year. And again the said David with five hands, turns off about $3,000 worth of marble monuments, chimney pieces, &c.

At an election in Montreal, L. C. a dreadful riot took place, which resulted in the death of several men.

ROMANCE OF REAL LIFE.—On Friday April 23, 1832, D. Felton, one of the coroners of this county, was, called to view the bodies of Elizabeth Bird and Abraham Vandyck, found drowned in Brown's pond, town of Clinton. They were tied together around the waist, and from previous declarations, no doubt remained but that they had deliberately made way with themselves. They were seen going to the Pond on Wednesday preceding, she quite intoxicated, and it was supposed he not much better. They had divested themselves of their upper garments which were carefully deposited near the Lake, together with a bottle containing the remains of a pint of rum which they had purchased that morning, perhaps not an hour before they took their fatal plunge. Both were habitually intemperate.—[Poughkeepsie paper.]

We learn from the Wyoming Republican, that three children were recently scalded to death in Luzerne county. The mother was engaged in boiling soap, when the pot fell from the crane, and the contents were dashed over two children playing on the floor before the fire; and the third, which was on her lap, she droped into the boiling liquid in her frightful endeavors to rescue the other two.

EMIGRANTS.—On Sunday last, fourteen hundred and forty six emigrants arrived in this city from Europe, and yesterday, four hundred and twenty eight. The number which arrived at Quebec on the 26th, 27th and 28th of May, was two thousand, four hundred and eighty eight.—[N. Y. Com.]

A church bell of glass has been cast in Sweden; its diameter is six feet, and its tone is said to be finer than that of any metal.

BOSTON, May 18

Yesterday forenoon Mr. George W. Coombs was at work in the well of Mr. William T. Spear, Prince Street, about 35 feet from the surface, and Mr. William Elm about 8 feet below him, both in the employ of Mr. Isaac Scott, laying lead pipe, and using a furnace with charcoal, for soldering. Coombs complained of faintness and Elm went up to assist him; but, in passing the furnace he was likewise taken faint, yet succeeded in reaching the top, and calling assistance. Before it arrived, however, Mr. C. had fallen to the bottom. He was drawn up, and two physicians attended immediately; but life was extinct. Mr. C. was about 25 years of age, and has left a wife and child. It was the opinion of the physicians that the fumes of the charcoal caused his death.—[Daily Adv.]

BOSTON, May 18.

A young girl aged about nine years, daughter of Mr. Ezra Palmer, residing at No. 92, Ann street, whilst reaching out of a chamber window in the third story to arange a bird cage, lost her balance and fell to the ground. In her fall, she struck on the shoulder of a young man who was passing at the moment, and thus, happily, her life was preserved. She has, however, suffered severely from contusions, broken bones, and dislocations.—[Transcript.]

In Augusta, on Wednesday, a squall took place, which blew out the gable end of a brick bilding near the market, belonging to Mr. Bennock, which, falling on a small adjoining wood house killed two negroes that were in it, a woman, and child of three or four years old, and crippled two others. The wall was only one brick thick.—[St. Ga.]

GREAT FRESHET.—In consequence of a heavy rain which commenced on the 19th of May and continued till the 22d, the waters of the Kennebec river in Maine, rose to an unparalleled height. In many places it was 20 feet above low water mark, and has done immense damage, carrying away bridges, mills, houses and large quantities of lumber.

A gentleman, who within the past six months has visited nearly every principal town in the Valley of the Mississippi, has furnished the editor of the Journal of Commerce with a list, by which it appears that twenty four steamboats have been destroyed on the western waters, since the breaking up of the ice last spring.

PHENOMENON.—From the Poughkeepsie Telegraph, we learn that a piece of land, embracing an area of an acre and a half, on the eastern shore, in Dutchess county, three miles above Newburg, has sunk one hundred feet, so that the tops of the highest trees growing upon it, are scarcely level with the surrounding surface. It is supposed that a stream of water, flowing beneath the river, has finally washed away such a quantity of the supporting earth as to render this occurrence inevitable; if this be not a philosophical explanation, we must place the phenomenon to the credit of the theory of Capt. Symmes.—[N. Y. paper.]

THE COMET OF 1832.

On or about the 22d of next August Biela's Comet may be seen by means of telescopes somewhere near the direction of the seven stars. On the 19th of September, it will be visible to the naked eye just above the horizon in the North East, about 9 o'clock in the evening. About 10 o'clock in the evening of November 13th it will rise E. N. E., and will about that time appear the brightest. From the middle of October to the middle of November, it may be seen with great distinctness. August 22d its distance from the Earth will be 117,373,006 miles, and 157,479,530 from the Sun.—Its nearest approach to our planet will be on the 23d of October, when its distance from us will be 51,035,913 miles, and from the Sun 98,650,424. It will cross the Earth's orbit about the last of October, when it will be several hundred thousand miles farther from us than it will be when it passes its perihelion. Its nearest approach to the Sun will take place on the 28th of November when its distance from that planet will be 83,444,193 miles, and from us 67,952,845.—[N. E. Review.]

THE POLES.—The heart bleeds when it contemplates the fate of this noble people. What a melancholy picture of prostrate liberty is presented in the folowing paragraph:

"From the 3d to the 6th of March, the gates of Warsaw were closed, whilst arrests were made of the young Poles said to be implicated in the late insurrection, were sent to Riow, to be incorporated in the Russian regiments. A private letter states that those young men are sent off in tens of thousands to Siberia, to form colonies to people those dreary regions of perpetual snow and Cimmerian darkness. The pretended discovery of a new plot is the pretext for this wholesale banishment of the Polish race: including it is said not less than 40,000."

CHOLERA MORBUS

WE select an item under this head, which, gives an extensive view of this sweeping disease. The Atlantic cities tremble at the distant destruction of this irreconcilable foe to health and happiness, but the only alternative is, Trust in God. To endeavor to stay the progress of such a calamity by means, is—is what? why, what means would have stayed the angel's visit to the camp of the Assyrians?

The item is from the N. Y. Courier & Enquirer's Paris correspondent:

I find it impossible to procure the exact number of the deaths up to the latest moment with any pretensions to accuracy, but there cannot be the least doubt that they now exceed 10,000, and as the number of cases in the early stages of the disease when its character was more virulent than it has since become bore a proportion to the deaths somewhere between five to two and three to one, the number of persons affected by it may now be stated in round numbers to amount to at least 30,000 or about four per cent. on the whole mass of the population.

Supposing the disease to be suddenly arrested at its present point, which would be inconsistent with the whole of its previous history, the proportional loss which Paris has suffered with the other great cities of Europe which have yet been visited by the disease would be very considerable, as you will at once perceive on casting your eye over the following abstract, in which the 1st column gives the names of places, the second the amount of their population, the third the number of persons effected by cholera and the fourth the number of deaths.

Moscow,	350,000	8,576	4,690
Petersburg,	360,000	9,247	4,757
Vienna,	300,000	3,980	1,899
Berlin,	240,000	2,220	1,401
Hamburgh,	100,000	874	455
Prague,	96,000	3,234	1,335
Breslaw,	78,000	1,276	670
Koenigsberg,	70,000	2,188	1,310
Magdebourg,	36,000	576	346
Brunn,	33,000	1,540	604
Stettin,	24,000	366	250
Halle,	23,000	303	152
Elberg,	22,000	420	283
Hungary,	8,750,000	435,330	188,000
London,	1,500,000	2,534	1,328
Paris,	750,000	30,000	10,000
Edinburgh,	150,000	127	72
Glasgow,	180,000	782	395
Paisley,	60,000	350	204

HORRORS OF THE CHOLERA MORBUS.

We have witnessed in our days the birth of a new pestilence, which, in the short space of fourteen years, has desolated the fairest portion of the globe, and swept off at least fifty millions of our race. It has mastered every variety of climate, surmounted every natural barrier, conquered every people. It has not, like the simoon blasted life, and then passed away; the cholera, like small-pox or plague, takes root in the soil which it has once possessed. The circumstances under which the individual is attacked are no less appalling than the history of the progress and mortality of the disease. In one man says an eye witness, the prostration of strength was so great that he could hardly move a limb, though he had been but fifteen minuits before in perfect health, and actively employed in his business of a gardener. A Lascar in the service of an officer was seized in the act of picking up his rice, previous to going out to cut grass close to his master's feet, and being unable to call for assistance, he was observed by an other person at a distance from him, picking up small stones and pitching them towards him, for the purpose of atracting his notice. This man died in an hour. It is no wonder that the approach of such a pestilence has struck the deepest terror into every community.

The origin of this disease is not known. It broke out at Jessore, about a hundred miles south east of Calcutta, in August, 1817. "Spreading from village to village, and destroying thousands of the inhabitants, it reached Calcutta early in September. It then spread into other parts of the country, taking different places in succession; and at length it appeared in the grand army, and eventually extending over a large portion of Hindostan." In Bassora, which contained 60,000 inhabitants, in fourteen days it destroyed from 15,000 to 18,000 persons. In seven months, it had extended from Caramania to Judea, over a space of not less than a hundred leagues, and reached the shores of the Mediterranean. But it was introduced into Europe at the mouth of the Volga on the Caspian Sea, in 1830.—[London Quarterly Review.]

Hymns,

Selected and prepared for the Church of Christ, in these last days.

The Celestial Home.

BEYOND these earthly scenes in sight,
Immortal beings rest,
In realms of infinite delight;
The home of Jesus Christ.
Chorus. O the home, the glorious home,
Of the beloved Son,
Where the righteous all shall meet
And be forever one!

Celestial home! could our weak eyes
But half its charms explore,
How would our souls desire to rise,
And live on earth no more!
O the home, the glorious home, &c.

There pain and sorrow never come,
No; nothing there is vain;
But perfect peace, and ceaseless bloom,
With endless pleasure reign.
O the home, &c.

No curse those blissful regions know;
Nor fears create despair,
For sin, the source of every wo,
Can never enter there.
O the home, &c.

There changing time is never known,
Nor Sun o'er mountain brow,
But God upon his shining throne
Fills one eternal now.
O the home, &c.

The Pilgrims' Hymn.

GO on, dear pilgrims, while below,
In wisdom's paths of peace,
Determin'd nothing else to know,
But Jesus' righteousness.

Do like the Savior, follow him,
He in this world has been,
And oft revil'd, but like a lamb,
Did ne'er revile again.

O take the pattern he has given,
Seek first the things of worth,
And learn the only way to heaven,
Is—worship God on earth.

Remember we must watch and pray
While journeying on the road,
Lest we should fall out by the way
And wound the cause of God.

Go on rejoicing day by day;
Your crown is yet before,
So fear no trials on the way,
The scene will soon be o'er.

Soon we shall reach the promis'd land,
With all the ransom'd race
And meet with Enoch's perfect band,
To sing redeeming grace.

There we shall be when Christ appears,
And all his glory see,
And reign with him a thousand years,
When all the world is free.

Our souls are in his mighty hand,
And he will keep them still;
If faithful, we shall surely stand
With him on Zion's hill.

Him, eye to eye, we there shall see
Our face like his shall shine;
O! what a glorious company,
When saints and angels join!

O! what a joyful meeting there,
In robes of white array!
Palms in our hands we all shall bear,
And crowns that ne'er decay!

We'll hasten to our earthly home,
While Jacob gathers in,
And watch our great Redeemer come,
And make an end of sin.

When we've been there a thousand years,
Bright shining as the Sun,
We've no less days to sing God's praise,
Than when we first begun.

BAD COMPANY, &c.

"EVIL communication," says the text, "corrupts good manners." The assertion is general, and no doubt all people suffer from such communication; but above all, the minds of youth will suffer; which are yet unformed, unprincipled, unfurnished, and ready to receive any impression.

But before we consider the danger of keeping bad company, let us first see the meaning of the phrase.

In the phrase of the world, good company means fashionable people. Their stations in life, not their morals are considered: and he, who associates with such, though they set him the example of breaking every commandment of the decalogue, is still said to keep good company.—I should wish you to fix another meaning to the expression; and to consider vice in the same detestable light, in whatever company it is found; nay, to consider all company in which it is found, be their station what it will, as bad company.

The three following classes will perhaps include the greatest part of those, who deserve this appellation.

In the first, I should rank all who endeavor to destroy the principles of Christianity—who jest upon Scripture—talk blasphemy—and treat revelation with contempt.

A second class of bad company are those, who have a tendency to destroy in us the principles of common honesty and integrity. Under this head we may rank gamesters of every denomination; and low and infamous characters of every profession.

A third class of bad company, and such as are commonly most dangerous to youth, includes the long catalogue of men of pleasure. In whatever way they follow the call of appetite, they have equally a tendency to corrupt the purity of the mind.

Besides these three classes, whom we call bad company, there are others who come under the denomination of ill chosen company: trifling, insipid characters of every kind; who follow no business—are led by no ideas of improvement—but spend their time in dissipation and folly—whose highest praise it is, that they are only not vicious—With none of these a serious man would wish his son to keep company.

It may be asked what is meant by keeping bad company? The world abounds with characters of this kind: they meet us in every place; and if we keep company at all, it is impossible to avoid keeping company with such persons.

It is true if we were determined never to have any commerce with bad men, we must, as the apostle remarks, "altogether go out of the world." By keeping bad company, therefore, is not meant a casual intercourse with them, on occasion of business, or as they accidentally fall in our way; but having an inclination to consort with them—complying with that inclination—seeking their company when we might avoid it—entering into their parties—and making them the companions of our choice. Mixing with them occasionally cannot be avoided.

The danger of keeping bad company, arises principally from our aptness to imitate and catch the manners and sentiments of others—from the power of custom—from our own bad inclinations—and from the pains taken by the bad to corrupt us.

In our earliest youth, the contagion of manners is observable. In the boy, yet incapable of having any thing instilled into him, we easily discover from his first actions, and rude attemps at language, the kind of persons with whom he has been brought up: we see the early spring of a civilized education, or the first wild shoots of rusticity.

As he enters farther into life, his behavior, manners, and conversation, all take their cast from the company he keeps. Observe the peasant, and the man of education; the difference is striking. And yet God hath bestowed equal talents on each. The only difference is, they have been thrown into different scenes of life; and have had commerce with persons of different stations.

Nor are manners and behaviour more easily caught, than opinions and principles. In childhood and youth, we naturally adopt the sentiments of those about us

And as we advance in life, how few of us think for ourselves; How many of us are satisfied with taking our opinions at second hand;

The great power and force of custom forms another argument against keeping bad company. However seriously disposed we may be; and however shocked at the first approaches of vice; this shocking appearance goes off upon an intimacy with it. Custom will soon render the most disgustful thing familiar. And this is indeed a kind provision of nature, to render labour, and toil and danger, which are the lot of man, more easy to him.

The raw soldier who trembles at the first encounter becomes a hardy veteran in a few campaigns. Habit renders danger familiar, and of course indifferent to him

But habit, which is intended for our good, may, like other kind appointments of nature, be converted into a mischief. The well-disposed youth, entering first into bad company, is shocked at what he hears, and what he sees. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his companions. But alas! this sensibility is but of a day's continuance. The next jovial meeting makes the horrid picture of yesterday more easily endured.—[☞ To be continued.]

A correspondent of the Nat. Intelligencer, among the many preventives against the Cholera, says:—God will hear, if man will pray. This we endorse as truth.

Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

A great man with the Lord, is what the world would call a poor wretch, or he is of no note. Thus the simple confound the wise.

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THE EVENING AND THE MORNING STAR.

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The Cholera.

THIS desolating sickness is spreading steadily over the United States. The account of its ravages, in many places, we cannot give: The whole number of cases in New-York, to July 31, is—3731. Deaths—1520.

No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Oceans, sentinels, and forts, may hinder men, or money may bribe, but when the pestilence rides on the wings of the wind, the ocean is no barrier; the sentinel has no power; the fort is no obstacle, and money has no value: the destroying angel goes, waving the banner of death over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrink at the sound of the cholera; not he that worshiped his god in some stately chapel, every sabbath till the cholera comes, and then flees for his life; no; none but him that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand, by the noisome pestilence.

Revelations.

COMMANDMENT, GIVEN MARCH 8, 1831.

HEARKEN, O ye people of my church, for verily I say unto you, that these things are spoken unto you for your profit and learning; but notwithstanding these things which are written, it always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world: ye are also commanded never to cast any one, who belongeth to the church, out of your sacrament meetings: nevertheless, if any has trespassed, let him not partake until he makes reconciliation. And again I say unto you, ye shall not cast any out of your sacrament meetings, who is earnestly seeking the kingdom; I speak this concerning those who are not of the church. And again I say unto you, concerning your confirmation meetings, that if there be any that is not of the church, that is earnestly seeking after the kingdom, ye shall not cast them out, but ye are commanded in all things to ask of God who giveth liberally, and that which the spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils: Wherefore, beware lest ye are deceived? and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited; that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds what those gifts are, that are given unto the church, for all have not every gift given unto them, for there are many gifts, and to every man is given a gift by the spirit of God; to some is given one, and to some is given another, that all may be profited thereby; to some is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life if they continue faithful. And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God or not, so that the manifestations of the spirit may be given to every man to profit with all. And again, verily I say unto you, to some it is given, by the spirit of God, the word of wisdom; to another it is given, the word of knowledge, that all may be taught to be wise and to have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given, the working of miracles; and to others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues: and all these gifts cometh from the Lord, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet not be of God. Behold, it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby; he that asketh in spirit asketh according to the will of God, wherefore it is done even as he asketh. And again I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit: and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually; even so, Amen.

COMMANDMENT, GIVEN MAY 9, 1831.

HEARKEN, O ye elders of my church, and give ear to the voice of the living God; and attend to the words of wisdom which shall be given unto you, according as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold verily I say unto you, that there are many spirits, which are false spirits, which have gone forth in the earth, deceiving the world: and also satan hath sought to deceive you, that he might overthrow you. Behold I the Lord have looked upon you and have seen abominations in the church, which profess my name; but blessed are they who are faithful and endure whether in life or in death, for they shall inherit eternal life. But wo unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold verily I say unto you, there are hypocrits among you, and have deceived some which has given the adversary power: but behold such shall be reclaimed, but the hypocrites shall be detected & shall be cut off, either in life or in death, even as I will, and wo is unto them that is cut off from my church, for the same is overcome of the world: wherefore, let every man be aware lest he do that which is not in truth and righteousness before me.

And now come, saith the Lord, by the spirit, unto the elders of his church, and let us reason together, that ye may understand: let us reason even as a man reasoneth one with another face to face: now when a man reasoneth he is understood of man, because he reasoneth as a man, even so will I the Lord reason with you that you may understand; wherefore I the Lord asketh you this question, unto what was ye ordained: to preach my gospel by the spirit, even the comforter which was sent forth to teach the truth; and then received ye spirits which ye could not understand, & received them to be of God, & in this are ye justified? Behold ye shall answer this question yourselves, nevertheless I will be merciful unto you: he that is weak among you hereafter shall be made strong. Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way: and if by some other way, it be not of God; and again he that receiveth the word of truth doth he receive it by the spirit of truth, or some other way; if it be some other way it be not of God: Therefore, why is it that ye cannot understand and know that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth, wherefore he that preacheth and he that receiveth understandeth one another and both are edified and rejoice together; and that which doth not edify is not of God and is darkness; that which is of God is light and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: wherefore he is possessor of all things, for all things are subject unto him, both in heaven and on earth, the life the light the spirit and the power, sent forth by the will of the Father, through Jesus Christ, his Son; but no man is possessor of all things except he be purified and and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done: but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you: wherefore it shall come to pass, that if you behold a spirit manifested that ye cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus and if he give not unto you that spirit, then you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therein: he that receiveth of God, let him account it of God, & let him rejoice that he is accounted of God worthy to receive & by giving heed & doing these things which ye have received, and which ye shall hereafter receive, and the kingdom is given unto you of the Father, and power to overcome all things, which is not ordained of him: and behold, verily I say unto you, blessed are you that hear these words of mine from the mouth of my servant, for your sins are forgiven you. Let my servant Joseph, in whom I am well pleased, and my servant Parley, go forth among the churches and strengthen them by the word of exhortation; and also my servant John, or as many of my servants as are ordained unto this office, and let them labor in the vineyard; and let no man hinder them of doing that which I have appointed unto them: wherefore in this thing my servant Edward is not justified, nevertheless let him repent and he shall be forgiven. Behold ye are little children, and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them which my Father hath given me shall be lost: and the Father and I are one: I am in the Father and the Father in me: and inasmuch as ye have received me ye are in me, and I in you: wherefore I am in your midst; and I am the good shepherd; and the day cometh that you shall hear my voice and see me, and know that I am. Watch, therefore, that ye may be ready; even so: Amen.

EXTRACT FROM THE PROPHECY OF ENOCH.

AND it came to pass that Enoch continued his speech saying, Behold our father Adam taught these things, and many have believed and become the sons of God, and many have believed not and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people, That, as I was journeying and stood upon the place Mahujah, and I cried unto the Lord, there came a voice out of heaven, saying, Turn ye and get ye upon the mount Simeon. And it came to pass that I turned and went upon the mount, and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talketh one with an other face to face; and he saith unto me, Look, and I will shew unto thee the world for the space of many generations. And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever; And there was a blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof: and the Lord said unto me, Go to this people and say unto them, Repent, lest I shall come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Ghost, which beareth record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent: And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled; and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language, which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God; and from that time forth there was wars and bloodsheds among them, but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people: And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the The City of Holiness, even ZION. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety forever:—But the Lord said unto Enoch, Zion hath I blessed, but the residue of the people have I cursed. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unth Enoch, Behold mine abode forever: and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld and lo, all the nations of the earth were before him! and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of man; and behold the power of Satan was upon all the face of the earth! And he saw angels descending out of heaven; and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven bearing testimony of the Father and Son, and the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion: And it came to pass that the God of heaven looked upon the residue of the people, and he wept, and Enoch bore record of it, saying, How is it the heavens weep and shed forth her tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that thou canst weep, seeing thou art holy and from all eternity to all eternity? and were it possible that man could number the particles of the earth, yea, and millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also, thou art just; thou art merciful and kind forever; thou hast taken Zion to thine own bosom from all thy creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of thy throne; and mercy shall go before thy face and have no end: how is it that thou canst weep? The Lord said unto Enoch, Behold these thy brethren; they are the workmanship of mine own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto thy brethren have I said, and also, gave commandment, That they should love one another; and that they should choose me their father, but behold they are without affection; and they hate their own blood; and the fire of mine indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them: Behold I am God; Man of holiness is my name; Man of council is my name, and Endless and Eternal is my name, also. Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them, also; and among all the workmanship of mine hand, there has not been so great wickedness, as among thy brethren, but behold their sins shall be upon the heads of their fathers: Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands: Wherefore, should not the heavens weep, seeing these shall suffer? But behold, these, which mine eyes are upon, shall perish in the floods; and behold I will shut them up: a prison have I prepared for them:—And that which I have chosen hath plead before my face: Wherefore he suffereth for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day, they shall be in torment: wherefore, for this shall the heavens weep; yea, and all the workmanship of mine hands.

And it came to pass, that the Lord spake unto Enoch and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept, and stretched forth his arms, and his heart swelled wide as eternity; and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an Ark; and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look: and it came to pass that Enoch looked, and, from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? when shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain, from the foundation of the world; and through faith I am in the bosom of the father: and behold Zion is with me? And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me the mother of men? I am pained: I am weary because of the wickedness of my children? When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me that I may rest, and righteousness, for a season, abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying, I ask thee, O Lord, in the name of thy only begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold: and he covenanted with Noah, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah: And he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand: And the Lord said, Blessed is him through whose seed Messiah should come: For he saith, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity; whoso cometh in at the gate and climbeth up by me shall never fall: Wherefore, blessed are they of which I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man cometh in the flesh, shall the earth rest? I pray thee show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent: and the saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder was reserved in chains of darkness until the judgment of the great day. And again, Enoch wept and cried unto the Lord again, saying, When shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father: and he called unto the Lord saying, Wilt thou not come again upon the earth, for inasmuch as thou art God, and I know thee, and thou hast sworn unto me and commanded me that I should ask in the name of thine only begotten, thou hast made me, and given unto me a right to thy throne, and not of myself but through thine own grace: wherefore, I ask thee, if thou wilt not come again on the earth? And the Lord said unto Enoch, As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of mine only begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gath-

er out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be mine abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest." And it came to pass that Enoch saw the days of the coming of the Son of man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years: but before that day he saw great tribulations among the wicked; and he also, saw the sea that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy: And all the days of Zion in the days of Enoch, were three hundred and sixty five years: And Enoch and all his people walked with God, and he dwelt in the midst of Zion: And it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

Selected.

THE EXCELLENCE OF SCRIPTURE.

[Continued.]

THE Scripture comprehends matters of the most universal satisfaction to the minds of men; though many things do much exceed our apprehensions, yet others are most suitable to the dictates of our nature, as Origen bid Celsus see, whether it was not the agreeableness of the principles of faith with the common notions of human nature, which prevailed most upon all candid and ingenuous auditors of them. And therefore, as Socrates said of Heraclitus's books, what he understood was excellent, and therefore he supposed that which he did not understand was so too: so ought we to say of the Scriptures: if those things which are within our capacity be so suitable to our natures and reasons, those cannot contradict our reason which yet are above them. There are many things which the minds of men were sufficiently assured that they were, yet were to seek for satisfaction concerning them which they could never have had without divine revelation. As the nature of true happiness, wherein it lay, and how to be obtained, which the philosophers were so much puzzled with, the Scriptures give us full satisfaction concerning it. True contentment under the troubles of life, which the Scripture only acquaints us with the true grounds of; and all the prescriptions of Heathen moralists fall as much short of, as the directions of an empiric do of a wise and skilful physician. Avoiding the fears of death, which can alone be through a grounded expectation of a future state of happiness which death leads men to, which cannot be had but through the right understanding of the word of God. Thus we see the excellency of the matters themselves contained in this revelation of the mind of God to the world.

As the matters themselves are of an excellent nature, so is the manner wherein they are revealed in the Scripture; and that, 1. In a clear and perspicuous manner; not but there may be still some passages which are hard to be understood, as being either prophetical, or consisting of ambiguous phrases, or containing matters above our comprehension; but all those things which concern the terms of man's salvation, are delivered with the greatest evidence and perspicuity. Who cannot understand what these things mean, "what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?"—that "without faith it is impossible to please God?"—that "without holiness none shall see the Lord" —that "unless we be born again we can never enter into the kingdom of heaven:" these and such like things are so plain and clear, that it is nothing but men's shutting their eyes against the light can keep them from understanding them; God intended these things as directions to men; and is he not able to speak intelligibly when he pleases? He that made the tongue, shall he not speak so as to be understood without an infallible interpreter? especially when it is his design to make known to men the terms of their eternal happiness? Will God judge men at the great day for not believing those things which they could not understand? Strange, that ever man should judge the Scriptures obscure in matters necessary, when the Scripture accounts it so great a judgment for men not to understand them. "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them." Sure Lot's door was visible enough, if it were a judgment for the men of Sodom not to see it, and the Scriptures then are plain and intelligible enough, if it be so great a judgment not to understand them.

2. In a powerful and authoritative manner; as the things contained in Scripture do not so much beg acceptance as command it; in that the expressions wherein our duty is concerned, are such as awe men's consciences and pierce to their hearts and to their secret thoughts; all things are open and naked before this Word of God; every secret of the mind and thought of the heart lies open to its stroke and force; "it is quick and powerful, sharper than a two edged sword, piercing to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." The word is a tellescope to discover the great luminaries of the world, the truths of highest concernment to the souls of men, and it is such a microscope as discovers to us the smallest atom of our thoughts, and decerns the most secret intents of the heart. And as far as this light reacheth, it comes with power and authority, as it comes armed with the majesty of that God who reveals it, whose authority extends over the soul and conscience of man in its most secret and hidden recesses.

3. In a pure and unmixed manner; in all other writings, how good soever, we have a great mixture of dross and gold together: here is nothing but pure gold, diamonds without flaws, suns without spots. The most current coins of the world have their alloys of baser metals, there is no such mixture in divine truths; as they all come from the same author, so they all have the same purity. There is a Urim and Thummim upon the whole Scripture, light and perfection in every part of it. In the Philosophers we may meet, it may be, with some scattered fragments of purer metal, amidst abundance of dross and impure ore; here we have whole wedges of gold, the same vein of purity and holiness running through the whole book of Scripture. Hence it is called "the form of sound words;" here have been no hucksters to corrupt and mix their own inventions with divine truths.

4. In uniform and agreeable manner. This I grant is not sufficient of itself to prove the Scriptures to be divine, because all men do not contradict themselves in their writings, but yet here are some peculiar circumstances to be considered in the agreeableness of the parts of Scripture to each other, which are not to be found in mere human writings.

1. That this doctrine was delivered by persons who lived in different ages and times from each other. Usually one age corrects another's faults, and we are apt to pity the ignorance of our predecessors, when it may be our posterity may think us as ignorant, as we do them. But in the Sacred Scripture we read not one age condemning another; we find light still increasing in the series of times in Scripture, but no reflections in any time upon the ignorance, or weakness of the precedent; the dimmest light was sufficient for its age, and was a step to farther discovery. Quintilian gives it as the reason of the great uncertainty of Grammar rules, "quia non analogia dimissa cœlo formam loquendi dedit;" that which he wanted as to Grammar, we have as to divine truth; they are delivered from heaven, and therefore are always uniform and agreeable to each other.

2. By persons of different interests in the world. God made choice of men of all ranks to be inditers of his oracles, to make it appear it was no matter of state policy, or particular interest, which was contained in his word, which persons, of such different interest, could not have agreed in as they do. We have Moses, David, Solomon, persons of royal rank and quality; and can it be any mean thing, which these think it their glory to be penners of? We have Isaiah, Daniel, and other persons of the highest education and accomplishments, and can it be any trivial thing which these employ themselves in? We have Amos, and other prophets in the Old Testament, and the apostles in the New, of the meaner sort of men in the world, yet all these join in concert together; when God tunes their spirits, all agree in the same strain of divine truths, and give light and harmony to each other.

3. By persons in different places and conditions; some in prosperity in their own country, yet all agreeing in the substance of doctrine; of which no alteration we see was made, either for the flattery of those in power, or for avoiding miseries and calamities. And under all the different dispensations before, under, and after the law, though the management of things was different, yet the doctrine and design was for substance the same in all. All the different dispensations agree in the same common principles of religion; the same ground of acceptance with God, and obligation to duty was common to all, though the peculiar instances wherein God was served might be different according to the ages of growth in the church of God. So that this uniformity considered in these circumstances, is an argument that these things came originally from the same spirit, though conveyed through different instruments to the knowledge of the world.

5. In a persuasive and convincing manner: and that these ways, 1. Bringing divine truth down to our capacity, clothing spiritual matter in familiar expressions and similitudes, that so they might have the easier admission into our minds. 2. Propounding things as our interest, which are our duty; thence God so frequently in Scripture, recommends our duties to us under all those motives which are wont to have the greatest force on the minds of men; and annexeth gracious promises to our performance of them; and those of the most weighty and concerning things. Of grace, favor, protection, deliverance, audience of prayers, and eternal happiness, and if these will not prevail with men, what motives will? 3. Courting us to obedience, when he might not only command us to obey but punish presently for disobedience. Hence are all those most pathetical and affectionate strains we read in Scripture: "O that there were such a heart within them, that they would fear me and keep all my commandments always, that it might go well with them, and with their children after them!—Wo unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be? Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? How shall I give thee up, Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.—O Jerusalem, Jerusalem, how often would I have gethered thy children together, as a hen gathereth her chickens under her wings, and ye would not?" What majesty and yet what sweetness and condescension is there in these expressions! What obstinacy and rebellion is it in men for them to stand out against God, when he thus comes down from his throne of majesty and woos rebellious sinners to return unto him that they may be pardoned! Such a matchless and unparalleled strain of rhetoric is there in the Scripture, far above art and insinuations of the most admired orators. Thus we see the peculiar excellency of the manner wherein the matters contained in Scripture are revealed to us: thus we have considered the excellency of the Scripture, as it is a discovery of God's mind to the world.

The Scripture may be considered as a rule of life, or as a law of God, which is given for the government of the lives of men, and therein the excellency of it lies in the nature of the duties, and the encouragements to the practice of them.

1. In the nature of the duties required, which are most becoming God to require, most reasonable for us to perform.

1. Most becoming God to require, as they are most suitable and agreeable to the divine nature, the imitation of which in our actions is the substance of our religion. Imitation of him in his goodness and holiness, by our constant endeavors of mortifying sin and growing in grace and piety. In his grace and mercy, by our kindness to all men, forgiving the injuries men do unto us, doing good unto our greatest enemies. In his justice and equity, by doing as we would be done by, and keeping a conscience void of offence towards God and towards men. The first takes in the duties of the first, the other the duties of the second table. All acts of piety towards God, are a part of justice; for as Tully saith, "Quid aliud est pietas nisi justitia, adversus deos?" And so our loving God with our whole hearts, our entire and sincere obedience to his will, is a part of natural justice; for thereby we do but render unto God that which is his due from us as we are his creatures. We see then the whole duty of man, the fearing God and keeping his commandments, is as necessary a part of justice, as the rendering to every man his own is.

2. They are most reasonable for us to perform, in that 1. Religion is not only a service of the reasonable faculties which are employed the most in it, the commands of the Scripture reaching the heart most, and the service required being a spiritual service, not lying in meats and drinks, or any outward observations, but in a sanctified temper of heart and mind, which discovers itself in the course of a Christian's life: but 2. The service itself is reasonable; the commands of the gospel are such, as no man's reason which considers them, can doubt of the excellency of them.—All natural worship is founded from the dictates of nature, all instituted worship on God's revealed will; and it is one of the prime dictates of nature, that God must be universally obeyed. Besides, God requires nothing but what is apparently man's interest to do; God prohibits nothing but what will destroy him if he doth it; so that the commands of the Scriptures are very just and reasonable.

2. The encouragements are more than proportionable to the difficulty of obedience. God's commands are in themselves easy, and most suitable to our natures. What more rational for a creature than to obey his Maker? All the difficulty of religion arisetth from the corruption of nature. Now God, to encourage man to conquer the difficulty arising thence, hath propounded the strongest motives, and most prevailing arguments to obedience. Such are the considerations of God's love and goodness manifested to the world by sending his son into it to die for sinners, and to give them an example which they are to follow, and by his readiness through him to pardon the sins, and accept the persons of such who so received him as to walk in him; and by his promises of grace to assist them in the wrestling with the enemies of their salvation. And to all these add that glorious and inconceivable reward which God hath promised to all those who sincerely obey him, and by these things we see how much the encouragements overweigh the difficulties, and that none can make the least pretence that there is no motive sufficient to down-weigh the troubles which attend the exercise of obedience to the will of God. So that we see what a peculiar excellency there is in the Scriptures as a rule of life, above all the precepts of mere moralists, the foundation of obedience being laid deeper in man's obligation to serve his Maker, the practice of obedience being carried higher in those most holy precepts which are in Scripture, the reward of obedience being incomparably greater than what men are able to conceive, much less to promise or bestow.

The excellency of the Scriptures appear as they contain in them a covenant of grace, or the transactions between God and man in order to his eternal happiness. The more memorable any transactions are, the more valuable are any authentic records of them. The Scriptures contain in them the Magna Charta of heaven, an act of pardon with the royal assent of heaven, a proclamation of good will from God towards men; and can we then set too great a value on that which contains all the remarkable passages between God and the souls of men, in order to their felicity, from the beginning of the world? Can we think, since there is a God in the world of infinite goodness, that he should suffer all mankind to perish inevitably without his propounding any means for escaping of eternal misery? Is God so good to men as to this present life; and can we think, if man's soul be immortal, that he should wholly neglect any offer of good to men as to their eternal welfare? Or is it possible to imagine that man should be happy in another world without God's promising it, and prescribing conditions in order to it? If so, then this happiness is no free gift of God, unless he hath the bestowing and promising of it; and man is no rational agent, unless a reward suppose conditions to be performed in order to the obtaining it; or man may be bound to conditions which were never required of him; or if they must be required, then there must be a revelation of God's will, whereby he doth require them: and if so, then there are some records extant of the transactions between God and man, in order to his eternal happiness: for what reason can we have to imagine that such records, if once extant, should not continue still, especially since the same goodness of God is engaged to preserve such records, which at first did cause them to be indited? Supposing then such records extant some where in the world, of these grand transactions between God and men's souls, our business is brought to a period: for what other records are in the world that can in the least vie with the Scriptures, as to the giving so just an account of all the transactions between God and men from the foundation of the world? which gives us all the steps, methods, and ways whereby God hath made known his mind and will to the world, in order to man's salvation? It remains only then that we adore and magnify the goodness of God in making known his will to us, and that we set a value and esteem on the Scriptures, as the only authentic instruments of that Grand Charter of peace, which God hath revealed in order to man's eternal happiness.—[Stillingfleet.]

THE VALLEY OF THE JORDAN, AND THE DEAD SEA.

We left the convent at three in the afternoon, ascended the torrent of Cedron, and at length, crossing the ravine, rejoined our route to the east. An opening in the mountain gave us a passing view of Jerusalem. I hardly recognized the city; it seemed a mass of broken rocks; the sudden appearance of that city of desolation in the midst of the wilderness had something in it almost terrifying. She was in truth the Queen of the Desert.

As we advanced, the aspect of the mountains continued constantly the same, that is, a powdery white—without shade, a tree, or even moss. At half past four, we descended from the lofty chain we had hitherto traversed, and wound along another of inferior elevation. At length we arrived at the last of the chain of heights, which close in on the west the Valley of Jordan and the Dead Sea. The sun was nearly setting; we dismounted and I lay down to contemplate at leisure the lake, the valley, and the river.

When you speak in general of a valley, you conceive it either cultivated or uncultivated; if the former, it is filled with villages, cornfields, vineyards, and flocks; if the latter, it presents grass or forests; if it is watered by a river, that river has windings, and the sinuosities or projecting points afford agreeable and varied landscapes. But here there is nothing of the kind. Conceive two long chains of mountains running parallel from north to south, without projections, without recesses, without vegetation. The ridge on the east, called the Mountains of Arabia, is the most elevated; viewed at the distance of eight or ten leagues, it resembles a vast wall, extremely similar to the Jura, as seen from the lake of Geneva, from its form and azure tint. You can perceive neither summits nor the smallest peaks; only here and there slight inequalities, as if the hand of the painter who traced the long lines on the sky had occasionally trembled.

The chain on the eastern side forms part of the mountains of Judea—less elevated and more uneven than the ridge on the west: it differs from it also in its character; it exhibits great masses of rock and sand, which occasionally present all the varieties of ruined fortifications, armed men, and floating banners. On the side of Arabia, on the other hand, black rocks, with perpendicular flanks, spread from far their shadows over the Dead Sea. The smallest bird could not find in those crevices of rock a morsel of food; every thing announces a country which has fallen under the divine wrath; every thing inspires the horror at the insect from whence sprung Ammon and Moab.

The valley which lies between these mountains resembles the bottom of a sea, from which the waves have long ago withdrawn: banks of gravel, a dried bottom—rocks covered with salt, deserts of moving sand—here and there stunted arbutus shrubs grow with difficulty on that arid soil; their leaves are covered with the salt which had nourished their roots, while their bark had the scent and taste of smoke.

In stead of villages, nothing but the ruins of towers are to be seen. Through the midst of the valley flows a discolored stream, which seems to drag its lazy course unwillingly towards the lake. Its course is not to be discerned by the water, but by the willows and shrubs which skirt its banks—the Arab conceals himself in those thickets to waylay and rob the pilgrim.

Such are the places rendered famous by the maledictions of heaven: that river is the Jordan: that lake is the Dead Sea. It appears with a serene surface; but the guilty cities which are embosomed in its waves have poisoned its waters. Its solitary abyss can sustain the life of no living thing; no vessel ever ploughed its bosom—its shores are without trees, without birds, without verdure; its water frightfully salt, it is so heavy that the highest wind can hardly raise it.

In travelling in Judea, an extreme feeling of ennui frequently seizes the mind, from the sterile and monotonous aspect of the objects which are presented to the eye: but when journeying through these deserts, the expanse seems to spread out to infinity before you, the ennui disappears, & a secret terror is experienced, which, far from lowering the soul, elevates and inflames the genius. These extraordinary scenes reveal the land desolated by miracles;—that burning sun, the impetuous eagle the barren fig-tree; all the poetry, all the pictures of scripture are there. Every name recalls a mystery; every grotto speaks of the life to come; every peak re-echoes the voice of a prophet. God himself has spoken on these shores: these dried-up torrents, these cleft rocks, these tombs rent asunder, attest his resistless hand, the desert appears mute with terror; and you feel that it has never ventured to break silence since it heard the voice of the Eternal.

I employed two complete hours in wandering on the shores of the Dead Sea, notwithstanding the remonstrances of the Bedouins, who pressed me to quit that dangerous region. I was desirous of seeing the Jordon, at the place where it discharges itself into the lake; but the Arabs refused to lead me thither because the river, near its mouth, makes a detour to the left, and approaches the mountains of Arabia. It was, therefore, necessary to direct our steps toward the curve nearest us. We struck our tents, and travelled for an hour and a half with excessive difficulty, through a fine and silvery sand. We were moving towards a little wood of willows and tamarinds; which, to my great surprise, I perceived growing in the midst of the desert. All of a sudden the Bethlehamites stopped, and pointed to something at the bottom of a ravine, which had not yet attracted my attention.—Without being able to say what it was, I perceived a sort of sand rolling on through the fixed banks which surrounded it. I approached it, and saw a yellow stream

which could hardly be distinguished from the sand of its two banks. It was deeply furrowed through the rocks, and with difficulty rolled on, a stream surcharged with sand: it was the Jordan.

Valley of Jehoshaphat.—The aspect of this celebrated valley is desolate the western side is bounded by a ridge of lofty rocks which support the walls of Jerusalem, above which the towers of the city appear. The eastern side is formed by the Mount of Olives, and another eminence called the Mount of Scandal, from the idolatry of Solomon. These two mountains adjoin each other, are almost bare, and of a red and sombre hue; on their desert side you see here and there some black and withered vineyards, some wild olives some bloughed land, covered with hysop, and a few ruined chapels. At the bottom of the valley, you perceive a torrent, traversed by a single arch, which appears of great antiquity. The stones of the Jewish cemetery appear like a mass of ruins at the foot of the mountain of Scandal, under the village of Siloam. You can hardly distinguish the buildings of the village from the ruins with which they are surrounded. These ancient monuments are particularly conspicuous: those of Zachariah, Josophat, and Absalom. The sadness of Jerusalem, from which no smoke ascends, and in which no sound is to be heard; the solitude of the surrounding mountains, where not a living creature is to be seen; the disorder of these tombs, ruined, sacked, & half exposed to view, would almost induce one to believe, that the last trump had been heard, and that the dead were about to rise in the valley of Jehoshaphat.

The Ruins of Carthage.—From the summit of Byrse, the eye embraces the ruins of Carthage; which are more considerable than are generally imagined: they resemble those of Sparta, having nothing well preserved, but embracing a considerable space. I saw them in the middle of February; the olives, the fig-trees, were already bursting into leaf; large bushes of angelica and acanthus formed tufts of verdure, amidst the remains of marble of every color. In the distance I cast my eyes over the Isthmus, the double sea; the distant isles, a cerulean sea, a smiling plain, and azure mountains. I saw forests and vessels, and aqueducts; Moorish villages, and Mahometan hermitages; glittering minarets, and the white buildings of Tunis. Surrounded with the most touching recollections, I thought alternately of Dido Sophonisba, and the noble wife of Asdrubal; I contemplated the vast plains where the legions of Annibal, Scipio, and Cæsar were buried; my eyes sought for the sight of Utica. Alas! the ruins of the palace of Tiberius still remain in the island of Capri, and you search in vain at Utica for the house of Cato. Finally, the terrible Vandals, the rapid Moors, passed before my recollection which terminated at last on Saint Louis expiring on that inhospitable shore.—[Chateaubriand's Travels, &c.]

RESTORATION OF THE JEWS.

SAYS the Apostle, I would not that ye should be ignorant of this mystery that blindness in part is happened to Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved.—Rom. xi. 25.

Few commentators extend the time for the restoration or conversion of the Jews beyond the year 1866. Of the fact of their conversion, none who believe the New Testament can doubt. But the precise time, and the way and the manner in which this will be effected, the Lord has reserved to himself, and it must be expected, that the opinion of men in regard to it will be various, and in many instances contradictory. In all probability it will take place near the time of that thousand years of peace and rest, foretold in the Revelation, when satan shall be bound, and not be permitted to deceive the nations any more till the thousand years are finished.

The Lord, and not man, will have the glory of bringing about this event, and all the efforts and undertakings of men to accomplish it will prove unavailing, as heretofore has been the case down to the present time. A Jew once said to me, says Adam Clarke, 'There are some of you christians who are making wonderful efforts to convert the Jews. Ah, there is none but God Almighty that can convert a Jew.' Adam Clarke remarks, Truly I believe him. Only God can convert any man: and if there be a peculiar difficulty to convert any soul, that difficulty must be in the conversion of the Jew.—[Reformer.]

☞ Remarks. Neither the house of Joseph in America, nor the Jews among all nations, nor the Ten Tribes which went to that country "where never mankind dwelt," can be converted by ministers, though the Gentiles are: for God has said to his Son, in the Psalms, Thy people [Israel.] shall be willing in the day of thy power; (that is, when he comes in the clouds of heaven, and all the tribes mourn, [the whole 12.] they will be ready and willing to receive the Messiah.)—[Star.]

BIBLE PROVERBS.

Wickedness proceedeth from the wicked. What is that proverb, &c. The days are prolonged, and every vision faileth? * * Thus saith the Lord God:—The days are at hand, and the effect of every vision. The fathers have eaten sour grapes, and the children's teeth are set on edge. Physician heal thyself. The dog is turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

The Providence (R. I.) American, gives the names, ages and residence of thirty-seven Revolutionary Soldiers, who were present at the recent celebration of our National Independence in that city. The oldest was 94 and the youngest 62. At the celebration in 1830 says the American, 76 Revolutionary Soldiers were present; and in 1831, 53. In a few years more, those last remains of Revolutionary glory will live only in the memories of their countrymen.

THE EVENING AND THE MORNING STAR.

PRESENT AGE OF THE WORLD.

THERE are so many different opinions upon, as well as various periods to the age of the world, that we fear the truth of the matter will be believed by few. Whether by the commentators upon the sacred writings, or by the clergy, the term of four thousand and four years, was put down as the exact time from the beginning till the birth of the Savior, we shall not pretend to say, but content ourselves by stating, that 4004 years, which is the present Christain calculation, added to the current year of our Lord, makes but 5836 years since the commencement of time in this world. But upon collecting the passed periods that the Lord has been pleased to measure out to his servants, by the prophets, we find a very different amount of years from the beginning. We compute thus:

Chapters.		Years.
Gen. 5 & 8.	From Adam to the end of the flood,	1656
" 11.	From the flood to Abram,	292
" 21.	From Abram to Isaac,	100
" 25.	From Isaac to Jacob,	60
" 47.	From Jacob's birth to his entering Egypt,	130
Ex. 12.	The children of Israel in Egypt,	430
	From their departure out of Egypt till the birth of the Savior,	1491
	Years before Christ,	4159
	Since his birth,	1832
	From the begining till now,	5991
	Deduct,	5836
	Difference,	155

Here we have more than a century and a half difference on a subject of the utmost importance to the human family; and that, too, from the word of the Lord: And how comes this, asks the humble enquirer, I thought the spirit of God taught his disciples alike in all ages, and in all things? Be patient, beloved reader, and you shall know where the error comes from. The different parcels of time, from the creation till Jacob told Pharaoh the days of his pilgrimage were 130 years, are just as explicit as words at full length can make them; and he that will, may add the years of each man from birth to birth, till he comes to Jacob's pilgrimage, when he entered Egypt, and he will find 2238 years. Very well, but notwithstanding the word of the Lord says, in several places, that the children of Israel sojourned in Egypt four hundred and thirty years, in words at full length, yet all christendom reject the account, and declare that the said 430 years commenced when Abram departed from Ur in Chalden, leaving Israel in Egypt but 230 years; and some have actually had the presumptuous audacity, to endeavor to strengthen this calculation, by quoting Paul's words in the third chapter of Gallatians: The covenant, that was *confirmed* before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none affect. Now let us search out the word confirm, and we shall learn that Paul allowed the children of Israel to be in Egypt 430 years, according to the record of the prophets. The 105th Psalm says, O ye seed of Abraham his servant, ye children of Jacob his chosen: He is the Lord our God; his judgments are in all the earth: He hath remembered his covenant to a thousand generations; which he made with Abraham, and his oath unto Isaac, *confirmed* the same unto Jacob for a law, and to Israel for an everlasting covenant. He that believes the bible, knows that God made a covenant with Abraham; and said to Isaac, I will perform the oath which I sware unto Abraham thy father, and when the same God spoke to Jacob saying, Fear not to go down into Egypt—I will surly bring you up again, in addition to the promise before, that, in him and his seed should all the families of the earth be blessed, he has the confirmation, that Paul when he used *confirm* had no reference to the time when God *made* the *covenant* with Abraham. Besides the prophetic declaration that the seed of Abraham should be a stranger in a land not theirs; and they should be afflicted 400 years (Gen. 15.) Stephen says, in the 7th chapter of Acts, that they were evil entreated that length of time, which just agrees with the general account, that about 30 years after Jacob went into the land of Goshen a new king rose up, who begin to torment Israel and to increase the tale of his labor, which lasted four hundred years!

The objection to this account of time, is, like others against the scripture, made by man upon the supposition, that if Levi begat Kohath, and Kohath begat Amram, and Amram begat Moses, there could not have been 430 years, as the age of man at that day rarely exceeded 120 or 130 years.

As there is but one place, as we recollect, that carries an idea tha Moses was the SON of Amram, if the world will furnish us with The Book of the Kings of Israel and Judah, mentioned in the 9th chapter of I Chronicles, wherein the genealogies of the fathers of Israel were regularly kept we will endeavor to explain the secret: so we add 430 years to the last sum, and it makes 2668, years when God brought Israel out of bondage.

From this till the Savior came, are 1491 years: Divided thus: To the commencement of Solomon's Temple, 480, as mentioned in the 9th chapter of the first book of Kings. From thence to the Babylonish captivity of the Jews, are 411 years, drawn from the different reigns of the various Kings. In this account, we think there is a small difference, not to exceed 8 or 10 years; we take the least. From the Babylonish captivity till the birth of the Savior, not only the scripture and commentators, but the Book of Mormon also, agree in 600 years; which three sums, added to 2668, give an aggregate of four thousand one hundred and fifty five years to the commencement of this present era.

We will remark here, that years cannot be calculated by generations: For the 1948 years from Adam to Abraham included 20 generations: 97¼ years to a generation in all, but before the flood about 165 years. From Abraham to Christ were 42 generations, 2211 years; which would give about 52¾ years to a generation: But as the sacred writer divided the said 2211 years into three portions of fourteen generations each: We have, from Abraham to David, 1126 years; equal to 80¼ years to a generation. From David to the captivity at Babylon, 485 years; equal to 34¾ years to a generation: And from the captivity to the birth of Christ, 600 years: equal to 42¾ years to a generation. Wherefore, he that is wise will watch the signs, without measuring the length of a generation.

As no serious objections have been made to the current account of time, called the christain era, we shall not only suppose it correct, but set it down so, at 1832, and, with the old and new era, we have Five thousand nine hundred and ninety one years; leaving the world NINE years from the begining of the seven thousandth year, or sabbath of creation: But as all have the privilege of ascertaining such fact for themselves, we ask no man to take our word for the age of the world; the word of the Lord is enough, and whether it be 160, or only 9 years to the morning of the Great Day, is not so much matter, as the solemn reality—Are we ready?

TO THE HONORABLE MEN OF THE WORLD.

TO the honorable searchers for truth, we, in a spirit of candor and meekness, are bound by every tie that makes man the friend of man, or every endowment of heaven, that renders intelligent beings seekers of happiness, to show you the way to salvation. In fact, we are not only bound to do thus for those that seek the riches of eternity, but, to walk in the tracks of our Savior, we must love our enemies; bless them that curse us; do good to them that hate us, and pray for them that diligently use us, and persecute us, or you and the world may know, that we are not the children of God. Therefore, to be obedient to the precepts of our divine master, we say unto you, search the scriptures—search the revelations which we publish, and ask your heavenly Father, in the name of his Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to his glory, nothing doubting, he will answer you by the power of his Holy Spirit: You will then know for yourselves and not for another: You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation. No: for, when men receive their instruction from him that made them, they know how he will save them. Then again we say, search the Scriptures; search the prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel, when journeying in the wilderness; nor can you expect that the blessings which the apostles pronounced upon the churches of Christ, eighteen hundred years ago, were intended for you: Again, if others' blessings are not your blessings, others' curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of every thing, when the earth was washed of its wickedness by the flood; and the Son of God came into the world to redeem it from the fall. But except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the Terrestrial kingdom, or in the Telestial kingdom, but he can never see the Celestial kingdom of God, without being born of water and the Spirit. He may receive a glory like unto the Moon, or a star, but he can never come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, Search the revelations of God: study the prophecies, and rejoice that God grants unto the world seers and prophets: They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; they saw the stone cut out of the mountain, which filled the whole earth; they saw the Son of God come from the regions of bliss and dwell with men on earth; they saw the Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when he showed the transfiguration of the earth on the Mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time, to gather his elect; they saw the end of wickedness on earth, & the sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when Satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God, when the righteous receive an inheritance in eternity: And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

THE BOOK OF ETHER.

THE Book of Mormon contains a short history of a race of people, which lived on this continent many generations before the children of Israel came to it. This brief account was written by a prophet of the Lord, named Ether; and his account, embracing a period from the confounding of the language at the building of Babel, to about 600 years before the birth of the Savior is supported by the Bible; for the Lord declares, that he scattered them abroad from thence, upon the face of all the earth. This nation, which, in honor of one of the first families that came over, were called Jaredites, must have had the unmolested control and use of America, near 1500 years. No nation, since then, can boast of so long a national existence; and but few before: the Adamites, or, at least, some Cainites, had the world to themselves about 1600 years before the flood.—As to the Jaredites, no more is known than is contained in The Book of Ether. Perhaps "Dighton writing Rock," in Massachusetts, may hold an unknown tale in relation to these Pioneers of the land of liberty, which can yet be revealed. God is great, and when we look abroad in the earth, and take a glimpse through the long avenue of departed years, we can not only discover the traces in artificial curiosities, and common works, and small hills, mountain caves, and extensive mines, whenever we hear that uncommon large bones have been dug up from the earth, we may conclude, That was the skeleton of a Jaredite. The mystery of man in this world, has not been unfolded to all, yet; and it may not be, in full, till the Savior comes; but enough has come to light, in these last days, to show that man was made to multiply and replenish the earth and subdue it, whether a few branches of christendom knew it or not. To the point; a beautiful sketch of the Book of Ether is handed down to us, in the Book of Mormon, by Moroni. We give an extract.

AND it came to pass that the days of Ether was in the days of Coriantumr; and Coriantumr was king over all the land. And Ether was a prophet of the Lord; wherefore Ether came forth in the days of Coriantumr, and began to prophesy unto the people, for he could not be constrained because of the spirit of the Lord which was in him; for he did cry from the morning, even until the going down of the sun, exhorting the people to believe in God unto repentance, lest they should be destroyed, saying unto them, That by faith all things are fulfilled; wherefore, whoso believeth in God, might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God. And it came to pass that Ether did prophesy great and marvelous things unto the people, which they did not believe, because they saw them not. And now I, Moroni, would speak somewhat concerning these things: I would shew unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith: for it was by faith that Christ shewed himself unto our fathers, after that he had risen from the dead; and he shewed not himself unto them, until after they had faith in him; wherefore it must needs be that some had faith in him, for he shewed himself not unto the world. But because of the faith of men, he has shewn himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen; wherefore ye may also have hope, and be partakers of the gift, if ye will but have faith. Behold, it was by faith that they of old were called after the holy order of God; wherefore, by faith was the law of Moses given. But in the gift of his Son, hath God prepared a more excellent way; and it is by faith that it hath been fulfilled: for if there be no faith among the children of men, God can do no miracle among them; wherefore he shewed not himself until after their faith. Behold, it was the faith of Alma and Amulek that caused the prison to tumble to the earth. Behold, it was the faith of Nephi and Lehi that wrought the change upon the Lamanites, that they were baptised with fire and with the Holy Ghost. Behold, it was the faith of Ammon and his brethren, which wrought so great a miracle among the Lamanites; yea, and even all they which wrought miracles, wrought them by faith, even those which were before Christ, and also them which were after. And it was by faith that the three disciples obtained a promise that they should not taste of death; and they obtained not the promise until after their faith. And neither at any time hath any wrought miracles until after their faith; wherefore they first believed in the Son of God. And there were many whose faith was so exceeding strong even before Christ came, which could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad. And behold, we have seen in this record, that one of these was the brother of Jared: for so great was his faith in God, that when God put forth his finger, he could not hide it from the sight of the brother of Jared, because of his word which he had spoken unto him, which word he had obtained by faith. And after that the brother of Jared had beheld the finger of the Lord, because of the promise which the brother of Jared had obtained by faith, the Lord could not withhold any thing from his sight; therefore he shewed him all things, for he could no longer be kept without the veil. And it is by faith that my fathers have obtained the promise that these things should come unto their brethren through the Gentiles; therefore the Lord hath commanded me, yea, even Jesus Christ. And I said unto him, Lord, the Gentiles will mock at these things, because of our weakness in writing: for Lord, thou hast made us mighty in word by faith, whereunto thou hast not made us mighty in writing: for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them; and thou hast made us that we could write but little, because of the awkwardness of our hands. Behold, thou hast not made us mighty in writing like unto the brother of Jared, for thou madest him that the things which he wrote, were mighty even as thou art, unto the overpowering of man to read them. Thou hast also made our words powerful and great, even that we cannot write them; wherefore, when we write, we behold our weakness, and stumble because of the placing of our words; and I fear lest the Gentiles shall mock at our words.—And when I had said this, the Lord spake unto me saying, Fools mock, but they shall mourn; and my grace is sufficient for the meek, that they shall take no advantage of your weakness: and if men come unto me, I will shew unto them their weakness. I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me: for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them. Behold, I will shew unto the Gentiles their weakness, and I will shew unto them that faith, hope, and charity, bringeth unto me the fountain of all righteousness.

And now I, Moroni, proceed to finish my record concerning the destruction of the people of which I have been writing. For behold, they rejected all the words of Ether: for he truly told them of all things, from the beginning of man; and how that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him, which dwelleth upon the face thereof; and that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord. Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after that it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for the which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like

unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they which dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they which are numbered among the remnant of the seed of Joseph, which are of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they which were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to pass the Scripture which saith, There are they which were first, which shall be last; and there are they which were last, which shall be first.

LET every one that queries about more Revelations from the Lord, take his bible and see if God ever acknowledged a church to be his, unless there was a prophet in it. This is one of the most important points relative to salvation, for, as it is written, not every one that says Lord, Lord, shall enter into the kingdom of heaven.

☞ One of the commandments says, My servants who are abroad in the earth, shall send forth the account of their stewardships to the land of Zion, for Zion shall be a seat, and a place to receive, and to do all these things: Wherefore we would remind the elders at a distance, to send forth, to the Editor of the Star, post paid, all matters connected with their mission, embracing historical facts, the number of sheaves the faithful laborers are blessed with, and all else, that may be well-pleasing in the sight of him who said, What thou seest, write in a book.

☞ The prophet told the truth, when, prophesying of the last days, he said, The good is perished out of the earth; for so it is. Christ's disciples were nick-named CHRISTIANS, in the meridian of time; and his disciples, are now called MORMONITES without authority or provocation, by the sectarian papers, as well as the political; not, however, with an intimation to follow the Savior's golden rule, or to teach mankind, to embrace Paul's more excellent way! Let brotherly love continue.

☞ The editor of this paper, husked, of this season's growth, ripe corn on the 28 July last; some of which has been planted for a second crop, and is coming on finely.

Worldly Matters.

CONGRESS has appropriated, for internal improvements this year, more than $1,000,000. The President of the United States, has put his veto to the bill, rechartering the U. S. Bank. The remains of the celebrated French minister Casimir Perrier, as soon as he died with the cholera, were buried with great pomp, at Paris, in a separate apartment.

According to a report recently made in Congress there have been in the United-States 52 steamboat explosions—256 persons killed, and 104 persons wounded.

A London paper states that the Rev. C. C. Colton, the author of Lacon, put a period to his existence on Saturday, at Fontainbleau. The dread of undergoing a surgical operation, is the cause assigned for committing this melancholy act.

We learn that the amount of duties secured to be paid at the Custom House in New York for the quarter ending on the first day of April last, exceeds five millions seven hundred thousand dollars, a sum exceeding by nearly one million of dollars the amount ever before secured in the corresponding quarter of any previous year.

A workman in the employ of Mr. Stevens, one of the tavern keepers in Andover, dug up a root in the field, on Thursday last, and not understanding its nature, bit off and ate a piece of it. He died in consequence, in about one hour and a half. The root, we believe, is called the Sicuta Root.

American Nankeens.—A sample of this article has been shown us, made of the nankeen-colored cotton, raised in Georgia, on the estate of Senator Forsyth. It is sold at $2 the piece, and is finer than the India nankeen ordinarily worn; still finer samples are intended to be manufactured. It differs advantageously from the India in the important particular of not fading from wear. On the contrary, a sample was shown us which had been in wear two years, and had grown of a darker and richer color. It is made at Patterson, N. J. and persons can see the article, or be supplied with it, by applying to Mr. N. F. Williams, Bowly's wharf. Baltimore.—[Baltimore Patriot.]

The N. Y. Observer contains a letter from Paris, dated April 30th of which the following is an extract:—

"From all I can learn, although there have been many cases of Cholera among the higher classes and those in easy circumstances, the great body of those who have fallen victims to it, are the wretched and the vicious. The drunkard, whether high or low, stands but little chance to escape: and among those wretched, truly wretched beings, the prostitutes of the city, the mortality has been frightful. In one house in which there were sixty of these women, not one escaped! and in a street, the Rue de la Mortellerie, in which there were computed to be 1, 300 of them, 1, 200 have fallen victims.

THE MINING COUNTRY.

THE situation of this whole country called the lead mines in the state and territory, and the country adjoining the mining district, embracing an extent of about 400 miles long, and 60 or 70 broad, is at this time in a condition of distress, unparrallelled in the history of our country.

Travel west, east north, or south, we see nothing but waste, destruction and dilapidation. Fields half plowed for sowing and planting; some just planted; gardens partly made; hogs, cattle, fowls, &c. running wild, houses vacated and left with all the furniture within them, and not an inhabitant within 60 miles, presents an aspect too gloomy for reflection.

Four years of the hardest kind of times for all who continued to reside in this country, have passed leaving no other consolation, than the belief, that they would sometime, come to an end. This spring seemed to open prospects in the most flattering manner, and every man, woman and child seemed to gladden as spring approached. It was a common exclamation here, that our hard times were at an end. The farmers, the miners, the smelters, the mechanics, the merchants, all begun their business as if they had been endowed with new life. Their prospects were flattering; they built their hopes on the result of their season's business.

How is the scene changed? Look at our condition now, and the question is solved. The whole country is vacated and its inhabitants driven by our barbarous neighbors, whom we have so long fostered and fed, into forts, blockades, &c. and none dare, without an escort of from 50 to 100 well armed men, go to visit their farms. Our allied enemy have nearly or quite surrounded us; they are now marching their large armies of incendiaries upon our borders. We have not force enough here to compete with them. The Illinois militia are disbanded and has left us to fight our own battles, defend our own country, or fall a sacrafiice to the tomahawk and scalping knife.

The United States' troops are too low down to afford any protection to this part of the country. We cannot go out to wage an offensive war against our enemy, without hazarding the safety of women, children, and property at our homes.—Hence we can do but little towards concluding the destructive war, till we get some relief from other sources.

The people are all forted in different parts of the country, with but a few days provision, and nothing growing in the country. Should this war continue, famine without some relief from the lower country, must be the result. We are willing to fight our battles if our families can be protected.

Our mails are all stopped except some carried by express, and then generally interrupted and cut off by the Indians.

We have only given above a faint picture of the situation of this upper Mississippi region.—[Galenian of May.]

A PARIS correspondent of the New-York Courier & Enquirer, has the following

TABLE OF POPULATION.

The fourth year of scarcity with which France is now threatened gives an additional interest to the statistical table which I now subjoin. It contains a statement of the average price of corn in France and Prussia respectively for the ten years from 1821 to 1830, both inclusive. The other columns indicate the number of deaths and births, and the excess of the births over the deaths, in each year, and it is not a little interesting to see how this excess is affected by the price of corn.—The total population af Prussia is about thirteen millions, while that of France is fully 32, and yet the total excess of births over deaths during the whole ten years is in Prussia 1, 603, 904, while in France it is not more than 1, 829, 830, supposing the numbers to be the same for 1830 as for the previous year. The French prices are of course stated in francs and centimes per hectolitre, and the Prussian in thalers and decimal parts of a thalar per bushel—the value of a thaler in French money being 3 francs 71 centimes.

FRANCE.

Years.	Mean Price.	Deaths.	Births.	Excess.
1821	17-24	751, 214	963, 358	212, 144
1822	14-89	774, 162	972, 796	198, 634
1823	17-81	742, 755	964, 021	221, 286
1824	15-66	763, 606	984, 152	220, 546
1825	14-50	798, 012	973, 986	175, 974
1826	15-24	835, 658	963, 191	151, 533
1827	16-37	791, 125	980, 196	188, 071
1828	20-36	837, 145	976, 547	139, 402
1829	22-95	806, 723	964, 343	157, 620
1830	22-54	no return		
		7, 100, 380	8, 772, 590	1, 672, 210

PRUSSIA.

Years.	Mean Price.	Deaths.	Births.	Excess.
1821	1. 100	287, 573	504, 160	216, 587
1822	1. 224	315, 524	502, 962	188, 438
1823	1. 372	314, 899	498, 686	179, 787
1824	. 721	318, 520	503, 338	186, 518
1825	. 688	327, 354	523, 653	196, 299
1826	. 971	355, 139	325, 623	170, 491
1827	1. 400	365, 585	490, 675	125, 090
1828	1. 436	372, 880	496, 507	123, 627
1729	1. 294	388, 255	495, 483	107, 228
1830	1. 394	360, 702	497, 241	136, 539
		3, 439, 424	5, 043, 328	1, 603, 904

BAD COMPANY, &c.

CONTINUED.

VIRTUE is soon thought a severe rule; the gospel, an inconvenient restraint a few pangs of conscience now and then interrupt his pleasures; and whisper to him that he once had better thoughts: but even these by degrees die away; and he who at first was shocked even at the appearance of vice, is formed by custom into a profligate leader of vicious pleasures—perhaps into an abandoned tempter to vice.—So carefully should we oppose the first approaches of sin; so vigilant should we be against so insidious an enemy!

Our own bad inclinatsons form another argument against bad company. We have so many passions and appetites to govern; so many bad propensities of different kinds to watch, that amidst such a variety of enemies within, we ought at least to be on our guard against those without. The breast even of a good man is represented in scripture, and experienced in fact to be in a state of warfare. His vicious inclinations are continually drawing him one way; while his virtue is making efforts another. And if the scriptures represent this as the case even of a good man, whose passions, it may be imagined, are become in some degree cool, and temperate, and who has made some progress in a virtuous course; what may we suppose to be the danger of a raw unexperienced youth, whose passions and appetites are violent and seducing, and whose mind is in a still less confirmed state? It is his part surely to keep out of the way of temptation; and to give his bad inclinations as little room as possible to acquire new strength.—[Gilpin.]

TRUTH.

TRUTH, is the glory of time, and the daughter of eternity; a title of the highest grace, and a note of divine nature; she is the life of religion, the light of love, the grace of wit, and the crown of wisdom; she is the beauty of valor, the brightness of honor, the blessing of reason, and the joy of faith; her truth is pure gold, her time right precious, her word is most glorious; her escence is in God, and her dwelling with his servants; her will in his wisdom, and her work to his glory; she is honored in love, and graced in constancy; in patience admired, and in charity beloved; she is the angel's worship, the virgin's fame, the saints bliss, and the martyr's crown; she is the king's greatness, and his council's goodness; his subjects' peace and his kingdom's praise: her heart never faints, her tongue never trips, her hand never fails, and her faith never fears: her church is without schism, her city without fraud, her court without vanity, and her kingdom without villany. In sum, so infinite is her excellence in the construction of all sense; that I will thus only conclude in the wonder of her worth; she is the nature of perfection in the perfection of nature, where God in Christ shews the glory of christianity.—[N. Breton, 1616.]

HOPE.

AS the influence of the sun upon the earth; or the light of the moon upon the blackness of night; so is hope to the soul. It is hope that enkindles the spirits when dimmed by disappointments, and chilled by the cold touch of despair. It is the boon of heaven to men, and serves as a faithful pilot to guide him through the dark avenues of life, nor ever shrink from the parts assigned it. Mankind are all inspired by this kind soother of anxious toil—it is coeval with our creation, and as lasting as our existence. In childhood it amuses; in youth it encourages and animates; in manhood it promises greater preferments and more eminent distinctions; and in the declivity of life, it strengthens and supports—it strews roses on our path way to the tomb, and although the pleasures and allurements of earth may cheat, hope still clings to us with enthusiastic fondness; nor does it wane with the decline of our existence, 'but travels through nor quits us when we die.' Sweet harbinger of joy! Life without thee, were a world without light—a deathlike song—a frightful dream! Where could we flee in adversity but to thee? When sorrow and sadness pour upon us like a mighty deluge—when grief corrodes within the breast—when cares perplex the mind, and disappointments bring their train of melancholy, or despair fixes her talons deep upon the heart; it is hope alone that can light up the dark paths of life, and bear us up from shrinking under the heavy hand of affliction. A well founded hope presents the future illuminated by its own unfading radiance; it refers us to a nobler world than this—to the beautiful shores of immortality; and when the last convulsive throb of nature ceases to beat within the breast, hope with radient finger points to realms of ever lasting felicity and joys unspeakable.—[Ladies Magazine.]

EVENING.

THERE are two periods in the life of man in which the evening hour is peculiarly interesting in youth and in old age. In youth, we love it for its mellow moonlight, its million of stars, its thin rich and soothing shades, its still serenity, amid these we commune with our loves or twine the wreaths of friendship, while there is none to bear us witness but the heavens and the spirits that hold their endless Sabbath there, or look into the deep bosom of creation, spread abroad like a canopy above us, and look and listen until we can almost see and hear the waving wings and melting songs of other worlds. To youth evening is delightful, it accords with the flow of his light spirits, the fervor of his fancy, and the softness of his heart. Evening is, also, the delight of virtuous age; it affords hours of undisturbed contemplation; it seems an emblem of the tranquil close of busy life, serene, placid, and mild, with the impress of its great Creator stamped upon it; it spreads its wings over the grave, as if watching for the day star of eternity.

Hymns,

Selected and prepared for the Church of Christ, in these last days.

HAPPY SOULS.

O HAPPY souls who pray
Where God appoints to hear!
O happy saints who pay
Their constant service there!
We praise him still;
And happy we;
We love the way
To Zion's hill

No burning heats by day,
Nor blasts of evening air,
Shall take our health away,
If God be with us there:
He is our sun
And he our shade,
To guard the head
By night or noon.

God is the only Lord,
Our shield and our defence;
With gifts his hand is stor'd:
We draw our blessings thence.
He will bestow
On Jacob's race,
Peculiar grace,
And glory too.

WE SHALL SEE HIM AGAIN.

FROM the regions of glory an angel descended,
And told the strange news how the babe was attended:
Go, shepherds, and visit this heavenly stranger;
Beneath that bright star, there's your Lord in a manger!
Hallelujah to the Lamb,
Whom our souls may rely on;
We shall see him again,
When he brings again Zion.

Glad tidings I bring unto you and each nation;
Glad tidings of joy, now behold your salvation:
Arise all ye pilgrims and raise up your voices,
And shout—The Redeemer! while heaven rejoices.
Hallelujah to the Lamb, &c.

Let glory to God in the highest be given,
And glory to God be re-echo'd in heaven;
Around the whole world let us tell the glad story,
And sing of his love, his salvation, and glory.
Hallelujah to the Lamb, &c.

The kingdom is yours by the will of the Father,
Whose uplifted hand just the righteous will gather,
Before all the wicked will pass as by fire,
And heaven shall shine with the coming Messiah.
Hallelujah to the Lamb, &c.

PRAISE TO GOD.

SEE all creation join
To praise th' eternal God;
The heavenly hosts begin the song,
And sound his name abroad.
CHORUS. By all that shines above
His glory is express'd;
But saints that know his endless love,
Should sing his praises best.

The sun with golden beams,
And moon with silver rays,
The starry lights, and twinkling flames,
Shine to their Maker's praise.
By all that shines above, &c.

He built those worlds above,
And fix'd their wondrous frame;
By his command they stand or move,
And always speak his name.
By all that shines above, &c.

The fleecy clouds that rise,
Or falling showers, or snow;
The thunders rolling round the skies,
His power and glory show.
By all that shines above, &c.

The broad expanse on high,
With all the heavens afford;
The crinkling fire that streaks the sky,
Unite to praise the Lord.
By all that shines above, &c.

ON folly's lips a string of tattlings dwell;
Wisdom speaks little, but that little well;
So lengthening shades the sun's decline betray,
But shorter shadows mark meridian day.

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PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE.

THE EVENING AND THE MORNING STAR.

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Writing Letters.

THE Art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader! have you ever reflected on this simple, this useful, this heavenly blessing! It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments, which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute; Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing, to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example: To do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

It is pleasing to God to see men use the blessings which he gave them, and not abuse them. For this reason, if the saints abide in the faith wherewith they have been called, the land shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves: Therefore, in the love of him who is altogether lovely, whose yoke is easy, and whose burden is light, who spoke as never man spake, let us offer a few ideas on this important subject, for the consideration of such as men to love their neighbors as themselves, for the sake of righteousness and eternal life.

1. Never write a letter to friend or foe, unless you have business which can not be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence and save postage

2. Never write any thing in a letter to friend or foe, that you are afraid to read to friend or foe, for Letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends, and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

3. Never write any thing but truth, for truth is heavenly, and like the sun, is always bright, and proves itself, without logic, without reasons, without witnesses, and never fails. Truth is of the Lord and will prevail.

4. Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because, all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds, and he to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find a language, written or spoken, on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you can not touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before men, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or, do so to your friend, that, should he become your enemy, he can not reproach you: thus you may live, not only unspotted, but unsuspected.

5. Never write what you would be ashamed to have printed; or, what might offend the christ st ear, or hurt the soft st heart. If you write what you are ashamed to have printed, you are partial: If you write what would offend virtue, you have not the spirit of the Lord; and if you write what would wound the weak hearted, you are not feeding the Lord's lambs, and thus you may know, that you are not doing to others, what you would expect others to do to you. The only rule we would give to regulate writing letters, is this: Write what you are willing should be published in this world, and in the world to come: And would to God, that not only the disciples of the church of Christ, but the whole world, were willing to follow this rule: Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against ought but sin; and then the world would be worth living in, for there would be none to offend.

As to the church, this being a day of warning and not a day of many words, let them that wish to communicate, or instruct, whether high or low, whether male or female, whether parent or child, whether master or servant, whether teacher or member, whether elder or high priest, come to this conclusion, That the eyes of God are upon them, and that what they do is for eternity; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil: and therefore, to obey the commandments, of the Lord, and to set an example in all things, worthy of imitation by the world; knowing that in the midst of counsellors there is safety; with the light of revelation shining around them, as the sun in his strength; while the tidings from heaven to the faithful, is, Peace on earth, and good will to men; while the spirit of Christ directs them to pray for one another, and for their enemies; and while the love of God exalts the heart, to forget and forgive: let them not write a line that they would be ashamed to have printed, for the world to profit by; or, written in the unsullied books of heaven, for the angels to look upon. Begin to think right and your thoughts may be worth saving: begin to speak truth in all things, and your words may be powerful; so much so, that you can exclaim like Job: O that my words were now written! O that they were printed in a book! We can not close this essay without saying, Brethren! live for Jesus, for he lives for you: Sisters! live for Jesus, for he lives for you: Husbands! live for Jesus, for he lives for you: Wives! live for Jesus, for he lives for you: Children! live for Jesus, for he lives for you: And whatever you write, let it be—the truth: in fact and in very deed, let your yea be yea, and your nay be nay, and then, when letters are written by you, from Zion to the world, the spirit of the Lord will bear record, that they are true: and if letters from abroad, are written by the disciples, to Zion, the spirit of the Lord will bear record, that they are true, and the glory of God will be in Zion. Again, should hypocrites or sinners, write, either to or from Zion, and not write the truth, their own words may condemn them: Their own letters can be sent back, either way, as witnesses of their folly now, and remain as testimony against them, when the Lord comes out of his place to punish the inhabitants of the earth for their iniquity. So be it, and the will of the Lord be done: But brethren: Love the Lord and keep his commandments, that righteousness may abound. Serve the Lord and pray earnestly, that the Spirit may be with you. Fear the Lord and be humble, that faith may increase. Trust in the Lord and be holy, that the world may be overcome. And finally, walk in the valley of humility, and remember the world of mankind which lies in darkness and sin, and pray for them; and if necessary, that you die for Christ,—die—for he died for you. Beloved, there was a time so perfect, and the union so pure, that the morning stars sang together, and all the sons of God shouted for joy! and we do beseech you, to purify yourselves that your names may be written in heaven, for the company of angels to look upon, that they may come down and testify to us to purify ourselves for the presence of Jesus, that he may dwell with us, while his glory covers the heavens, and the earth is full of his praise, that we may be one with all the redeemed of the Lamb, and them that are changed in the twinkling of an eye as the heaven and the earth are made new, that the tabernacle of God may be with men, and he with them, that we may hear the songs of Zion from all the creations he hath made, shouting glory and power and honor, to God and the Lamb throughout eternity.

The Cholera.

NOT since the flood, if we think right, has the Lord sent the same pestilence, or destruction, over the whole earth at once: But the Cholera, which has swept its thousands in Asia, Africa, Europe and America, gives a solemn token to a wondering world, that it will do so. Let the reader remember that all flesh is grass, and, that amidst all the judgments of the Lord, the righteous have never been forsaken. The spread of the Cholera may be likened unto the ripple or wave, formed by casting a stone into a pond of water: ring follows ring till they meet the shore: It is said to be in nearly all the eastern states. Well has Isaiah said, When the overflowing scourge shall pass through, then ye shall be trodden down by it.—From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report.

☞ EXCHANGE.—Those persons wishing to exchange with the Star, must remember that it requires two or three weeks to accomplish the design; and that their papers must be put up in strong wrappers, and well-tied, or they will rarely reach us,

Revelations.

A REVELATION, GIVEN SEPTEMBER, 1830.

LISTEN to the voice of Jesus Christ, your Redeemer, the great I am, whose arm of mercy hath atoned for your sins; who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer.—Behold, verily, verily I say unto you at this time your sins are forgiven you; therefore ye receive these things; but remember to sin no more, lest perils shall come upon you. Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump: lift up your hearts and be glad for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts: Wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked: for the hour is nigh, and the day is soon at hand, when the earth will be ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one. But behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be great signs in the heavens above, and in the earth beneath; and there shall be weeping and wailing among the inhabitants of the earth; and there shall be a great hailstorm sent forth to destroy the crops of the earth: and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of mine indignation is full; for, behold my blood shall not cleanse them if they repent not: wherefore, I will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets: and it shall come to pass, that the beasts of the forests, and the fowls of the air, shall devour them up: and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it was spoken by the mouth of Ezekiel the prophet, which spoke of these things, which have not come to pass as yet, but surely must, as I live, for abominations shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and then the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things become new, even the heaven and the earth, and all the fulness thereof, both men and beasts; the fowls of the air, and the fishes of the sea, and not one hair, neither moat, shall be lost, for it is the workmanship of mine hand. But verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for the graves shall be opened, and they shall come forth, yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father: wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the Devil and his angels. And now, behold I say unto you, never, at any time, have I declared from mine own mouth, that they should return, for where I am they can not come, for they have no power; but remember, that all my judgments are not given unto men, and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my spirit, for by the power of my spirit created I them, yea, all things both spiritual and temporal; firstly spiritual, secondly temporal, which is the beginning of my work: and again, firstly temporal, and secondly spiritual, which is the last of my work, speaking unto you that ye may naturally understand, but unto myself my work hath no end, neither beginning; but it is given unto you, that ye may understand, because ye have asked it of me, and are agreed: wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men; neither Adam your father, whom I created; behold I gave unto him that he should be an agent unto himself; and I gave unto him a commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual; and it came to pass, that Adam, being tempted of the Devil, for behold the Devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power, and also a third part of the host of heaven turned he away from me because of their agency: and they were thrust down, and thus came the Devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; & it must needs be that the Devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet: Wherefore, it came to pass, that the Devil tempted Adam and he partook of the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the Devil, because he yielded unto temptation: wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead, which is the first death, even that same death which, is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed. But behold I say unto you, that I the Lord God gave unto Adam, and unto his seed, that they should not die as to the temporal death, until I the Lord God should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I the Lord God appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe on my name, and they that believe not, unto eternal damnation, for they can not be redeemed from their spiritual fall, because they repent not, for they love darkness more than light, and their deeds are evil, and they receive their wages of whom they list to obey. But behold, I say unto you, that little children are redeemed from the foundation of the world, through mine only begotten: Wherefore they can not sin, for power is not given to Satan to tempt little children until they begin to be accountable before me, for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers. And again, I say unto you, that whoso, having knowledge, have not I commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written. And now, behold, I declare no more unto you at this time. Amen.

A REVELATION ON PRAYER, GIVEN OCTOBER 30, 1831.

HEARKEN, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom of God, are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is hewn from the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people; call upon the Lord; that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth: Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou O God may be glorified in heaven, so on earth, that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever: Amen.

THE BOOK OF JACOB.

ONE of the greatest figures, one of the plainest parables, and sublimest prophecies, that we know of, is found in the book of Jacob in the book of Mormon. It is as simple as the accents of a child, and as sublime as the language of an angel. The words are from the mouth of an ancient prophet named Zenos, and would to God we had all his prophetic book, for he that caused Isaiah's lips to be touched with sacred fire, filled Zenos with the word of wisdom. Isaiah said, The vineyard of the Lord of hosts, is the house of Israel, and the men of Judah his pleasant plant, and Zenos adorns it with the tame olive tree for the children of Israel, and grafts in the wild olive, for the Gentiles; and marvel not that the Lord is now sending his servants to prune this vineyard for the last time; he hath already had laborers in it at the sixth and ninth hour, and those that work for the Lord at this eleventh hour, will receive their penny as much as those that have labored all day. The captivity of Jacob will return, and the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. Whoso readeth let him understand, for thus it is:

BEHOLD, my brethren, do ye not remember to have read the words of the prophet Zenos, which spake unto the house of Israel, saying: Hearken O ye house of Israel, and hear the words of me, a prophet of the Lord, for behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay. And it came to pass that the master of the vineyard went forth, and he saw that his olive tree began to decay; and he saith, I will prune it, and dig about it, and nourish it, that perhaps it may shoot forth young and tender branches, and it perish not. And it came to pass that he pruned it, and digged about it, and nourished it, according to his word. And it came to pass that after many days, it began

to put forth somewhat a little, young and tender branches; but behold, the main top thereof began to perish. And it came to pass that the master of the vineyard saw it, and he saith unto his servant, It grieveth me that I should lose this tree; wherefore, go and pluck the branches from a wild olive tree, and bring them hither unto me; and we will pluck off those main branches which are beginning to wither away, and we will cast them into the fire, that they may be burned. And behold, saith the Lord of the vineyard, I take away many of these young and tender branches, and I will graft them whithersoever I will; and it mattereth not that if it so be, that the root of this tree will perish, I may preserve the fruit thereof unto myself; wherefore, I will take these young and tender branches, and I will graft them whithersoever I will. Take thou the branches of the wild olive tree, and graft them in, in the stead thereof; and these which I have plucked off, I will cast into the fire and burn them, that they may not cumber the ground of my vineyard.

And it came to pass that the servant of the Lord of the vineyard, done according to the word of the Lord of the vineyard, and grafted in the branches of the wild olive tree. And the Lord of the vineyard caused that it should be digged about, and pruned, and nourished, saying unto his servant, It grieveth me that I should lose this tree; wherefore, that perhaps I might preserve the roots thereof that they perish not, that I might preserve them unto myself, I have done this thing. Wherefore, go thy way; watch the tree, and nourish it, according to my words. And these will I place in the nethermost part of my vineyard, whithersoever I will, it mattereth not unto thee: and I do it, that I may preserve unto myself the natural branches of the tree; and also, that I may lay up fruit thereof, against the season, unto myself: for it grieveth me that I should lose this tree, and the fruit thereof

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one, and some in another, according to his will and pleasure. And it came to pass that a long time passed away, and the Lord of the vineyard saith unto his servant, Come, let us go down into the vineyard, that we may labor in the vineyard.

And it came to pass that the Lord of the vineyard, and also the servant, went down into the vineyard to labor. And it came to pass that the servant saith unto his master, Behold, look here; behold the tree. And it came to pass that the Lord of the vineyard looked and beheld the tree, in the which the wild olive branches had been grafted; and it had sprang forth, and began to bear fruit. And he beheld that it was good; and the fruit thereof was like unto the natural fruit. And he saith unto the servant, Behold, the branches of the wild tree hath taken hold of the moister of the root thereof, that the root thereof hath brought forth much strength; and because of the much strength of the root thereof, the wild branches hath brought forth tame fruit: now, if we had not grafted in these branches, the tree thereof would have perished. And now, behold, I shall lay up much fruit, which the tree thereof hath brought forth; and the fruit thereof I shall lay up, against the season, unto mine own self.

And it came to pass that the Lord of the vineyard saith unto the servant, Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof, against the season, unto mine own self. And it came to pass that they went forth whither the master of the vineyard had hid the natural branches of the tree, and he saith unto the servant, Behold these: and he beheld the first, that it had brought forth much fruit; and he beheld also, that it was good. And he saith unto the servant, Take of the fruit thereof, and lay it up, against the season, that I may preserve it unto mine own self: for behold, saith he, This long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant saith unto his master, How comest thou hither to plant this tree, or this branch of the tree? for behold, it was the poorest spot in all the land of thy vineyard. And the Lord of the vineyard saith unto him, Counsel me not: I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time; and thou beholdest that it hath brought forth much fruit.

And it came to pass that the Lord of the vineyard saith unto his servant, Look hither: behold, I have planted another branch of the tree also; and thou knowest that this spot of ground was poorer than the first. But, behold the tree: I have nourished it this long time, and it hath brought forth much fruit; therefore, gather it, and lay it up, against the season, that I may preserve it unto mine own self.

And it came to pass that the Lord of the vineyard saith again unto his servant, Look hither, and behold another branch also, and it hath brought forth fruit. And he saith unto the servant, Look hither, and behold the last: behold, this have I planted in a good spot of ground; and I have nourished it this long time, and only a part of the tree hath brought forth tame fruit; and the other part of the tree hath brought forth wild fruit: behold, I have nourished this tree like unto the others.

And it came to pass that the Lord of the vineyard saith unto the servant, Pluck off the branches that have not brought forth good fruit, and cast them into the fire. But behold, the servant saith unto him, Let us prune it, and dig about it, and nourish it a little longer, that perhaps it may bring forth good fruit unto the, that thou canst lay it up against the season. And it came to pass that the Lord of the vineyard, and the servant of the Lord of the vineyard, did nourish all the fruit of the vineyard.

And it came to pass that a long time passed away, and the Lord of the vineyard saith unto the servant, Come, let us go down into the vineyard, that we may labor again in the vineyard. For behold, the time draweth near, and the end soon cometh: wherefore, I must lay up fruit, against the season, unto mine own self.

And it came to pass that the Lord of the vineyard, and the servant, went down into the vineyard; and they came to the tree whose natural branches had been broken off, and the wild branches had been grafted in; and behold, all sorts of fruit did cumber the tree.

And it came to pass that the Lord of the vineyard did taste of the fruit, every sort according to its number. And the Lord of the vineyard saith, Behold, this long time have we nourished this tree, and I have laid up unto myself against the season, much fruit. But behold, this time it hath brought fourth much fruit, and there is none of it which is good. And behold, there are all kinds of bad fruit. And it profiteth me nothing, notwithstanding all our labor; and now, it grieveth me that I should lose this tree. And the Lord of the vineyard saith unto the servant, What shall we do unto the tree, that I may preserve again good fruit thereof unto mine ownself? And the servant saith unto his master, Behold, because thou didst graft in the branches of the wild olive tree, they have nourished the roots, that they are alive, and they have not perished; wherefore, thou beholdest that they are yet good.

And it came to pass that the Lord of the vineyard saith unto his servant, The tree profiteth me nothing; and the roots thereof profiteth me nothing, so long as it shall bring forth evil fruit. Nevertheless, I know that the roots are good; and for mine own purpose I have preserved them; and because of their much strength, they have hitherto brought forth from the wild branches, good fruit. But behold, the wild branches have grown, and have overran the roots thereof; and because that the wild branches have overcome the roots thereof, it hath brought forth much evil fruit; and because that it hath brought forth much evil fruit, thou beholdest that it beginneth to perish: & it will soon become ripened, that it may be cast into the fire, except we should do something for it to preserve it.

And it came to pass that the Lord of the vineyard saith unto his servant, Let us go down into the nethermost parts of the vineyard, and behold if the natural branches have also brought forth evil fruit. And it came to pass that they went down into the nethermost parts of the vineyard. And it came to pass that they beheld that the fruit of the natural branches had become corrupt also; yea, the first, and the second, and also the last; and they had all become corrupt. And the wild fruit of the last, had overcome that part of the tree which brought forth good fruit, even that the branch had withered away and died.

And it came to pass that the Lord of the vineyard wept, and saith unto the servant, What could I have done more for my vineyard? Behold, I knew that all the fruit of the vineyard, save it were these, had become corrupted. And now, these which have once brought forth good fruit, have also become corrupted. And now all the trees of my vineyard are good for nothing, save it be to be hewn down and cast into the fire. And behold, this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me, above all other parts of the land of my vineyard. And thou beholdest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof. And thou beholdest that a part thereof, brought forth good fruit; and a part thereof, brought forth wild fruit. And because that I plucked not the branches thereof, and cast them into the fire, behold they have overcome the good branch, that it hath withered away. And now behold, notwithstanding all the care which we have taken of my vineyard, the trees thereof hath become corrupted, that they bring forth no good fruit; and these I had hope to preserve, to have laid up fruit thereof, against the season, unto mine ownself. But behold, they have become like unto the wild olive tree; and they are of no worth, but to be hewn down and cast into the fire: and it grieveth me that I should lose them. But what could I have done more in my vineyard? Have I slackened mine hand, that I have not nourished it? Nay; I have nourished it, and I have digged it, and I have pruned it, and I have dunged it; and I have stretched forth mine hand almost all the day long; and the end draweth nigh. And it grieveth me that I should hew down all the trees of my vineyard, and cast them into the fire, that they should be burned. Who is it that hath corrupted my vineyard?

And it came to pass that the servant, saith unto his master, Is it not the loftiness of thy vineyard? Hath not the branches thereof overcome the roots, which are good? And because that the branches have overcome the roots thereof. For behold, they grow faster than the strength of the roots thereof, taking strength unto themselves. Behold, I say, Is not this the cause that the trees of thy vineyard hath become corrupted.

And it came to pass that the Lord of the vineyard saith unto the servant, Let us go to, and hew down the trees of the vineyard, and cast them into the fire, that they shall not cumber the ground of my vineyard; for I have done all: what could I have done more for my vineyard? But behold, the servant saith unto the Lord of the vineyard, Spare it a little longer. And the Lord saith, Yea, I will spare it a little longer: for it grieveth me that I should lose the trees of my vineyard. Wherefore, let us take of the branches of those which I have planted in the nethermost parts of the vineyard, and let us graft them into the tree from whence they came; and let us pluck from the tree, those branches whose fruit is most bitter, and graft in the natural branches of the tree, in the stead thereof. And this will I do, that the tree may not perish, that perhaps I may preserve unto myself the roots thereof, for mine own purpose. And behold, the roots of the natural branches of the tree which I planted whithersoever I would, are yet alive; wherefore, that I may preserve them also, for mine own purpose, I will take of the branches of this tree, and I will graft them in unto them. Yea, I will graft in unto them the branches of their mother tree, that I may preserve the roots also unto mine own self, that when they shall be sufficiently strong, that perhaps they may bring forth good fruit unto me, and I may yet have glory in the fruit of my vineyard.

And it came to pass that they took from the natural tree which had become wild, and grafted in unto the natural trees, which also had become wild

and they also took of the natural trees which had become wild, and grafted into their mother tree. And the Lord of the vineyard saith unto the servant, Pluck not the wild branches from the trees, save it be those which are most bitter; and in them ye shall graft, according to that which I have said. And we will nourish again the trees of the vineyard, and we will trim up the branches thereof; and we will pluck from the trees those branches which are ripened, that must perish, and cast them into the fire. And this I do, that perhaps the roots thereof may take strength, because of their goodness; and because of the change of the branches, that the good may overcome the evil; and because that I have preserved the natural branches, and the roots thereof; and that I have grafted in the natural branches again, into their mother tree; and have preserved the roots of their mother tree, that perhaps the trees of my vineyard may bring forth again good fruit; and that I may have joy again in the fruit of my vineyard; and perhaps that I may rejoice exceedingly, that I have preserved the roots and branches of the first fruit; wherefore, go to, and call servants, that we may labor diligently with our mights in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good, and the most precious above all other fruit. Wherefore, let us go to, and labor with our mights, this last time, for behold, the end draweth nigh; and this is for the last time that I shall prune my vineyard.—Graft in the branches: begin at the last, that they may be first, and that the first may be last, and dig about the trees, both old and young, the first and the last, that all may be nourished once again for the last time. Wherefore, dig about them, and prune & dung them once more, for the last time: for the end draws nigh. And if it so be that these last grafts shall grow, and bring forth the natural fruit, then shall ye prepare for them, that they may grow; and as they begin to grow, ye shall clear away the branches which bring forth bitter fruit, according to the strength of the good and the size thereof; and ye shall not clear away the bad thereof, all at once, lest the roots thereof should be too strong for the graft, and the graft thereof shall perish, and I lose the trees of my vineyard. For it grieveth me that I should lose the trees of my vineyard; wherefore, ye shall clear away the bad, according as the good shall grow, that the root and the top may be equal in strength, until the good shall overcome the bad, and the bad be hewn down and cast into the fire, that they cumber not the ground of my vineyard; and thus will I sweep away the bad out of my vineyard. And the branches of the natural tree, will I graft in again, into the natural tree; and the branches of the natural tree, will I graft into the natural branches of the tree; and thus will I bring them together again, that they shall bring forth the natural fruit: and they shall be one. And the bad shall be cast away; yea, even out of all the land of my vineyard: for behold, only this once will I prune my vineyard.

And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and they were few. And the Lord of the vineyard saith unto them, Go to, and labor in the vineyard, with your mights. For behold, this is the last time that I shall nourish my vineyard: for the end is nigh at hand, and the season speedily cometh; and if ye labor with your mights with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come.

And it came to pass that the servants did go to it, and labor with their mights; and the Lord of the vineyard labored also with them: and they did obey the commandments of the Lord of the vineyard in all things. And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; and the wild branches began to be plucked off, and to be cast away; and they did keep the root and the top thereof equal, according to the strength thereof. And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself, that the trees had become again the natural fruit; and they become like unto one body; and the fruit were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

And it came to pass that when the Lord of the vineyard saw that his fruit was good, and that his vineyard was no more corrupt, he calleth up his servants and saith unto them, Behold, for this last time have we nourished my vineyard; & thou beholdest that I have done according to my will; and I have preserved the natural fruit that it is good, even like as it was in the beginning; and blessed art thou.—For because that ye have been diligent in laboring with me in my vineyard, and have kept my commandments, and hath brought unto me again the natural fruit, that my vineyard is no more corrupted, and the bad is cast away, behold, ye shall have joy with me, because of the fruit of my vineyard. For behold, for a long time will I lay up of the fruit of my vineyard unto mine ownself, against the season, which speedily cometh; and for the last time have I nourished my vineyard, and pruned it, and dug about it, and dunged it, wherefore I will lay up unto mine ownself of the fruit, for a long time, according to that which I have spoken. And when the time cometh that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered; and the good will I preserve unto myself; and the bad will I cast away into its own place. And then cometh the season and the end; and my vineyard will I cause to be burned with fire.

COMPARISON BETWEEN HEATHENISM AND CHRISTIANITY.

THE apostle saith, "After the world by wisdom knew not God, it pleased God to save believers by the foolishness of preaching." That is to say, since the mere systems of reason were eventually insufficient for the salvation of mankind; and since it was impossible that their speculations should obtain the true knowledge of God; God took another way to instruct them; he revealed by preaching of the gospel what the light of nature could not discover, so that the system of Jesus Christ and his apostles supplied all that was wanting in the systems of the ancient philosophers.

But it is not in relation to ancient philosophers only, that we mean to consider the proposition in our text; we will examine it also in reference to modern philosophy. Our philosophers know more than all those of Greece knew; but their science which is of unspeakable advantage, while it contains itself within its proper sphere, becomes a source of errors, when it is extended beyond it. Human reason now lodges itself in new intrenchments, when it refuseth to submit to the faith.—It even puts on new armor to attack it, after it hath invented new methods of self-defence. Under pretence that natural science hath made greater progress, revelation is despised. Under pretence that modern notions of God the Creator are purer than those of the ancients, the yoke of God the Redeemer is broken off.—We are going to employ the remaining part of this discourse in justifying the proposition of St. Paul, in the sense that we have given it: we are going to endeavor to prove that revealed religion hath advantages infinitely superior to natural religion: that the greatest geniuses are incapable of discovering by their own reason all the truths necessary to salvation: and that it displays the goodness of God, not to abandon us to the uncertainties of our own wisdom, but to make us the rich present of revelation.

We will enter into this discussion, by placing on the one side a philosopher contemplating the works of nature: on the other, a disciple of Jesus Christ receiving the doctrines of revelation. To each we will give four subjects to examine: the attributes of God: the nature of man: the means of appeasing the remorse of conscience: and a future state. From their judgments on each of these subjects, evidence will arise of the superior worth of that revelation, which some minute philosophers affect to despise, and above which they prefer that rough draught, which they sketch out by their own learned speculations.

1. Let us consider a disciple of natural religion, and a disciple of revealed religion meditating on the attributes of God. When the disciple of natural religion considers the symmetry of this universe; when he observes that admirable uniformity, which appears in the succession of seasons, and in the constant rotation of night and day; when he remarks the exact motions of the heavenly bodies: the flux, and reflux of the sea, so ordered the billows, which swell into mountains, and seem to threaten the world with an universal deluge, break away on the shore, and respect on the beach the command of the Creator, who said to the sea, "hitherto shalt thou come, but no further; and here shall thy proud waves be stayed;" when he attends to all these marvelous works, he will readily conclude, that the Author of nature is a being powerful and wise. But when he observes winds, tempests, and earthquakes, which seem to threaten the reduction of nature to its primitive chaos; when he sees the sea overflow its banks, and burst the enormous moles, that the industry of mankind had raised; his speculations will be perplexed, he will imagine he sees characters of infinity among so many proofs of creative perfection and power.

When he thinks that God, having enriched the habitable world with innumerable productions of infinite worth to the inhabitant, hath placed man here as a sovereign in a superb palace; when he considers how admirably God hath proportioned the divers parts of the creation to the construction of the human body, the air to the lungs, aliments to the different humors of the body, the medium by which objects are rendered to the eyes, that by which sounds are communicated to the ears; when he remarks how God hath connected man with his own species, and not with animals of another kind; how he hath distributed talents, so that some requiring the assistance of others, all should be mutually united together; how he hath bound men together by invisible ties, so that one cannot see another in pain without a sympathy, that inclines him to relieve him: when the disciple of natural religion meditates on these grand subjects, he concludes that the Author of nature is a beneficent being. But when he sees the innumerable miseries to which men are subject; when he finds, that every creature, which contributes to support, contributes at the same time to destroy us; when he thinks, that the air, which assists respiration, conveys epidemical diseases, and imperceptible poisons; that aliments, which nourish us, are often our bane; that the animals, &c. &c., when he observes the profidiousness of society, the mutual industry of mankind in tormenting each other; the arts which they invent to deprive one another of life; when he attempts to reckon up the innumerable maladies that consume us; when he considers death, which bows the loftiest heads, dissolves the firmest cements, and subverts the best-founded fortunes; when he makes these reflections, he will be apt to doubt whether it be goodness, or the contrary attribute, that inclineth the Author of our being to give us existance. When the disciple of natural religion reads those reverses of fortune, of which history furnisheth a great many examples: when he seeth tyrants fall from a pinnacle of grandeur; wicked men often punished by their own wickedness, the avaricious punished by their avarice, the ambitious by those of their ambition, the voluptuous by those of their voluptuousness: when he perceives that the laws of virtue are so essential to public happiness, that without them society would become a banditti, at least, that society is more or less happy, or miserable, according to its looser or closer attachment to virtue; when he considers all these cases, he will probably conclude that the Author of this universe is a just and holy being. But when he sees tyranny established, vice enthroned, humility in confusion, pride wearing a crown, and love to holiness sometimes exposing people to many and intolerable calamities; he will not be able to justify God, amidst the darkness in which his equity is involved in the government of the world.

But, of all these mysteries, can one be proposed, which the gospel doth not unfold; or, at least, is there one, on which it doth not give us some principles that are sufficient to conciliate it with the perfections of the Creator, how opposite soever it may seem?

Do the disorders of the world puzzle the disciple of natural religion, and prudence difficulties in his mind? With the principles of the gospel I can solve them all.—When it is remembered that this world hath been defiled by the sin of man, and that he is, therefore, an object of divine displeasure; when the principle is admitted, that the world is not what it was, when it came out of the hands of God; and that, in comparison with its pristine state, it is only a heap of ruins, the truly magnificent, but actually ruinous heap of an edifice of incomparable beauty, the rubbish of which is far more proper to excite our grief for the loss of its primitive grandeur, than to suit our present wants. When these reflections are made, can we find any objections, in the disorders of the world, against the wisdom of our Creator?

Are the miseries of man, and is the fatal necessity of death, in contemplation?—With the principles of the gospel, I solve the difficulties, which these sad objects produce in the mind of the disciple of natural religion. If the principles of Christianity be admitted, if we allow that the afflictions of good men are profitable to them, and that, in many cases, prosperity would be fatal to them; if we grant, that the present is a transitory state, and that this momentary life will be succeeded by an immortal state; if we recollect the many similar truths, which the gospel abundantly declares; can we find in human miseries, and in the necessity of dying, objections against the goodness of the Creator?

Do the prosperities of bad men, and adversities of the good, confuse our ideas of God? With the principles of the gospel, I can remove all the difficulties, which these different conditions produce in the mind of the disciple of natural religion.—If the principles of the gospel be admitted, if we be persuaded that the tyrant, whose prosperity astonishes us, fulfils the counsel of God; if ecclesiastical history assures us, that Herods, and Pilates, themselves contributed to the establishment of that very Christianity, which they meant to destroy; especially, if we admit a state of future rewards and punishments; can the obscurity, in which providence hath been pleased to wrap up some of its designs, raise doubts about the justice of the Creator?

In regard then, to the first object of contemplation, the perfection of the nature of God, revealed religion is infinitely superior to natural religion; the disciple of the first religion is infinitely wiser than the pupil of the last.

II. Let us consider these two disciples examining the nature of man, and endeavoring to know themselves. The disciple of natural religion cannot know mankind; he cannot perfectly understand the nature, the obligations the duration of man.

1 The disciple of natural religion can only imperfectly know the nature of man, the difference of the two substances, of which he is composed. His reason, indeed, may speculate the matter, and he may perceive no relation between motion and thought, between the dissolution of a few fibres and violent sensations of pain, between agitation of humors and profound reflections; he may infer from two different effects, that there ought to be two different causes, a cause of motion, and a cause of sensation, a cause of agitating humors, and a cause of reflecting, that there is body, and that there is spirit.

But, in my opinion, those philosophers, who are best acquainted with the nature of man, cannot account for two difficulties, that are proposed to them, when, on the more principles of reason, they affirm, that man is composed of the substances of matter and mind. I ask, first, Do ye so well understand matter, are your ideas of it so complete, that ye can affirm, for certain, it is susceptible of nothing more than this or that? Are ye sure that it implies a contradiction to affirm, it hath one property, which hath escaped your observation? And consequently, can ye actually demonstrate, that the essence of matter is compatible with thought? Since, when ye cannot discover the union of an attribute with a subject, ye instantly conclude, that two attributes, which seem to you to have no relation, suppose too different subjects: and since ye conclude that extent and thought compose two different subjects, body and soul, because ye can discover no natural relation between extent and thought; if I discover a third attribute, which appears to me entirely unconnected with both extent and thought, I shall have a right, in my turn, to admit three subjects in man; matter, which is the subject of extent; mind, which is the subject of thought; and a third subject, which belongs to the attribute, that seems to me to have no relation to either matter or mind. Now I do know such an attribute: but I do not know to which of your two subjects I ought to refer it: I mean sensation. I find it in my nature, and experience it every hour. But I am altogether at a loss, whether I ought to attribute it to body, or spirit. I perceive no more natural and necessary relation between sensation and motion, than between sensation and thought.

There are, then, on your principles, three substances in man, one the substratum, which is the subject of extension; another, which is the subject of thought; and a third, which is the subject of sensation: or rather, I suspect, there is only one substance in man, which is known to me very imperfectly, to which all these attributes belong, and which are united together, although I am not able to discover their relation.—[To be continued.]

A wise man hath his foibles as well as a fool. But the difference between them is, that the foibles of the one are known to himself, and concealed from the world; the foibles of the other are known to the world, and concealed from himself. The wise man sees those foibles in himself, which others cannot; but the fool is blind to those blemishes in his character, which are conspicuous to every body else.

THE EVENING AND THE MORNING STAR.

THE OLD AND NEW REVELATIONS.

WHAT a source of happiness our heavenly Father has placed before us, if we will believe his word! But say thousands, we do believe his word, we have the old and new testaments, and they are enough; they were given to the world that every body might be saved. But my friends, reflect a moment: Was the law which was given to the children of Israel, given also to the world? was the revelation, that prophetic blessing and cursing and the gathering, as recorded by Moses, in the 28, 29, 30, 31, 32 and 33d chapters of Deuteronomy, meant for any other people than Israel? what nation but Israel had the blessing, or prophets to foretel it? what nation but Israel, received the curse, and what nation but Israel was scattered to be gathered again? Be it remembered also, that while Israel endeavored to keep the law, they had prophets to tell them when they were right, and when they were wrong. The revelations of the old and new testaments, were given from Adam in the garden of Eden, till John on the isle of Patmos, during which time, holy men, moved by the Holy Ghost, spake to the Lord's annointed, his elect, his chosen, and church, what the Lord commanded. Each prophet revealed what was expedient for his own time, and the people he spoke to: fortelling just what the Lord pleased to communicate to that people. When the Savior came, he gave his own revelations, and used the old to support them. If the many things which Jesus did, were written, we suppose, as John did, that even the world itself could not contain the books that should be written; and yet, John, many years after, brings forth some new revelations, which must shortly come to pass.

The world should not be ignorant of this fact: when Paul wrote an epistle to the Romans, it was not to the Corinthians; when he wrote to the Corinthians, it was not to the Ephesians; when he wrote to the Hebrews, it was not to the Gentiles: So, also, when James directed his epistle to the twelve tribes scattered abroad, it was not intended for the Corinthians, Galatians, Ephesians nor any Gentile church, but for the covenant people of the Lord. We do entreat all men to consider, before they offer an opinion upon the word of the Lord. The covenant with Noah was very different from the covenant with Abraham, and the last covenant with Israel, which is to be written in the heart, when the Lord gathers in Jacob, from all countries where they have been driven, will undoubtedly be different from the creeds or articles of every church on earth, not established by immediate revelation from heaven. The spirit of God is a spirit of revelation, and when the following chapter is fulfilled, there must be some new revelations:—Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, to the years of many generations. A fire devoureth before them; and behind them a flame burneth; the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and if they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible: and who can abide it?

Therefore also now, saith the Lord, Turn ye to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; yea, even a meat-offering and a drink-offering unto the Lord your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, and his ill savor shall come up, because he hath done great things.

Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall

see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

Beloved reader! when the Lord pours out his Spirit upon all flesh, which will not be until the wicked are consumed, for every soul that will not hear the Lord at his second coming, must be cut off, there will be marvelous things revealed which will cause the children of God to rejoice. But before this great work is finished, John the Revelator, [Rev. 10] comes to prophesy again before many peoples, and nations, and tongues, and kings, which the Lord [not man] will see fit to add to the words of his other prophecy: For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that wait for him.

THE SECOND COMING OF THE SAVIOR, NO. I.

ONE of the first duties of man is, to assist his fellow beings in all things appertaining to their happiness, and, for this purpose, we have a desire, not only to labor for the benefit of the saints, but that the world may know, that the second coming of our Savior is near. Notwithstanding there exists, and that too, among those who profess to have a form of godliness, a great difference of opinion when and how the Lord will come, yet we shall endeavor to bring such passages of sacred writ, as will make this subject clear to them that look for him the second time without sin unto salvation, and remind them that doubt, that the time is at hand. Firstly, Peter, who had the keys of the kingdom, wrote thus: This second epistle, beloved, I now write unto you; in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as from the beginning of the creation.

It is a good thing to be reminded of the words which were spoken before by the holy prophets, for without them the world would be a wilderness; men could not tell from whence they sprung, or to where they would go after death. But to the subject, according to Jude, Enoch said, Behold the Lord cometh with ten thousand of his saints; and by reading the extract of his prophecy, in the last Star, it will be seen that Enoch was shown all things from the beginning to the end, and he thus inquires about the sabbath of creation and second coming of the Lord: When shall the earth rest? And Enoch beheld the Son of man ascend up unto the Father: And he called unto the Lord saying, Wilt thou not come again upon the earth, for inasmuch as thou art God, and I know thee, and thou hast sworn unto me and commanded me that I should ask in the name of thine only begotten, thou hast made me, and given unto me a right to thy throne, and not of myself but through thine own grace: wherefore, I ask thee, if thou wilt not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of mine only begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an holy city, that my people may gird up their loins, and be looking forth for the time of my coming: for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem.

David seems to have understood this prophecy when he composed the 85th Psalm; for besides saying, that the Lord had brought back the captivity of Jacob, (meaning the twelve tribes, and ten of them have been lost ever since the reign of Hoshea,) he said, Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give good, and our land shall yield her increase. Passing the promises to Abraham, Isaac, and Jacob, we next observe that the Lord said, by Moses, I will raise them up a Prophet from among their brethren, like unto thee, which Peter, while preaching, thus adds to his own words on the same subject: Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. We will remark here, that notwithstanding many prophecies have been fulfilled, yet the time when every soul was destroyed, who refused to hear a prophet, from Moses till this day, has not come to pass, but there can be no doubt, it will be so when Malachi's words are fulfilled: For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Job, who is supposed to have lived while the children of Israel sojourned in Egypt, said, he knew his Redeemer lived, and that he should stand at the latter day, (not the meridian of time,) upon the earth, at which time the stone that Daniel saw cut out of the mountain, will fill the whole earth: Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. It is said, that the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob. Paul while speaking of the salvation of Israel, in the 11th chapter of Romans, says, There shall come out of Sion [Zion] a Deliverer, and shall turn away ungodliness from Jacob. And again Isaiah said, O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong power, and his arm shall rule for him: behold, his reward is with him, and his work before him. And Zechariah says when the day of the Lord cometh, his feet shall stand in that day upon the mount of Olives; and the Lord my God shall come, and all the saints with him. But to remove all doubt, let us take the Savior's own words, when he was asked by his disciples when and what should be the sign of his coming? Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.—Verily I say unto you, This generation [in the which these things shall be shewn forth,] shall not pass, till all these things be fulfilled. Again it is written, he said, Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled. We need not quote every passage that alludes to the second coming of the Savior, for it is so plainly foretold by almost all the prophets, that a child can not mistake, even the generation when the Lord may be looked for. For as it is written: Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven: So also, when you hear of wars and rumors of wars; when pestilence begins to spread over the whole earth; when famine and other troubles try men's souls, and when, as the Book of Mormon says, the fulness of the gospel goes to the Gentiles, and the remnants of Joseph begin to know that they are the covenant people of the Lord, watch, for the hour is near, when Jesus will drink of the fruit of the vine, new with his disciples in his Father's kingdom.

The only caution we give on this subject, is, be careful and blend not the Day of Judgment, which comes at least, more than a thousand years after the Son of man comes in the clouds of heaven, with the first resurrection! When the earthquake begins to shake this broken globe, and the mountains begin to flow down at his presence, and every valley is exalted, all them that have escaped the desolations, will soon see the Son of man coming in his glory with Zion, or the general assembly and church of the first-born, with him, to reign on earth while satan is bound: Then peace and righteousness, like the noon-sun, will enlighten the world.

HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD.

AND Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him. Moses ordained Joshua that he might receive the Holy Ghost and lead Israel into the promised land. And the apostles laid on hands, that the person might receive the Holy Ghost, if he be contrite before the Lord; for, every one that hungers after righteousness shall be filled, and God gives him that repents and is baptized, the gift of the Holy Ghost, that the words which were spoken by the Savior, may be fulfilled, namely: And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

The Lord our God is one Lord, and the Holy One of Israel is one Savior, that spake and the world was, and he never had a church unless the Holy Spirit was in it, because no one can be born into his church without water and the Spirit, for the Spirit is the gift of God, which is so plainly illustrated by Paul, in the 12th chapter to his Corinthian brethren, that we quote it: No man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom: to another, the word of knowledge by the same Spirit. To another, faith by the same Spirit: to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, all kinds of tongues; to another, the interpretation of tongues.

As the Lord is one God that never changes, where are the signs following them that believe in the sectarian churches? Has God ever said, These signs should cease? No. These signs were in the beginning: Hence, as a sign that Abel had faith and works to please God, his offering was accepted; as a sign that Noah was a righteous man before the Lord, he was saved when the wicked were destroyed by the flood; as a sign that Moses was a man of God, his rod swallowed up the magicians' rods; as a sign that Joshua had received the Spirit of God, the waters of Jordan were cut off while Israel passed over; and also, the walls of Jericho fell when compassed according to the commandment of the Lord; as a sign that followed them that believe, Hannah brought forth a son in answer to her prayer, who was a prophet; as a sign that Elijah had faith in God, he called down fire from heaven; as a sign that Elisha was favored of God, the widow's oil was increased; as a sign that all were subject to God, Shadrach, Meshach, and Abednego, were uncorched in Nebuchadnezzar's furnace; as a sign that God was a revelator of all mysteries, Daniel interpreted the hand-writing upon the wall; as signs that these signs followed them that believed, the apostles spake with tongues on the day of Pentecost; as a sign that the Lord never changed, John brought forth a new revelation on the isle of Patmos; and as a sign that the words of Isaiah are true, the Lord hath again begun to give precept upon precept, precept upon precept, line upon line, line upon line, in these last days: and, where faith is exercised, and holiness practised before the Lord, these signs will follow them that believe, until the Savior comes.

In Matthew, the last words of Jesus were: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.

BEWARE LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT.—PAUL.

AMONG all denominations in the world, that serve, or, at least, worship God to be saved, it may be worth while for the humble disciple of the meek and lowly Jesus, to notice how the rich, the great, and the noble, are flattered and honored, and even excused from acts of sin; nor would it be wrong for the children of the living God, to observe how the christians, as they style themselves, follow the changing fashions of the day, to the most extravagant extremes; and watch how greedily they seek the world and all things in it, while the poor are forgotten by their neighbors. Truly did the Savior say, For that which is highly esteemed among men, is an abomination in the sight of God. Great names are clung to, good or bad, and rich men are courted, saints or sinners, though it may be easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. As in the days of the Savior, all sects are striving for the uppermost rooms at feasts, and for the chief seats in the synagogues, and as Paul said should be the case in the last days, they have a form of godliness, but deny the power thereof. Well might James exclaim: Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

THE POWER OF GOD.

HOW little does man know of the power of God. The prophets who exercised this power, never left a trace of it upon the earth, nor a line upon the sacred scroll, which would convince the world what it was. The earthquake, the whirlwind, and the flaming flame, might terrify and astonish, but when Elijah heard the still small voice, he wrapped his face in his mantle, and went out, and stood in the entering in of the cave, for the Lord was there! When the Lord said to Moses, Lo, I come unto thee in a thick cloud, and all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; standing back, afar off, beseeching Moses to speak with God, that he might not speak to them, lest they die, we may know that a man must be pure in heart, to see God: When we read that God is not a man, that he should lie, we learn that he always does as he says, and when we see, by the revelation on the second page of this paper, that the power of God is his honor, then may we exclaim like Lebbeus, Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy, is over all the inhabitants of the earth!

Worldly Matters.

AN ourang-outang which lately arrived at Philadelphia, has died with a disorder resembling that of cholera. More than $ 91,000 in specie, arrived lately in New-York, from foreign parts. Five hundred buildings, with most of their contents, were burnt at Port au Prince, on the 8th of July last. From appearances, the Indian war in the Upper Mississippi region, is about closed, and the Illinois militia have been disbanded. The carpet manufactory of Tariffville, Conn. has a capital of $ 123,000. Since the cholera appeared on this continent, $ 10,000 have been collected in New-York for the benefit of the poor and needy. It seems that, at the Union celebration of the 4th of July, in Bishopsville, S. C. the cook poisoned the victuals which sickened all that ate, and one died. On the 7th of July, a raft of Pine boards and shingles, with thirteen persons upon it, landing at Quebec, was driven back in a storm and eleven of the thirteen, were drowned.—On the 10th of July, a schooner was sunk in Lake Erie, containing 500 barrels of salt and ten tons of merchandize. On sunday the 22nd of July two daughters of Mr. Woodworth, of Fenner, New-York, were killed by lightning; one aged 15, the other 5 years. It is said that more than 40,000 emigrants had arrived at Quebec up to July, this season.

We learn, says the Lexington Observer, that a man named Coleman, was murdered near Harrisburg on Friday night last. The particulars, we have not been able to learn, further than that the person deceased, left Harrisburg late on the evening of Friday, for his residence, a short distance in the country, and was waylaid, cut and mangled in a most shocking manner. He had about him, when he left Harrisburg, about 3000 dollars, which was also taken from his pockets. His body was discovered on Saturday morning. The perpetrators of the crime have not been discovered, nor suspicion, as yet, fixed upon them.

Murder.—On Thursday of last week, an Indian by the name of John Steeprock, beat his squaw with his fist, until she died. The outrage was committed near the Tonnewanda Reservation, while they were both drunk. Steeprock was accused by his squaw with having stolen pork, upon which he fell to mauling her, and she fell down, and, to use his own emphatic language, when explaining the act afterwards, "stoped breathing."—[Batavia Advocate.]

Wanted—A wet nurse to take charge of a basket of children left at this office a short time since.—[Miners Journal.]

How to be saved.—When the bishop of Exeter, who preached a sermon at St. James's church last, he gave out his text, 'What shall I do to be saved?' a wag in the side gallery called out, to the evident discomfiture of the right Rev. prelate, but to the no small amusement of a great portion of the congregation, 'vote for the Reform Bill!' The beadle immediately bustled towards the place where the sound proceeded but no further notice was taken of the occurrence.

We observe in the Quebec Mercury of the 21st instant, that the benificent society of that city has resolved "to send back to Europe, with their families, the widowers and widows, who may be desirous of returning thither."

A statesman of the Tang dynasty recommended the Emperor Kaou-Tsoo to put away all sycophants from the Court. His Majesty asked, 'who are the sycophants?' To find them out, his advisers suggested this notable expedient:—'At your next levee, when your courtiers are all about you, consulting on national affairs, affect to be angry, in order to try them. Those that pertinaciously reason the point, and won't submit to you, are upright statesmen: those who are awed by your Majesty, and submit to your will, are sycophants.' The Emperor replied, 'the Sovereign is the fountain; statesmen are the streams; from a turbid fountain clear streams cannot be obtained. If the Sovereign act a deceitful part how can he expect upright Ministers? I must rule with perfect sincerity. Your device, sir may be a good one, but I cannot adopt it.'—[Canton Register.]

LABOR.—The idea that labor degrades the mind, is one of the most mischievous errors of which poor human nature was ever guilty. It enables the idle and vicious to rob the honest and laborious of a large portion of their earnings; it is a most serious obstacle in the way of all improvement, and ought to be discountenanced by every sensible man.—Says Governor Morris, on this subject, 'I have met with mechanics, in the first societies in Europe, from which idlers of high rank were excluded; and was once introduced by a coppersmith to the intimacy of a Duke.'

It is mentioned in the Niagara Gleaner, that several of the deserters from Gen. Scott's forces had arrived at that place from fort Gratiot. Out of a party of forty that deserted at one time, fifteen had either died or were left on the rout unable to proceed. Before they came to the inhabited part of the Upper Province, the deserters were plundered by the Indians.

REMEDY FOR VOMITING.—Common Coffee—Prepare it in the following manner:—Roast half a pint of Indian corn in an iron pan or kettle, free from any grease; stir it steadily until it is so brown as to be nearly black; grind or powder it. To one tea cup of the corn powder, pour a pint of boiling water— let it boil five minutes in a clean tin vessel, then strain it, and give half a tea-cup full without milk; and if it is vomited once, give the other half cup which is usually sufficient.

This receipt cures nine times out of ten, and is valuable as it enables the stomach to retain medicine.—[Alb. Jour.]

Bogota papers to the 10th of June, received at Baltimore, contain intelligence of the cholera having made its appearance in Chili.

"This fatal news," says the Bulletin de Popayan," has just reached us, and we consider ourselves under obligation to give it immediate publicity. A letter from Santiago de Chili, from unquestionable source, dated 12 February, says. "An epidemic called Scarletina, or Cholera Morbus, has made its appearance in this country, with so much violence, that people die in the streets in a few minutes after leaving their houses. By the mail just arrived from Valparaiso, we learn, that 363 persons have died in that city in the space of eight days; and during the present week 591 have died in this capital."

POPULATION OF THE UNITED STATES IN 1830.

Maine,	399,462	Ohio,	937,679
New Hampshire,	269,533	Kentucky,	688,844
Vermont,	280,555	Indiana,	341,585
Massachusetts,	610.100	Illinois,	157,575
Connecticut,	297,711	Missouri,	137,427
Rhode Island,	97,211	Tennessee,	684,822
New York,	1,934,496	Louisiana,	215,275
New Jersey,	320,770	Alabama,	309,216
Pennsylvania,	1,330,934	Mississippi,	97,865
Delaware,	76,737	Dis. Col.,	39,858
Maryland,	446,913	Michigan,	31,606
Verginia,	1,186,287	Arkansas,	30,380
N. Carolina,	738,470	Florida,	34,725
S. Carolina,	581,478		
Georgia,	516,567	Total.	12,796,049

FOREIGN STATISTICS.

Inhabitants of Sicily,	1,780,000
Ecclesiastics,	300,000
Monks,	1,117
Income of the clergy in Spain,	$71,040,000
Government Tax, in 1799,	$24,420,000
Clergy loaned government in 16 years,	£1,890,000
Received from the people in the same time,	£195,000,000
Extraordinary exactions, same time,	£56,000,000
Number of Priests,	200,000
Number of beggars—nearly,	300,000

Ignorance among the lower classes keeps Spain bound with the fetters of a tyranic Priesthood,

REMARKABLE FULFILMENT OF INDIAN PROPHECY.

FORTY or fifty years ago, while living in their ancient rudeness, and practicing customs which now remain only as vestiges, the Cherokees were accustomed to be addressed, when assembled in their town houses, by certain individuals who were to be found in every village. Whether these individuals were a distinct class of men and set apart for the special purpose of talking, and relating traditions to the people, or whether they were nothing more than the leaders or head men of the villages, we are not prepared to say.

It is a fact, however, which many living eye witnesses can testify, in addition to many very interesting particulars (with which, perhaps, we may hereafter entertain our readers) related of these men, that they actually foretold the events which are now taking place in relation to the south western Indians. It was their custom, on the occasions above mentioned, to take their station (some say they would ascend the town house, wearing leggins made of dressed but unsmoked deer skin, and fanning themselves with the wing of some particular bird) and relating the traditions of the nation to the people.

The language they employed was somewhat different from the one in common use, many words and phrases being interspersed in their speeches which were not understood by the mass of their hearers, especially when mentioning the names of places where the Cherokees had formerly resided. They would tell of the events which had happened to their forefathers and would bring their account to the time in which they lived, when a new era in their history would commence in consequence of approaching settlements of the white man.

In speaking of the future destiny of their nation, they foretold with a remarkable exactness the principal events which have since taken place in its history. This part of their address was something like the following.

Our elder brother [meaning the white people—using the singular for the plural] has become our neighbor: he is now near us, and already occupies our ancient habitations—But this is as our forefathers told us—They said my [our] feet are turned towards the west—they are never to turn round. Now mark what our fathers told us. Your elder brother will settle around you—he will encroach upon your lands, and then ask you to sell them to him. When you give him a part of your country, he will not be satisfied but ask for more. In process of time he will ask you to become like him—He will tell you that your mode of life is not as good as his—Whereupon you will be induced to make great roads through the nation, by which he can have free access to you. He will learn your women to spin and weave and make clothes, and learn you to cultivate the earth. He will even teach you his language, and learn you to read and write, &c. &c. But these are but the means to destroy you, and to eject you from your habitations. He will point you to the west, but you will find no resting place there, for your elder brother will drive you from one place to another until you get to the great western waters.—These things will certainly happen, but it will be when we are dead and gone.—We shall not live to see and feel the misery which will come upon you.

Such in substance was a portion of their speeches and it is that which we have denominated prophecy, and as for the fulfilment, we have it to the reader to judge for himself.

It is, perhaps, difficult to say upon what ground the forebodings of untutored man were predicated. It will hardly do to say that they judged from the past conduct of the whites towards other Indian tribes, because they were in a great measure ignorant of the behavior of whites, except towards the Cherokees themselves, and there was nothing in that behavior, at that time, to create suspicion that the events which they seem to have foreseen would actually take place.—[Cherokee Phœnix.]

☞ REMARKS.—Notwithstanding the Indians may doubt, or even fear the policy of the government of the United States, in gathering and planting them in one place, &c.—they may be assured, that the object is good, and they will soon be convinced that it is the best thing that has come to pass among them for many generations.—[Star.]

PERSECUTION OF THE QUAKERS.

THOUGH the government of New England was restrained from putting the Quakers to death, and granted them liberty for a while, it lasted not long.—The dispositions of the magistrates was still the same.

In 1662, Mary Tomkins, Alice Ambrose, and Ann Coleman, came under a religious concern to visit their friends about Piscataqua river. They had not been long there, before Rayner, a priest of Dover, excited the magistrates to persecute them. He brought them before Walden, a deputy magistrate, who telling them of the law they had to punish them, Mary Tomkins answered, "So there was a law that Daniel should not pray to his God." He replied, "Yes, and Daniel suffered, and so shall you." Also, when A. Ambrose said, "Her name was written in the Lamb's book of Life," he answered, "Nobody here knows that book, and for this you shall suffer." On this occasion the priest supplying the place of a clerk, formed for him a warrant or order as follows:

"To the Constables of Dover, Hampton, Salisbury, Newbury, Rowley, Ipswich, Wenham, Lynn, Boston, Roxbury, Dedham, and until these vagabond Quakers are carried out of this jurisdiction.

"You and every of you are required in the King's majesty's name, to take these vagabond Quakers, Ann Coleman, Mary Tomkins, and Alice Ambrose, and make them fast to the cart's tail, and driving the cart through your several towns, to whip them on their backs, not exceeding ten stripes a piece on each of them, in each town, and so convey them from constable to constable, till they come out of this jurisdiction, as you will answer it at your peril: and this shall be your warrant.

Per me, "RICHARD WALDEN"

Dated at Dover, Dec. 22, 1662.

This order was executed at Dover, while the priest stood by and laughed; for which cruel levity Elinkim Wardel and William Fourbish reproved him; when the magistrate caused them to be put into the stocks. They were then conveyed to Hampton, and then again whipped, and about Salisbury; but the constable of that town, deputing a person to convey them further, he, moved with compassion, determined to run the hazard of breaking the law, and set them at liberty, whereby the priest was disappointed of his aim, which seemed to be to take away their lives, which in all likelihood had been the case, if the constables of these eleven townships had executed the warrant with such severity as he had excited the constable of Dover to do, the distance from Dover, to the end of the jurisdiction, being about eighty miles.

After a little time they returned again to Dover, where, being met together with other friends on the first day of the week, whilst A. Ambrose was at prayer, 2 Constables, Thomas Roberts and John his brother, came into the meeting, and taking her each by an arm, dragged her out of doors, and then through the snow, which was knee-deep, over stumps and old trees, near a mile; when they had wearied themselves, they commanded two others to help them; then they fetched Mary Tomkins, and treated her in like manner. The next morning, which was excessive cold, they forced them into a canoe, together with Ann Coleman, (who had in love accompanied them) and carried them to the harbour's mouth, threatening that they would now dispose of them so, as that they would be troubled with them no more. And because they were not willing to go they forced them down a steep place in the snow, dragging Mary Tomkins again over stumps of trees to the water side, whereby she was much bruised, and fainted under their hands. Anne Ambrose they pulled into the water, and kept her swimming by the canoe, in danger of drowning, or being frozen to death. They would in all probability have proceeded in their design of murdering them, had they not been prevented by a storm, which drove them back to the house where they had kept them all the night before. They kept them there till near midnight, and then turned them out of doors, in the frost and snow, though Ann Ambrose's clothes were frozen. The barbarity exercised on these women was such, that, to all human probability, they must have perished, had not providence in a signal manner preserved them. It did not appear that these men had any legal authority for what they did, but that they were encouraged to this abuse of these harmless women by a ruling elder of their church, (miscalled) "Hated-evil Nutter."

SELECT POETRY.

GOD IS LOVE.

EARTH with her ten thousand flowers,
Air, with all its breezes and showers;
Heaven's infinite expanse;
Jesus's resplendent countenance—
All around, and all above,
Hath this record—God is love.

Hum's among the vales and hills,
In the woods, and by the rills,
Of the breeze and of the bird,
By the gentle murmur stirred—
Sacred songs, beneath, above,
Have one chorus—God is love.

All the hopes that sweetly start,
From the fountain of the heart;
All the bliss that ever comes,
To our earthly—human homes—
All the voices from above,
Sweetly whisper—God is love.

HYMN

PRAISE to God, immortal praise,
For the love that crowns our days;
Bounteous source of every joy,
Let thy praise our tongues employ;

For the blessings of the field,
For the stores the gardens yield,
For the vine's exalted juice,
For the gen'rous olive's use;

Flocks that whiten all the plain,
Yellow sheaves of ripen'd grain,
Clouds that drop their fatt'ning dews,
Suns that temp'rate warmth diffuse;

All that spring with bounteous hand
Scatters o'er the smiling land;
All that liberal autumn pours
From her rich o'erflowing stores;

These to thee, our God we owe,
Source whence all our blessings flow;
And for these our souls shall raise
Grateful vows and solemn praise.

☞ This solemn pledge the Scriptures give—
The wicked die: The righteous live.

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PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

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THE TEN TRIBES.

PERHAPS some might think, that we ought to embrace the scattering of the twelve tribes in this article, but a moment's reflection will show the propriety of taking the ten lost tribes first. We have a sufficient foundation for the scattering and gathering of Israel in the 28, 29, 30, 31, 32, and 33rd chapters of Deuteronomy: That glorious blessing, The Lord shall open unto thee his good treasures, if thou shalt hearken unto the commandments to do them: that solemn curse, But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, that thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee, and that sacred promise: And it shall come to pass, when all these things are come upon thee, the blessing and the curse, that the Lord will have compassion upon thee and will return and gather thee from all the nations whither the Lord thy God hath scattered thee,—when traced through the bible and fully explained, would be more than the world would believe at once, or do believe now, and so we take the ten tribes as the subject of this essay, allowing all men their own privilege of searching the scriptures for themselves, to know whether these things are so or not; and how much of the blessing fell to the lot of Israel, from the day it was pronounced till Solomon showed the queen of Sheba his glory; and how much of the curse came upon this elect nation, when it went into captivity and was scattered to the four winds: that they may the better judge whether the Lord will return according to his sacred promise, and gather his elect from every country where they were scattered in a dark and cloudy day.

The division of Israel was foretold by Ahijah the prophet, [illegible] he days of Solomon, when he tore the new garment of Jeroboam into twelve pieces, saying, Take thee ten pieces: for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. Some time after this, the destiny of the ten tribes was made known, for Jeroboam's wife went to the same prophet to inquire concerning the life of her sick child, and received for answer that it should die, For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin. Some where about 250 years after this prophecy was given, it was fulfilled: Shalmaneser king of Assyria made Hoshea, king of Israel, tributary, and soon after, finding conspiracy in him, he took Samaria, and carried Israel away into Assyria, For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets.—So was Israel carried away out of their own land to Assyria unto this day. This is the captivity of Jacob or Israel, and it happened 124 years before the Babylonish captivity of the tribe of Judah. Ezekiel speaking of the whole captivity, says, Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant upon a high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.

The highest branch of the high cedar, is Israel, for Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure: For they are gone up to Assyria, A WILD ASS ALONE BY HIMSELF. Having thus traced Israel to Assyria, where he is figuratively declared by Hosea, to be a wild ass alone by himself, and where he has remained in complete obscurity from the world, 2,550 years, let us consider what else is to become of him. The Savior declares that he was sent to the lost sheep of the house of Israel, and in another place he says: And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. These words admit of no cavil or supposition; if the Savior came to the lost sheep of the house of Israel, and declared that he had other sheep besides the Jews at Jerusalem, we believe him; let us then take his words to the Nephites as recorded in the Book of Mormon:

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, which are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, which the Father hath led away out of the land. This much did the Father command me that I should tell unto them, That other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity; therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, That the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily, I say unto you, That ye are they of which I said, Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. And they understood me not, for they supposed it had been the Gentiles: for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said, They shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among them which the Father hath given me. And verily, verily I say unto you, That I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of which I speak, are they which have not as yet heard my voice; neither have I at any time manifested myself unto them.* But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after that I am gone, that if it so be that my people at Jerusalem, they which have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes which they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed which shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me their Redeemer.

While quoting the Book of Mormon let us take a small extract from the parable of the Lord's vineyard, where it is likened unto a tame olive tree, viz:

And it came to pass that the Lord of the vineyard saith unto the servant, Come, let us go to the nethermost part of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof, against the season, unto mine own self. And it came to pass that they went forth whither the master of the vineyard had hid the natural branches of the tree, and he saith unto the servant, Behold these: and he beheld the first, that it had brought forth much fruit; and he beheld also, that it was good. And he saith unto the servant, Take of the fruit thereof, and lay it up against the season, that I may preserve it unto mine own self: for behold, saith he, This long time have I nourished it, and it hath brought forth much fruit.

And it came to pass that the servant saith unto his master, How comest thou hither to plant this tree, or this branch of the tree? for behold, it was the poorest spot in all the land of thy vineyard. And the Lord of the vineyard saith unto him, Counsel me not: I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time; and thou beholdest that it hath brought forth much fruit.

Here we have a clue to the place where Israel is; for while standing upon the centre of the earth, it would be perfectly natural to call the north, south, east, and west, nethermost, or lowest; and as this branch was the first that the Lord had hid, it would evidently mean the ten tribes as they were the first carried away. Again, when the Lord begins to call home his branches that were hid about in the lower parts of his vineyard, he says to the north first, [because first planted] Give up.—The world has been troubled a good deal to find Israel and to get to the north pole, and to search out the Northern Lights, but when the Lord shall utter his voice out of Zion, and shall speak from Jerusalem; and his voice shall be heard among all people; and it shall be as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found, he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided,—the saints will know how much further the wisdom of God extends on earth, than the knowledge of men. The time must soon come, as the prophet Jeremiah hath said, when they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt: But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, for the Lord hath said: Go and proclaim these words toward the north, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. And they shall come with weeping, and they shall

come and sing in the height of Zion, for it shall come to pass, as the Lord hath watched over them to pluck them up for their iniquity, so also will the Lord watch over them to build them up and to plant them, for good.

We have already brought evidence enough to convince an unprejudiced mind how the ten tribes were scattered; where they went to, and how they will be gathered, but to make the subject still plainer, we add a few more extracts. Firstly, Esdras, (who it may be perceived, by comparing the first chapter of his second book, with the 7th chapter of Ezra, was Ezra, as near as the Hebrew and Greek languages can be defined,) gives this full, and, fair account of the ten tribes.

But he shall stand upon the top of mount Sion. [Zion] And Sion shall come, and shall be shewn to all men, being prepared and builded, like as thou sawest the hill graven without hands. And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest: and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labor by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him: Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

This plain unvarnished history of the ten tribes, shows itself to be true as much as the account of the creation in the first chapter of Genesis, and for all that has as yet appeared to the contrary, is as much the word of the Lord. Not to quote a tenth part of the prophets in relation to this subject, (for the last paragraph ought to convince the world where Israel went, and when he will return,) we turn to the Savior's parable of the Gentiles and Jacob, which, while it alludes to the whole house of Israel, is so plain that it makes one's heart leap for joy, when he reads it in the spirit of God.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them their living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Here we have a plain parable of the Gentiles for the elder son, and Israel for the younger son; or, in other words, Esau, and Jacob: For it is written, that Esau is the end of the world, and Jacob is the beginning of it that follows, for when they were born, Jacob's hand held first the heel of Esau. It has been often remarked, that the Two Sons was one of the greatest parables of our Savior, and true it was: For when the younger son came to himself, and said, How many hired servants of my father's have bread enough and to spare, who can mistake our day? who, with the love of Jesus Christ in his heart, can view the thousands of meeting houses, chapels, temples and churches, thronged with men, eager to preach; and witness the missionaries sending some to India, some to Africa, some to New Holland, some to one place and some to another; printing the bible in every tongue and language, and blending almost every means on earth with religion,—can mistake the day in which this parable is fulfilled? No one that is lead by the spirit of the Lord. Pardon us, beloved reader! for quoting the parable of the Two Sons, as touching the ten tribes: the allusion is so great; the figure so strong; the reality so true; the language so melting; and the application so merciful, so heavenly and so tender, that we could not omit it, when the Lord left us welcome to it.

Elijah was translated to paradise in a chariot of fire, and Malachi says he shall return before the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. Now the Savior said he is come already, but the Jews knew it not, so he did not turn the hearts of the fathers to the children, and the following extract from Ecclesiasticus, chap. 48th, shows that Elijah, as he is called in Hebrew, and Elias in Greek, will yet come and restore the tribes of Jacob:

Then stood up Elias the prophet as fire, and his word burned like a lamp. He brought a sore famine upon them, and by his zeal he diminished their number.—By the word of the Lord he shut up the heaven, and also three times brought down fire. O Elias, how wast thou honored in thy wondrous deeds! and who may glory like unto thee! Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the Most High: who broughtest kings to destruction, and honorable men from their bed: who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance: who anointedst kings to take revenge, and prophets to succeed after him: who wast taken up in a whirlwind of fire, and in a chariot of fiery horses: who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob. Blessed are they that saw thee, and slept in love; for we shall surely live.

We have said enough on so plain a subject, and, will therefore, leave the reader to search for himself, and know for himself: The word of God is free; the Spirit of God is free, and the children of God will soon be free. Let us then, close, by saying that suppositions never go before facts: that man's wisdom soon fails, but the word of the Lord endures forever, and his purposes never fail: For I am with thee, [Israel] saith the Lord, to save thee: though I make a full end of all nations whither I have driven thee, I will not make a full end of thee.

Revelations.

ITEMS OF LAW FOR THE GOVERNMENT OF THE CHURCH OF CHRIST, GIVEN FEBRUARY 23, 1831.

EVERY person who belongeth to this church of Christ, shall observe to keep all the commandments and covenants of the church; and it shall come to pass, that if any person among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land. But if any man shall commit adultery, he shall be tried before two elders of the church or more; and every word shall be established against him by two witnesses of the church, and not of the world; but if there are more than two witnesses it is better; but he shall be condemned by the mouth of two witnesses; and the elders shall lay the case before the church, and the church shall lift up their hands against them, that they may be dealt with according to the law; and if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you.

And if any man shall rob, he shall be delivered up unto the law; and if he shall steal, he shall be delivered up unto the law; and if he shall lie, he shall be delivred up unto the law; if he do any manner of iniquity, he shall be delivered up unto the law, even that of God. And if thy brother offend thee, thou shalt take him between him & thee alone, and if he confess thou shalt be reconciled, and if he confess not, thou shalt deliver him up unto the church, not to the members, but to the elders; and it shall be done in a meeting and that not before the world. And if thy brother offend many, he shall be chastened before many; and if any one offend openly, he shall be rebuked openly, that he may be ashamed, and if he confess not, he shall be delivered up unto the law. If any shall offend in secret, he shall be rebuked in secret, that he may have opportunity to confess in secret to him whom he has offended, and to God; that the brethren may not speak reproachfully of him. And thus shall ye conduct in all things.

EXTRACT OF A REVELATION GIVEN FEBRUARY, 1831.

AGAIN, I say hearken, ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands, by the power of my spirit; and ye are to be taught from on high; sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken: Hearken ye, for behold, the great day of the Lord is nigh at hand; for the day cometh that the Lord shall utter his voice out of heaven, the heavens shall shake and the earth shall tremble, and the trump of God shall sound, both long and loud, and shall say to the sleeping nations, Ye saints arise and live; ye sinners stay and sleep untill I shall call again. Wherefore, gird up your loins, lest ye are found among the wicked; lift up your voices and spare not, call upon the nations to repent, both old and young, both bond and free; saying, Prepare yourselves for the great day of the Lord, for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will you say when the day cometh, when the thunders shall utter their voices from the ends of the earth, speaking in the ears of all that live, saying, Repent, and prepare

for the great day of the Lord; yea and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear; saying these words, Repent ye, for the great day of the Lord is come.

And again, the Lord shall utter his voice out of heaven, saying, Hearken, O ye nations of the earth, and hear the words of that God who made you; O ye nations of the earth, how often would I have gathered you, as a hen gathereth her chickens under her wings, but ye would not; how oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famine and pestilence of every kind, and by the great sound of a trump, and by the voice of judgments, and by the voice of mercy all the day long, and by the voice of glory, and honor, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not; behold, the day has come when the cup of the wrath of mine indignation is full. Behold verily, I say unto you, that these are the words of the Lord your God. Wherefore labor ye, labor ye, in my vineyard for the last time, for the last time call ye upon the inhabitants of the earth; for in mine own due time will I come upon the earth in judgment, and my people shall be redeemed, and shall reign with me on earth, for the great millennial which I have spoken by the mouth of my servants, shall come; for satan shall be bound, and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth. And he that liveth in righteousness, shall be changed in the twinkling of an eye, and the earth shall pass away so as by fire and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know until they come before me in judgment.—Hearken ye to these words, behold I am Jesus Christ, the Savior of the world; treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds, be sober, keep all the commandments, even so: Amen.

A REVELATION, GIVEN NOVEMBER, 1831.

MY servant, Orson, was called, by his ordinance, to proclaim the everlasting gospel, by the spirit of the living God, from people to people, and from land to land, in the congregations of the wicked, in their synagogues, reasoning with and expounding all scriptures unto them: And behold and lo, this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth: And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak, when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation; Behold this is the promise of the Lord unto you, O ye my servants: wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me even Jesus Christ, that I am the Son of the living God; that I was; that I am; and that I am to come. This is the word of the Lord unto you my servant, Orson; and also unto my servant, Luke, and unto my servant, Lyman, and unto my servant William; and unto all the faithful elders of my church: Go ye into all the world; preach the gospel to every creature; acting in the authority which I have given you; baptizing in the name of the Father, and of the Son, and of the Holy Ghost; and he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: And unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man; and of as many as the Father shall bear record, to you it shall be given power to seal them up unto eternal life: Amen.

And now, concerning the items in addition to the Laws and commandments, they are these: There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church, to minister even according to the first; wherefore it shall be an high priest who is worthy; and he shall be appointed by a conference of high priests. And again, no bishop or judge, which shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before a conference of high priests; and in as much as he is found guilty before a conference of high-priests, by testimony that cannot be impeached, he shall be condemned or forgiven, according to the laws of the church. And again, in as much as parents have children in Zion, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old: the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they also shall teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, in as much as they are appointed to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord. Now I the Lord am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness: They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them: wherefore let my servant Oliver, carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful: wherefore transgress them not, neither take therefrom. Behold I am Alpha and Omega, and I come quickly: Amen.

Selected.

COMPARISON BETWEEN HEATHENISM AND CHRISTIANITY.

CONTINUED.

REVEALED religion removes these difficulties, and decides the question. It tells us, that there are two beings in man, &, if I may express my self so, two different men, the material man, & the immaterial man. The Scriptures spake on these principles, thus; "The dust shall return to the earth as it was," this is the material man: "The spirit shall return to God who gave it," this is the immaterial man. "Fear not them which kill the body," that is to say, the material man: "fear him, which is able to destroy the soul," that is, the immaterial man. "We are willing to be absent from the body," that is from the material man: "and to be present with the Lord," that is to say, to have the immaterial man disembodied. "They stoned Stephen," that is, the material man: "calling upon God, and saying, Lord Jesus, receive my spirit," that is to say, receive the immaterial man.

2. The disciple of natural religion can obtain only an imperfect knowledge of the obligations, or duties of man. Natural religion may indeed conduct him to a certain point, and tell him, that he ought to love his benefactor, and various similar maxims. But is natural religion, think ye, sufficient to account for that contrariety, of which every man is conscious, that opposition between inclination and obligation? A verry solid argument, I grant, in favor of moral rectitude ariseth from observing, that, to whatever degree a man may carry his sin, whatever efforts he may make to eradicate those seeds of virtue from his heart, which nature has sown there, he cannot forbear venerating virtue, and recoiling at vice. This is certainly a proof, that the Author of our being meant to forbid vice, and to enjoin virtue. But is there no room for complaint? Is there nothing specious in the following objection? As, in spite of all my endeavors to destroy virtuous dispositions, I cannot help respecting virtue, ye infer, that the Author of my being intended I should be virtuous; so as, in spite of all my endeavors to eradicate vice, I cannot help loving vice, have I not reason for infering, in my turn, that, the Author of my being designed I should be vicious; or, at least, that he cannot justly impute guilt to me for performing those actions, which proceed from some principles, that were born with me? Is there no show of reason in this famous sophism? Reconcile the God of nature with the God of religion. Explain how the God of religion can forbid what the God of nature inspires; and how he, who follows those dictates, which the God of nature inspires, can be punished for so doing by the God of religion.

The Gospel unfolds this mystery. It attributes this seed of corruption to the depravity of nature. It attributeth the respect, that we feel for virtue, to the remains of the image of God, in which we were formed, and which can never be entirely effaced. Because we were born in sin, the Gospel concludes, that we ought to apply all our attentive endeavours to eradicate the seeds of corruption. And, because the image of the Creator is partly erased from our hearts, the Gospel concludes, that we ought to give ourselves wholly to the retracing of it, and so to answer the excellence of our extraction.

3. A disciple of natural religion can obtain only an imperfect knowledge of the duration of man, whether his soul be immortal, or whether it be involved in the ruin of matter. Reason, I allow, advanceth some solid arguments in proof of the doctrine of the immortality of the soul. For what necessity is there for supposing, that the soul, which is a spiritual, indivisible, and immaterial being, that constitutes a whole, and is a distinct being, although united to a portion of matter, should cease to exist, when its union with the body is dissolved? A positive act of the Creator is necessary to the annihilation of a substance. The annihilating of a being, that subsists, requireth an act of power similar to that which gave it existence at first. Now far from having any ground to believe that God will cause his power to intervene to annihilate our souls, every thing, that we know, persuadeth us, that he himself hath engraven characters of immortality on them, and that he will preserve them forever. Enter into thy heart frail creature! see, feel, consider those grand ideas, those immortal designs, that thirst for existing, which a thousand ages cannot quench, and in these lines and points behold the finger of thy Creator wrighting a promise of immortality to thee. But how solid soever these arguments may be, however evident in themselves, and striking to a philosopher, they are objectionable, because they are not popular, but above vulgar minds, to whom the bare terms, spirituality and existence, are entirely barbarous, and convey no meaning at all.

Moreover, the union between the operations of the soul, and those of the body, is so close that all the philosophers in the world cannot certainly determine, whether the operations of the body ceasing, the operation of the soul do not cease with them. I see a body in perfect health, the mind, therefore, is sound. The same body is disordered, and the mind is disconcerted with it. The brain is filled, and the soul is instantly confused. The brisker the circulation of the blood is, the quicker the ideas of the mind are, and the more extensive its knowledge. At length death comes and dissolves all the parts of the body; and how difficult is it to persuade one's self, that the soul, which was affected by every former motion of the body, will not be dissipated by its entire dissolution!

Are they the vulgar only, to whom philosophical arguments for the immortality of the soul appear deficient in evidence? Do not geniuses require, at least, an ex-

planation of what rank ye assign to beasts, on the principle, that nothing capable of ideas and conceptions, can be involved in a dissolution of matter? Nobody would venture to affirm now, in an assembly of philosophers, what was some time ago maintained with great warmth, that beasts are mear self-moving mashines. Experience seems to demonstrate the falsity of the metaphysical reasonings, that have, been proposed in favor of this opinion; and we cannot observe the actions of beasts, without being inclined to infer one of these two consequences: either the spirit of man is mortal, like his body; or the souls of beasts are immortal, like those of mankind.

Revelation dissipates all our obscurities, and teaches us clearly, and without a may be, that God willeth our immortality. It carries our thoughts forward to a future state, as to a fixed period, whither the greatest part of the promises of God tend. It commandeth us indeed, to consider all the blessings of this life, the aliments that nourish us, the rays which enlighten us, the air that we breathe, sceptres, crowns, and kingdoms, as effects of the liberality of God, and as grounds of our gratitude. But, at the same time, it requireth us to surmount the most magnificent earthly objects. It commandeth us to consider light, air and aliments, crowns, sceptres, and kingdoms, as unfit to constitute the felisity of a soul created in the image of the blessed God and with whom the blessed God hath formed a close and intimate union. It assureth us that an age of life cannot fill the wish of duration which it is the noble prerogative of an immortal soul to form. It doth not ground the doctrine of immortality on metaphysical speculations, nor on complex arguments, uninvestigable by the greatest part of mankind, and which always leave some doubts in the minds of the ablest philosophers. The gospel grounds the doctrine on the only principle that can support the weight, with which it is encumbered. The principle, which I mean, is the will of the Creator, who, having created our souls at first by an act of his will, can either eternally preserve them, or absolutely annihilate them whether they be material, or spiritual, mortal, or immortal, by nature. Thus the disciple of revealed religion doth not float between doubt and assurance, hope and fear, as the disciple of nature doth. He is not obliged to leave the most interesting question, that poor mortals can agitate, undecided; whether their souls perish with their bodies or survive their ruins. He does not say, as Cyrus said to his children; I know not how to persuade myself, that the soul lives in this mortal body and ceaseth to be when the body expires. I am more inclined to think, that it requires after death more penetration and purity. He doth not say, as Socrates said to his judges; And now we are going, I to suffer death, and ye to enjoy life. God only knows which is the best. He doth not say as Cicero said, speaking on this important article; I do not pretend to say, that what I affirm is as infallible as the Pythian oracle, I speak only by conjecture. The disciple of revelation, authorized by the testimony of Jesus Christ, "who hath brought life and immortality to light through the gospel;" boldly affirms, "though our outward man perish, yet the inward man is renewed day by day. We, that are in this tabernacl, do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him, against that day."

III. We are next to consider the disciple of natural religion, and the disciple of revealed religion, at the tribunal of God as penitents soliciting for pardon. The former cannot find even by feeling after it in natural religion, according to the language of St. Paul, the grand mean of reconciliation, which God hath given to the church; I mean the sacrifice of the cross. Reason, indead, discovers that man is guilty as the confessions, and acknowledgements, which the Heathens made of their crimes, prove. It discerns that a sinner deserves punishment, as the remorse and fear, with which their consciences were often excruciated, demonstrate. It presumes, indeed, that God will yield to the entreaties of his creatures, as their prayers, and temples, and alters testify. It even goes so far as to perceive the necessity of satisfying divine justice, this their sacrifices, this their burnt offerings, this their human victims, this the rivers of blood, that flowed on their alters, show.

But, how likely soever all these speculations may be, they form only a systematic body without a head; for no positive promise of pardon from God himself belongs to them. The mystery of the cross is invisible; for only God could reveal that, because only God could plan, and only he could execute that profound mystery. How could human reason, alone and unassisted have discovered the mystery of redemption, when, alas! after an infallible God hath revealed it, reason is absorbed in its depth, and needs all its submission to receive it, as an article of faith?

But that, which natural religion cannot attain, revealed religion clearly discovers. Revelation exhibits a God-Man, dying for the sins of mankind and setting grace before every penitent sinner: grace for all mankind. The schools have often agitated the questions, and sometimes indiscreetly, whether Jesus Christ died for all mankind, or only for a small number? Whether his blood were shed for all, who hear the gospel, or for those only, who believe it? We will not dispute these points now: but we will venture to affirm, that there is not an individual of all our hearers, who hath not a right to say to himself, if I believe, I shall be saved; I shall believe if I endeavor to believe. Consequently, every individual hath a right to apply the benefits of the death of Christ to himself. The gospel reveals grace, that pardons the most atrocious crimes, those that have the most fatal influences. Although ye have denied Christ with Peter, betrayed him with Judas, persecuted him with Saul; yet the blood of a God-Man is sufficient to obtain your pardon, if ye be in the covenant of redemption. Grace, which is accessible at all times, at every instant of life. Woe be to you, my brethren; woe be to you if, abusing this reflection, ye delay your return to God till the last moments of your lives, when your repentence will be difficult, not to say impracticable and impossible! But it is always certain, that God every instant opens the treasures of his mercy, when sinners return to him by sincere repentance. Grace, capable of terminating all the melancholy thoughts that are produced by the fear of being abandoned by God in the midst of our race, and of having the work of salvation left imperfect. For, after he hath given us a present so magnificent, what can he refuse?

[To be continued.]

COX'S TRAVELS.

ANY thing relating to travelling is directly within our province: and were it not so our interest would scarcely be diminished, in the following, Mr. Ross Cox in his six years pegrinations, and singular adventures, and painful sufferings, among various tribes of Indians on the Columbia river, hitherto unknown; all of which have been thrown before the public in the shape of a goodly octavo, by the Messrs. Harpers. Numerous extracts had previously come to us, and been published from the London magazines, and our minds were prepared for a work of entire originality and commanding interest. In this we have not been disappointed. Mr. Cox, on his voyage out, in 1811—12, stopped at the Sandwich Islands, of which, and of the manners and customs of the inhabitants, he presents some highly amusing sketches. He next proceeds to the northwest coast, reaches the Columbia river, ascends it for some distance, and enters upon a course of adventures in that remote region, that are not only extremely curious, but in some instances almost marvelous. He then journies through the interior, and arrives at Montreal in 1817.

"In general appearance, and in certain characteristics, the American savage is the same from Chili to Athabasca, and from Nootka to Labrador. There is an indescribable coldness about him, that checks familiarity; he is a stranger to our hopes and fears, our joys and our sorrows. His eyes are seldom moistened by a tear, or his feelings relaxed by a smile; and whether he basks beneath the vertical sun on the burning plains of the Amazon, or freezes in eternal winter on the ice bound shores of the Arctic Ocean, the same piercing black eyes, and stern immobility of countenance, equally set at nought the skill of the physiognomist. But in moral character and personal habits, the various tribes, even living adjacent to each other, differ almost as much as do civilized communities. Most of the tribes at the mouth of the Columbia, for instance, are a treacherous, misshapen, thievish set, who smear themselves with fish-oil, and live in filthy hovels, while, as an exception, there are bands which, like the Clinooks, are well formed, frank in their manners, cleanly in their persons, and every way trustworthy. These ingenius people have houses of wood eighty feet in length, by forty feet broad, divided by partitions 18 feet high; they construct canoes 50 feet in length, which will carry 30 persons; and besides the usual offensive arms of the Indians, they wear armor of elk skin, with leather helmets, so prepared as to be arrow proof, and frequently even turn a ball. Again, in advancing into the interior, some miserable, squalid looking, skulking tribes, who live by trapping, are to be found in the immediate vicinity of a thriving race of men, whose habits and appearance are totally the reverse. The last are generally, those who hunt the buffalo on horseback, and with frames invigorated by the chase and spirits nerved by the constant encounter of peril, are equally fearless in character and noble in their carriage. Both on the coast and in the interior, some tribes are entirely absolved from the restraints of chastity, while others punish incontinency with death; many class again are addicted to stealing and lying, while these vices are held in such abhorrence by others that those who commit them are driven from their communities. Cruelty to their enemies and fortitude under the infliction of pain, seems to be the only qualities which are common to all.

TRANSMIGRATION OF SOULS—HINDOOISM.

THE Hindoo creed derives its peculiar character from the tenet, so generally different throughout the east, respecting the transmigration of souls. According to this belief, the spirit of man, after death, is not conveyed into a different state of existence, but goes to animate some other mortal body, or even one belonging to the brute creation. The receptacle into which it then enters is decided by the course of action followed during the present life. The virtuous man may rise from an humble cast to the rank of a prince or even of a Beantin, while the depraved not only sink into degradation of human beings, but even have their souls enclosed in the bodies of animals. With this view, the Hindoo oracles endeavor to establish a certain conformity between the offences committed and the condition under which they are expiated. The thief is converted into some animal addicted to steal the article which were the wonted object of his owned depredation. The pilferer of grain is metamorphosed into a rat; while he who stole roots or fruit becomes an ape. The person thus lowered in the scale of being, must pass through a long succession of degraded births ere he re-assume the human form and endowments.—This belief is so familiar with the Hindoo, that his conversation is filled with allusions to it. If he sees any one suffering under evils that seem unmerited, he at once pronounces them the penalty of sin committed in a previous stage and form of existence. Even on seeing a cow or dog receive a severe beating, he infers that the soul which animates them must, under its human shape, have committed some offence worthy of such castigation. Wives who consider themselves injuriously treated by their husbands, or servants by their masters, indulge the earnest hope, that in some future state of being they shall exchange conditions, and obtain the opportunity of a signal retaliation.—[Edinburg Cabinet Library.]

THE EVENING AND THE MORNING STAR.

THE FAR WEST.

THE far west, as the section of country from the Mississippi to the Rocky Mountains may justly be styled, is not only distant from the Atlantic States, but different. Its principal river, running rapidly from the 43th to the 39th degree of north latitude, is always rily, always wearing away its banks and always making new channels: It is rightly named Missouri; for in plain English, it looks like the waters of misery,—or troubled water:—even as the sea which the prophet said, Casts up mire and dirt. With the exception of the skirts of timber upon the streams of water, this region of country is one continued field, or prairie, (as the French have it, meaning meadows,) and there is something ancient as well as grand about it, too; for while the eye takes in a large scope of clear field, or extensive plains, decorated with here and there a patch of timber, like the orchards which beautify the farms in the east, the mind goes back to the day, when the Jaredites were in their glory upon this choice land above all others, and comes on till they, and even the Nephites, were destroyed for their wickedness: there pause and look to the east, and read the words of the prophet: Wo to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which is on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.—The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

To return: this beautiful region of country is now mostly, excepting Arkansas and Missouri, the land of Joseph or the Indians, as they are called, and embraces three fine climates: First, like that of New-York; second, like Missouri, neither northern nor southern; and third, like the Carolinas. This place may be called the centre of America; it being about an equal distance from Maine, to Nootka sound; and from the gulf of St. Lawrence to the gulf of California; yea, and about the middle of the continent from cape Horn, south, to the head land at Baffin's Bay, north. The world will never value the land of Desolation, as it is called in the book of Mormon, for any thing more than hunting ground, for want of timber and mill-seats: The Lord to the contrary notwithstanding, declares it to be the land of Zion which is the land of Joseph, blessed by him, for the precious things of heaven, for the dew, and for the deep that couchetb beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together from the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

When we consider that the land of Missouri is the land where the saints of the living God are to be gathered together and sanctified for the second coming of the Lord Jesus, we cannot help exclaiming with the prophet, O land be glad! and O earth, earth, earth, hear the word of the Lord: For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou [Jerusalem] shalt no more be termed Forsaken; neither shall thy land [Zion] any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delileth in thee, and thy land shall be married, [joined together] so that the land of Zion, and the land of Jerusalem will be one, as they were before the days of Peleg: For in his days the earth was divided or separated to receive the oceans, on account of wickedness. Peleg died 305 years after Noah's flood: Abram's father was born 219 years after the flood, and Abram 288 after, which brings to mind Joshua's words unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nachor, and they served other gods. The building of Babel was wickedness, and serving other gods was wickedness: so that dividing, or opening the earth to let in the waters, which were in the beginning gathered unto one place, is one of the Lord's great miracles, and shows to the world that them that look for signs among the wicked, have them to their own condemnation in all ages.

But, reader, stop and pause at the greatness of God; and remember that even Moses, when on the top of Pisgah, lifted up his eyes and looked westward first, to view the promised land.

TO THE SAINTS IN THE LAND OF ZION, AND ABROAD.

THE Lord chastens them that he loves, and blesses such as keep his commandments. Let us, then, entreat the disciples of the Lord and Savior, to beware of breaking his commandments: Keep them that the world may paint by example. Bring not a reproach upon your Redeemer's cause and kingdom. When vain members transgress, the world stigmatizes the whole body, and the innocent suffer wrongfully. Illegal acts and foolish moves pain the sincere. God judges the righteous, and he is angry with the foolish virgins among them, every day.

Brethren in the Lord, good advice is like springs in the wilderness; you may drink at one and drink at another, and pure water always tastes agreeable. Never plan your business on Saturday so that it might interfere with the solemn duties of the Sabbath, for the Lord will not hold you guiltless if you do. His sacred command is: Observe the Sabbath day to keep it holy. The Lord is not well pleased with a disciple that does any thing on that holy day that should be done on a laboring day. Nor should a disciple go to meeting one Sabbath here, and another there; let all that can, be strict to attend meeting in their own place, (and let those elders who are faithful, visit the several churches from time to time, instructing them in the knowledge of the truth and in the peaceable things of the kingdom,) that they may surround the sacrament table of the Lord, with a pure heart, as an earnest, that they are at peace with their brethren, and in favor with him whose still, small voice, whispers: Thy sins are forgiven thee. Nei her should the children be allowed to slip off and play, rather than meet where they may be trained up in the way they should go to be saved. We are the children of God, and let us not put off his law. When a saint works on the Sabbath, the world can reply: So do we. When the saints travel to do business on the Sabbath, the world can reply: So do we. When the saints go from one meeting to another to see and be seen, the world can reply: So do we. When the children of the saints play on the Sabbath, the world can reply: So do ours. Brethren, watch, that you may enter into the Lord's sacred rest.

THE JUDGMENTS OF GOD.

ONE of the holy men of old says, When the Lord's judgments are in the earth, the inhabitants of the world will learn righteousness, and we sincerely hope and pray that they may; for, if the judgments of God were ever in the earth, now is the time: To say nothing of cholera, that goes from continent to continent; from nation to nation; from kingdom to kingdom; from city to city, and from house to house, taking and sparing and none can find out his coming or going, to stop his dreadful career, let us select the following:

In looking over the English papers received by the last arrival, we have met with the following singular paragraph.

THE PLAGUE OF FIERY SERPENTS.

The following is an extract of a letter dated, Bussorah, the 25 of August, 1831, and received in Calcutta by an Armenian gentleman:—"Almost every country in these regions of the globe has been visited by a dreadful visitor of Providence.—You must have been, long before this, informed of the many calamities that have befallen the devoted city of Bagdad, and the places adjacent to it. News had also been received from Hamadan, or the ancient Ecbatana, of the occurrence of another natural calamity in that place. The city is described to be literally infested with a species of fiery serpents, the bite of which is followed by immediate madness, which in the course of a very short time terminates in the death of the sufferer.—The streets of the town are said to be choked with dead bodies, which are fed upon by dogs and jackals! The inhabitants are seized with consternation and trepidation, not knowing where to fly from the anger of the Almighty."—[India Gazette, December 23rd.]

EARTHQUAKE.—A letter from Smyrna says, "The earthquake which we felt here on the 18th of March, has been very destructive at some places in the interior of Antolia, a few days' journey to the coast of Smyrna. At Bellagda, a town about forty leagues from Smyrna, four minarets and twenty houses were overturned. The small village of Eldrick, one hour's journey from Bellagda, consisting of 40 or 50 houses, was entirely destroyed. A large village called Ienidje, in which there were 2 or 300 houses, also suffered a great deal, as did two other villages within two hours distance of Bellagda. At Degniztu, five or six leagues distant from that town, half the houses and the walls of the ancient fortress tumbled down. In fine, the calamity was general along a line of from 8 to ten leagues, and in addition to an extensive destruction of property, a great number of persons lost their lives.

FOREIGN NEWS.

MANY of our readers, especially in the land of Zion, may be disappointed because we present them with very little foreign news. Should any thing transpire abroad, more than ordinary, it shall be noticed, but, as we are calculating to make our weekly paper worthy of patronage, and a vehicle of the news of the day, in the course of next year, permit us to say, that the Star, hereafter, will contain more matter for the edification and benefit of the soul, to obtain a glorious resurrection: the gathering of Israel, and whosoever wishes for godliness, than any thing else:—Therefore, let Cæsar have his own, and the Lord his own, for we cannot serve God and mammon, although we make friends with the mammon of unrighteousness.

SHORT SENTENCES.

☞ LOVE the Lord and keep his commandments, without being reminded of it every day.

Love your neighbor as yourself, and make his welfare your welfare, and the Lord will reward you for it.

Love labor, and whatever you do, remember the poor and needy.

Love goodness because it is good, not because philosophers praise it.

Thank the Lord for the blessings you daily enjoy from his holy hand.

Thank the Lord for the light of revelation, whereby men can know his will.

Thank the Lord for all things for his goodness is endless.

Ask the Lord for what you want to sustain life, and not for wealth, for the love of money is the root of all evil.

Ask the Lord to bless your enemies as well as yourself, for they are the workmanship of his hand as well as yourself.

Remember you were born to die, and to live again.

Remember that God requires you to be holy to him, and just to man continually, to be in his favor.

Put away light conversation, and vanity and lies.

Put away every habit that might make a spot on a good name.

And finally: Be wise; be humble; be industrious; be sober-minded; be prudent, patient, and charitable.

THE BOOK OF MORONI.

EVERY well-wisher to the cause of religion, every soul that is possessed of the least spark of divine love, and every disciple that ever had the Spirit of Christ move him to do good, must bear record of the truth of Moroni's last epistle to the Lamanites. He touches the continuation of the gifts according to the promise of the Savior, so truly; and of their being done away for want of faith, so exactly, according to the unbelief of the world now, that we copy it into the Star, as a fair sample of purity: yea, as a guide by which the world may inquire of the Lord and know of a truth, that these things are so.

Now I Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years has passed away, since the sign was given of the coming of Christ. And I seal up these records, after that I have spoken a few words by way of exhortation unto you. Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye ask God, the Eternal Father, in the name of Christ if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, and he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God: for he worketh by power, according to the faith of the children of men, the same to-day, and to-morrow, and forever. And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God which worketh all in all: and they are given by the manifestations of the spirit of God unto men, to profit them. For behold, to one is given by the spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same spirit; and to another, exceeding great faith; and to another, the gifts of healing by the same spirit.—And again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of diverse kinds of tongues. And all these gifts comes by the spirit of Christ; and they come unto every man severally according as he will. And I would exhort you, my beloved brethren, that ye remember that every good gift cometh of Christ. And I would exhort you, my beloved brethren, that ye remember that he is the same yesterday, to-day, and forever, and that all these gifts of which I have spoken, which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men. Wherefore, there must be faith; and if there must be faith, there must also be hope; and if there must be hope, there must also be charity; and except ye have charity, ye can in no wise be saved in the kingdom of God; neither can ye be saved in the kingdom of God, if ye have not faith; neither can ye if ye have no hope; and if ye have no hope, ye must needs be in despair; and despair cometh because of iniquity. And Christ truly said unto our fathers, If ye have faith, ye can do all things which is expedient unto me.

And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case: for there shall be none that doeth good among you, no not one. For if there be one among you that doeth good, he shall work by the power and gifts of God.—And wo unto them which shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the word of Christ, and I lie not. And I exhort you to remember these things: for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God: and the Lord God will say unto you, Did I not declare my words unto you, which was written by this man, like as one crying from the dead? yea, even as one speaking out of the dust, I declare these things unto the fulfilling of the prophecies. And behold, they shall proceed forth out of the mouth of the everlasting God; and his word shall hiss forth from generation to generation. And God shall show unto you, that that which I have written is true. And again I would exhort you, that ye would come unto Christ, and lay hold upon every good gift, and touch not the evil gift, nor the unclean thing. And awake and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes, and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father, which he hath made unto thee, O house of Israel, may be fulfilled. Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God. And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father, unto the remission of your sins, that ye become holy without spot. And now I bid unto all farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead.—Amen.

SIGNS OF THE TIMES.

OUR readers will expect from us, some of the signs of the times; and, as watchmen that would strive to be approved in all things before the Lord, we will try to collect a few of the many, and lay them before the world. It is a day of strange appearances to them that are without the true knowledge of God. That the watchful might not be deceived, the Lord while speaking of wickedness, which is spiritual Babylon, by the mouth of Jeremiah, says, My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler.

To begin: An eastern paper thus speaks of Europe:—Austria has an immense army in the field. Russia an immense force ready to march upon the Rhine, and a fleet of 42 sail ready for sea! Belgium and Holland are both armed for battle. England has a large squadron, for practice, in the north seas. A large number of National Guards has been called out in France, to form a new army. The Emperor of Russia says Christmas dinners will be eaten by some people with long faces. A Napoleonist has said there will be another march to Paris. Lord Durham has gone to Copenhagen to gain the Alliance of the Danes. The Dutch ambassador has very unexpectedly left England, and Joseph Bonaparte as suddenly departed for that country; the Grey ministry are evidently out of favor with the court, and the French ministry are about adopting Soult's project of moving the French army towards the frontiers.

Such is the prospect of affairs in the East, upon rumor, and our own country is not exactly in a state of peace; for besides the Indian war, which has been a source of considerable trouble upon the frontiers of Illinois, there is raging, to an alarming extent, a war of opinion for political power and party continuance. Our politics are wild. Mark that, our politics are wild! The extremes to which men resort to obtain office, in any present party, is certainly barren of that honor and honesty which produced the exalted privilege. It is said to be an enlightened day and age, but the depravity of the times would argue a state of wickedness similar to that which brought the flood. The United States boasts of the freest constitution, and the happiest government, in the world, but if the county prisons and state penitentiaries, may number their citizens of affliction and crime, especially for the last four or five years, without reference to the many murderers that have filled a large share of the chapter of atrocities, and the keen revenge that has been practiced between freemasons and their opponents:—they might as well fall to the dust, with the other crumbling nations of the earth, and cry, unclean! unclean!

Again: Are they free from censure, that pretend to worship God? Is there not something strange, or, at least, a falling away from the ancient order of divine things? In the days of Christ and the apostles, religion was preached and practiced for the sake of eternal life in the world to come: But now religion is preached and practiced for the sake of this present world and the things that are in it. Christ said: Follow me, but now the language is: Follow me! [man] Christ asked no aid of the governments of the earth to spread the gospel. He rendered to Cesar his own, and to God his own. Now nearly all denominations are eager to obtain converts for temperance societies, and bible societies, when a large portion of these proselytes are unbelieving, and probably die so, with a full knowledge that Christ said, except a man be born again he can not enter into the kingdom of God. When no such societies existed, we were at war for our liberty and the blessings that have resulted from it, and it has been told us that our ancestors prayed to the Lord, for assistance, and he granted it, and we believe it, for it is thus recorded in the Book of Mormon:

And it came to pass that I beheld many multitudes of the Gentiles, upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles, and they were smitten. And I beheld the spirit of the Lord, that it was upon the Gentiles; that they did prosper, and obtain the land of their inheritance; and I beheld that they were white, and exceeding fair and beautiful, like unto my people before that they were slain.

And it came to pass that I Nephi, beheld that the Gentiles which had gone forth out of captivity, did humble themselves before the Lord; and the power of the Lord was with them; and I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them; and I beheld that the power of God was with them; and also, that the wrath of God was upon them that were gathered together against them to battle. And I Nephi, beheld that the Gentiles which had gone out of captivity, were delivered by the power of God out of the hands of all other nations.

As to so many appendaged societies to the gospel, we must say, that neither the Savior, nor his apostles, nor the Scriptures, have taught any thing more necessary, than to repent and believe on the Lord Jesus, and be baptized for the remission of sins; to receive the gift of the Holy Ghost; and continue faithful to the end, to inherit eternal life. Camp-meetings and protracted meetings, like the wind that blows before a storm, seem to increase, as the judgments of the Almighty are sent forth to purify the world. Be ye clean that bear the vessels of the Lord, is a command from the most High, but when we observe, ministers and members, among almost every sect upon the globe, not only mingling in all the political rancor, and crowding themselves into the contentions and broils of the day; not only engaged in nearly every speculation that the love of money urges the avaricious into, but, as often as the world that lays no claim to goodness, found guilty of every crime that disgraces the human family, they might, with all them that pestilence is hurrying to their long home, shrink from their greatness, and cry: God be merciful to us sinners!

Such are the signs of the times, from the king upon the throne to the beggar upon his knees.—Such is the commotion of the world; her pain has begun, and trouble succeeds trouble, as wave follows wave upon the ocean. Instead of the good old times, when men would inquire of the Lord on all great matters, and pray to the Lord when trials come, the faithless days have arrived, when the majority of men seek for Public Opinion, whether it comes from wise men or fools; from the moral or wicked. All flesh in the world seems to trust in an arm of flesh, even while the Lord is feeding the inhabitants with judgments. From the east comes a rumor; from the west comes a rumor; from the north comes a rumor, from the south comes a rumor, while the Lord is sending forth judgment unto victory, among the nations, great are the times with events, for this generation: And while the solemnities of eternity are thus bursting upon our minds, we do humbly beseech the disciples, the wicked, yea, all flesh, to watch, for the signs in heaven, and the signs on earth, like the hand writing upon the wall of Belshazzar, declare that the world has been weighed in the balances, and is found wanting.

The set time to favor Zion, is come; and when the righteous are gathered, the wicked will be cut off, for the earth must rest from sin.

Worldly Matters.

On the 19th of September Capt. Sublett's Fur company returned from the Rocky mountains with 168 packs of fur, valued at about $80,000. The company was attacked in Piers Hole, on the 12th of July last, by the Black feet Indians, and lost in killed of their own men, 6, & 4 wounded, among whom was Capt. S; and of the friendly Nepersee Indians, 7 killed, and 5 wounded. On the 17th, five were again attacked by these Indians at Jackson's hole, near the Three Tetons, and 3 of them were killed. We learn that the Black feet Indians, said to be numerous, are becoming more and more warlike towards the mountain hunters; so much so, that some of the hunters returned, say, they will hardly be able to hunt two years longer. In the engagement in Piers Hole, there were, of Capt. S's Fur company, Capt. Wythe's Oregon company, &c. about 250; of the Nepersee Indians 50, making a force of 300 against from 80 to 100 of the Black feet, Indians, and yet the action lasted some time. In about a year, 28 trappers have been killed, the remainder is said to be healthy.

Washington Irving (and a couple of foreign gentlemen,) upon a literary expedition, and H. L. Ellsworth and others, as commissioners to settle the location of the western Indians, were in this town the 1st of September, on their way to Cantonment Gibson, Arkansas Territoty.

The season for crops has ended. A frost visited this section of country, the first of October, and we are happy to say the corn crops in general are good.

THE ISLAND OF MADERIA.

The first view of this island is the most striking ever beheld; a large white town on the beach, with immense mountains rising close at the back of it, sprinkled with the villas of the merchants, amidst vineyards and orange groves, placed terrace above terrace, like steps, up the steep ascent, and clouds almost constantly resting on its summit; such is the picture. After being here two or three days, we made a visit into the interior, twelve or thirteen miles off, to view the greatest curiosity in the island, and perhaps a more stupendous scene is not to be found among the Alps; it is a precipice, from which you may look down three quarters of a mile perpendicularly. When we reached it the abyss was filled with clouds; but these gradually dispersed, and discovered to us a new world beneath us, hills and valleys, vineyards, houses, and a village church, all of course in miniature, and glowing with softer tints than I had supposed to exist in nature.—[Bishop Middleton.]

THE PLAGUE.

The prevalence of the plague, says the Baltimore Gazette, has always been marked by licentiousness and depravity. Thucydides thus speaks of the manners of the people during the plague at Athens. For people now dared to do many things openly which they were heretofore compelled by shame to conceal; and they calculated on their sudden change of fortune, seeing that many of the rich perished, while those who formerly were destitute became rich with their property.—They therefore deemed it right to set about the immediate enjoyment of it, and give up all their mind to pleasures, considering they might, in turn, be deprived of their treasures and life itself in a few days. Nor was any individual disposed to undertake any labor for an honorable reward, because he was not certain he might not die before he could obtain it.—Whatever each person deemed agreeable or lucrative to himself he considered as expedient and honorable; and he did not allow himself to be restrained in the pursuit by the fear of God or human laws."

The plague at Marseilles was as fruitful in horrors. MeBertrand says, "While the arm of the Lord was yet extended over us, a general license was seen to reign among the people and depravity of morals frightful to think on. Some seized on houses left vacant by the mortality; others forced open those which were shut up or guarded by persons incapable of resistance. They entered those where perhaps there remained only one person languishing with the malady, forced open the drawers and closets, and took away whatever they found most precious, often carrying their guilt to the length of delivering themselves from an opportune witness who otherwise had but a few moments to live.

Intelligence was received at Falmouth on the 24th July that a battle had been fought on the 23d, near Oporto, which terminated in the total defeat of Don Miguel's forces. Letters from Oporto to the 24th July confirm the account of the victory of Donna Maria's army headed by her father, Don Pedro. It was stated in these letters, that the Don had made 2000 prisoners, and captured all the enemy's artillery, baggage, &c. with little loss on his own side. The fighting lasted two days.

The merchants of Oporto, who had been in great alarm, had regained their confidence after the battle.

The Duke of Rechstedt (Young Napoleon) died at Vienna on the 22d July. He died at 5 o'clock in the morning. On the 19th the symptoms of the last stages of consumption became manifest, and his physicians gave over all hopes of saving him. He died very tranquilly. His grandfather of Austria directed his funeral to be attended with the same forms and honors as those paid to a deceased Archduke.

It is stated that Gen. Lafayette declined an invitation of the French King to review the troops assembled in Paris.

Ireland was in a state of great ferment and disorder.

CHEROKEE PHŒNIX.

Mr. Elias Boudinot has resigned his situation as editor of this paper, and recommends that it be discontinued, on account of the pecuniary embarrasments of the Cherokee nation. Mr. Ross, the principal chief, in communicating the resignation to the Committe and Council, says:

I deem it to be essentially important that the paper should be kept up. It is an incontrovertible fact, that the circulation of that paper has been greatly instrumental in the diffusion of science and general knowledge among our own citizens.—The pecuniary embarrasments of the nation by no means ought to influence you to discontinue the paper, if a suitable person can be found to conduct it.

We sincerely hope the paper will not be discontinued; and we cannot refrain from expressing our surprise at the recommendation of Mr. Boudinot. "Knowledge is power,"—and the publication of a weekly paper among the Cherokees, in which the subject of their rights shall be freely discussed, and containing such other articles as shall be calculated to instruct and reform the people, and afford them necessary information of passing events, will be of incalculable benefit. We say to them, "Don't give up the ship;" maintain the paper, if possible; it may be that God will yet send you deliverence.—[C. Soldier.]

The Cotton Crop.—So frequently have we been deceived respecting the Cotton Crop, that we had almost determined not to trouble our friends again on this subject, but we are induced to change this determination, from the extraordinary appearance of the cotton fields at this time. A general gloom pervades the planting interest of this state.—Many planters, who, with only ordinary seasons, would have made 200 bales of cotton, cannot now, under any circumstances, make 50.—Many fields have already been abandoned, and stocks turned into them.

In many counties, the drought and the rust have destroyed entire fields of cotton. We have cried Wolf, Wolf, Wolf, again and again, when there was no Wolf, but rely on it, there is now no mistake. We have just returned from a tour through the counties of Wilkes, Green, Morgan, Oglethorp, Clarke, Walton, Newton, Henry, Butts, Monroe, Crawford, Upson, Pike, Jones, Jasper, Talbot, Troup, Fayette, Harris, Baldwin, Warren, &c. &c. &c. and hesitate not to say, that in the aggregate, a half a crop of cotton, under the most favorable circumstances, cannot be made this year.

Astronomy.—He who can look upon the firmament in a cloudless night, with a soul untouched, must be wholly incapable of relishing any intellectual food. If there be any safe criterion to prove the depth of the mind, it may unhesitatingly be said, Astronomy. It may be set down as indisputable, if the mind of a child cannot be excited to inquiry, by explaining the dimensions, distances, and revolutions of the planets, there is a vacuum that can never be filled. The remark of an experienced teacher is, "Many a dunce and many a truant has been put into my hands, and pronounced nearly hopeless, who has approximated to first rate scholarship, by a faithful elucidation of this sublime science, and where this has failed, all other expedients are unavailing. What a pity, then that this important study should be so much neglected in the early education of children, that Orin and his belt, Pleiades and Arcturus, are not as familiar to the child, as the marble and ball he tosses.

Singular Fact.—Among the applicants for pensions before the Vice Chancellor's Court, in this county, a few days since, were two men, a father and his son!—the former aged 94 years, and the latter 70. they both served two years or more in the Revolutionary War; and the father had been through the old French war. While the son was giving in his declaration to the court, the father caused much laughter by occasionally correcting him, with "Tut, nov, you are mistaken."—"You are wrong, nov!" The term "boy" applied to a war worn veteran of '76, whose whitened locks and wrinkled visage evinced extreme old age, was irresistibly amusing. It may well be doubted whether a similar case exists in the state.—[Chenango Tel.]

The cold weather of Friday and Saturday, 24 and 25 of August, was unusual and extreme. In the vicinity of this city there was frost more or less severe. The Kingston U. C. Chronicle of the 25th says:—"The oldest resident in this country does not remember to have experienced, at this season of the year any thing equal to the cold of last night; it actually froze and froze hard. A slight coating of ice was seen on the bay at an early hour."—[Albany Argus.]

A very sick infant was lately found in Philadelphia, whose mother had died of cholera, and the father was "bringing it up on apples and whisky." The latter article was doubtless the favorite of the father.

A letter from Cincinnati states that fifty new steam boats are building to be used upon the western waters! and that in the fall, there will probably be 50,000 tons in active employment, at a cost of between three and four million of dollars.

The first impression of a drunkard is a grin, the last a gasp; sizzled, he imagines himself a prince; sober, he finds he is only a pauper.

It has been estimated, says the Massachusetts Spy, that the number of applications for pensions under the late law, in the county of Worcester alone, will be from 300 to 500.

The Spanish slave vessels, bound to Cuba, with 989 slaves, have been lately captured by British cruisers and carried into Nassau.

At the shanties, near Albany the following persons are congregated. viz.: 71 men 90 women, 220 children 30 men working on the railroad, 23 at other places, 18 sick, 31 widows with small children, and 52 families receiving assistance.

The measles have made great and fearful ravages in Marblehead, having occasioned a mortality equal relatively to that arising from the cholera in New-York.—No less than 60 children have died the last two months.

The port of Tobasco has been declared to be in a state of blockade by a Mexican vessel of war.

The Ship Corinthian, arrived at Baltimore from Calcutta, brings intelligence of the plague having broken out at Bussarah.

The present season has been remarkable for the abundance of venomous reptiles, which are to be found in the pastures and fields in many towns in the vicinity of Salem, Massachusetts.

TWILIGHT.

Of all the myriad sources of enjoyment which nature unfolds to man, I know few equal to those elicited by a balmy summer sunset. The idea is old, but the reflections it excites are perpetually varying. There is something in this hour, so tender so truly fraught with simple, yet sublime associations that it belongs rather to heaven than to earth. The curtain that drops down on the physical, also descends on the moral world. The day with its selfish interest, its common-place distractions, has gone by, and the season of intelligence, of imagination, of spirituality, is dawning. Yes, twilight unlocks the blandusian fountain of fancy; there, as in a mirror, reflecting all things in added loveliness, the heart surveys the past; the dead, the absent, the estranged, come thronging back on memory; the paradise of inexperience, from which the flaming sword of truth has long since exiled us, rises again in all the pristine beauty of its flowers and verdure; the very spot where we breathed our first vows of love; the slender girlish figure, that, gliding like a sylph beside us, listened entranced to that avowal, made in the face of heaven, beneath the listning evening star; the home that witnessed her decline; the church yard that received her ashes; the grave wherein she now sleeps, dreamless and happy, deaf alike to the syren voice of praise, and the withering sneers of envy—such sweet but solem recollections, sweep in shadowy pomp across the mind, conjured up by the spells of twilight, as he waves his enchanted wand over the earth.

NATURE.

THE contemplation of the works of nature, affords some of the noblest & purest pleasures of the human mind. Gazed upon as the workmanship of a great, & wise, and good Being, who can consider them without feelings of mingled admiration and awe. Even in the inferior parts of creation, among the little things of our own earth, how much do we find to call forth wonder and inspire delight. Animate & inanimate nature is full of beauty & astonishing displays of superior wisdom. How surprising the order and regularity of the crystal. So exact, that amidst a million of the same species, no difference in angle and form can be detected. How beautiful the little vernal flower! Its leaves seem touched by the pencil of an angel.

But let us rise still higher and take a wider survey. Let us gaze some commanding eminence and look off upon hill and dale, and field, and forest, and stream.—What a boundless variety, and yet all beautiful! Whose eye is so dull—whose soul so insensible that he cannot gaze and admire with almost insatiable delight? Whose heart is not enlarged, whose feelings are not refined, whose pleasures are not multiplied, by mingling with, & contemplating the beauties of creation. It is here we seem to commune with ourselves and with our Creator in his works. It is here that is placed the first impress of our Maker's character. The mysteries of nature we should study, the loveliness of nature we should admire, as the work of the Almighty. And how easy thus would become our pathway from nature up to nature's God. Let me say with Dr. Beattie,

Oh, how canst thou renounce the boundless store
Of charms, which nature to her votary yields?
The warbling woodland, the resounding shore,
The pomp of groves and garniture of fields,
All that the genial ray of morning gilds,
And all the echoes to the song of even,
All that the mountain's sheltering bosom shields,
And all the grand magnificence of heaven—
Oh how canst thou renounce and hope to be forgiven?

Who does not retire from the contemplation of nature with feelings of a tender relation to his Father in heaven? He can say "in wisdom hast thou made them all." But when he turns to the region of animal life, he finds still more to gratify and delight, than in mere inanimate matter. Here is superior wisdom and greater goodness. Look at the diminutive insect that crosses your path. Learn his mode of existence, his habits of life, the nice adaptation of his size and form, to all the circumstances of his being, to all the necessities and means of individual happiness. Examine the little fly that buzzes about in all the sportiveness of youth, and all the bliss of conscious being and overflowing joy. Admire his gossamer wing, his fixed but bright and animated eye! The sun sheds upon him as cheering a ray, and the summer air breaths as mildly around him, as the hosted Lord of creation. How true is the declaration of the Psalmest "The Lord is good unto all and his tender mercies are over all his works."

But when we have travelled over our little earth and witnessed all it possesses of the beautiful & the sublime, when we have listened to the roar of ocean, & the song of birds, when we have looked upon the forest's gorgeousness and the flowret's beauty, when we have seen the limpid, and purling rill, and the majestic river, when we have turned our eye upon the vine-clad hills and towering mountains; when we have seen and heard all this, we have but entered the vestibule of the great temple of nature.

There are other worlds around us to which probably our earth with all its grandeur is but as dust in the balance. The eye wanders off enraptured with its discoveries amidst the bright orbs of heaven. Infinity of space is before it. Unnumbered spheres are above, and below, and around us. And when the eye is tired of gazing, and when its spirit flying vision has reached its utmost goal, it calls to its aid the benefits of scientific discovery, and stretches out into still more distant space, and there enjoys the new pleasure of seeing other worlds and beholding other wonders. [Christian Messenger.]

DESCRIPTION OF LAKE SUPERIOR.

LAKE Superior, without the aid of any great effort of imagination, may be considered as the inexhaustible spring from whence, through ages, the St. Lawrence has continued to derive its ample stream. This immence lake, unequalled in magnitude by any collection of fresh water upon the globe, is situated between the parallels of 50 deg.25 min. and 49 deg. 1 min. north latitude, and the meridians of 84 deg. 34 min. and 92 deg. 14 min. west longitude. Its length, measured on a curved line through the center, is about 350 geographical miles, its extreme breadth 140, and its circumference, in following the sinuosities of the coast, about 1500. Its surface is about 627 feet above the tide water of the Atlantic; but the shore exhibits almost conclusive indications of its having been, in former ages, as much, perhaps, as 40 or 50 feet above its present level. Various soundings have been taken from 80 to 150 fathoms, but its greatest depth probably exceeds 200 fathoms; thus demonstrating the bottom of the lake to be nearly 600 feet below the level of the ocean The chrystaline transparency of its waters is unrivalled, and such as to render rocks at an extraordinary depth distinctly visible.—The bottom of the lake chiefly consists of a very adhesive clay, which speedily indurates by atmospheric exposure, and contains small shells of the species at present existing in the lake. A sea almost of itself, this lake is subject to many vicissitudes of that element, for here the storm rages, and the billows break, with a violence scarcely surpassed by the tempests of the ocean, but is not subject to the oceanic phenomena displayed by an unerring and periodical flux and reflux. Its expansive surface, however, yields to the influence of heavy winds; so that, when these blow strong from one quarter, they produce a very perceptible rise of the lake in an opposite direction. The spring freshets are also known to have occasioned a rapid swelling of the waters, which has been especially conspicuous after a rigorous winter. That its waters were once salt is by no means unlikely, and the supposition stands, in some degree, supported by the nature of the fish that inhabit them, and the marine shells that are found along the beaches or imbedded in the shores.—[Bouchette's British Dominions in North America.]

SELECTED HYMNS.

God our guide.

GUIDE us, O thou great Jehovah,
Saints upon the promised land;
We are weak but thou art able,
Hold us with thy powerful hand:
Holy Spirit,
Feed us till the Savior comes.

Open, Jesus, Zion's fountains;
Let her richest blessings come;
Let the fiery, cloudy pillar
Guard us in this holy home;
Great Redeemer,
Bring, O bring the welcome day!

When the earth begins to tremble,
Bid our fearful thoughts be still;
When thy judgments spread destruction,
Keep us safe on Zion's hill,
Singing praises,
Songs of glory, unto thee.

New Jerusalem.

WE'RE not ashamed to own our Lord
And worship him on earth;
We love to learn his holy word,
And know what souls are worth.

When Jesus comes as flaming flame,
For to reward the just,
The world will know the only name,
In which the saints can trust.

When he comes down in heav'n on earth,
With all his holy band,
Before creation's second birth,
We hope with him to stand.

Then he will give us a new name,
With robes of righteousness,
And in the New Jerusalem,
Eternal happiness.

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THE TRIBE OF JOSEPH.

HAVING given a sketch of the history of the ten tribes, in our last, the next subject which presents itself, is the tribe of Joseph. The Lord was with Joseph in his youth and not only his dreams, one of which says, that the sun and moon, and the eleven stars made obeisance to him, but much of his life was a type of future events in relation to his seed. His being sold unto the Egyptians, was a wise plan of the Lord to show his power to Israel, and to convince the world, that he is merciful to such as keep his commandments, and seek the path of endless virtue; yea, all the workmanship of his hands. The history of Joseph, in full, cannot at present be given; but in part, it will occupy a great place in the hearts of such as seek diligently the kingdom of God and the welfare of scattered Israel. It is so well known that Joseph was the beloved of his father, that we can quote the words of the good old man pronounced upon him, as what should befal him, or come to pass among his seed, in the last days, without the fear of contradiction, and with a great deal of pleasure, as well as satisfaction, knowing that the very days have arrived for the fulfilment of that prophecy: Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, & the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the Shepherd the Stone of Israel:) Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

This is one of the greatest prophecies in the bible, and contains more of the economy of the Lord than will be seen till the Redeemer comes to dwell on the earth. What an admirable expression is that; the branches run over the wall; as plain as to have said, some of his seed shall cross the ocean. But the most profound is, From thence is the Shepherd, the Stone of Israel. It could not mean the birth of the Savior, for Paul says, it is evident our Lord sprang from the tribe of Judah: But when Paul said to the Romans, There shall come out of Sion the Deliverer, and turn away ungodliness from Jacob, he must have meant the Deliverer, which is to come and gather his sheep into his fold, and become the good Shepherd: and according to the blessing of Moses, Joseph is the firstling of his bullock. Let us read it: And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together from the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

The beauty, the wisdom, and the extent of this blessing upon the seed of Joseph, have never yet been found out by the world, nor fully understood by all the saints.— In the first place, Moses says, Blessed of the Lord be his land, &c. And why?— Because it is the land on which the saints of the living God shall gather in the last days, to receive the Savior at his second coming. It is blessed of the Lord, too, for the precious things of heaven: the fulness of the gospel in the Book of Mormon: for instance, I am a descendant of Joseph, which was carried captive into Egypt.— And great was the covenants of the Lord, which he made unto Joseph: wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins; the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord, that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light; yea, out of hidden darkness and out of captivity unto freedom. For Joseph truly testified, saying: A seer shall the Lord my God raise up, which shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins.— And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give him a commandment, that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of my loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord. And thus prophesied Joseph, saying:— Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise.— And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph. I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him. And the Lord said unto me also, I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which is expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust: for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even that after many generations have gone by them.— And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, which are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

Thus spake Lehi to his son Joseph, and who is there that can not rejoice when he reads such a glorious and sacred promise? When we look abroad in the earth and view the extent of the Lord's dominions in this world; when we reflect upon the space of time that the Lord has allowed the sons of men to set these dominions in order, by giving them the privilege of the gospel; and when we consider how much the Lord has promised to such as build up his kingdom on the earth, we are astonished! When Jacob, or as he was named, Israel, blessed the children of Joseph, he crossed his hands and put Ephraim the youngest first, saying his seed shall become a multitude of nations; and Lehi says, repeating the words of Joseph of Egypt, the fruit of my loins shall write; and the fruit of the loins of Judah shall write, &c. and the writings shall grow together. Let us now compare these great sayings with the prophecy of Ezekiel: Moreover thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thy hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in my hand. And the sticks whereon thou writest shall be one in thy hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be King over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for ever more. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

So, then, it appears, that Ephraim, besides becoming a multitude of nations, writes and keeps one of the sticks or books of the Lord. The stick of Judah, the bible, is about as much acknowledged and received as the Savior was, when he came to fulfil the words of the prophets, to be offered a sacrifice for sin. But there

is another light, which presents itself to us, which ought not to be omitted. Say, our Savior came through the tribe of Judah, and the Jews kept the record or the bible, as it is called, for the scepter was not to depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and then, that the Redeemer, shall come the second time, to the tribe of Joseph; and they have also written and kept a record, called the book of Mormon, for, from thence is the Shepherd the Stone of Israel: who can mistake what Ezekiel meant by the Two Sticks? They are the Lord's reading sticks [or records] for the benefit of Israel. The circumstance of Jacob's serving seven years for Rachel, and his great disappointment when finding himself wedded to Leah, may with propriety be connected with the history of Joseph, as one of the great similes of the Lord to show great things to some, according to their faith, and nothing to others agreeable to the blindness of their minds. Passing, however, this with many other circumstances, which are connected with the well-being and final glory of Joseph, but, which can be sought out and read by the humble searcher for truth, with pleasure, in the bible and book of Mormon, we proceed to quote the word of the Lord, in relation to saving of the House of Joseph: for Joseph may now be considered as bearing the ensign of the Lord to the nations. As the Lord hath written unto Ephraim the great things of his law, and they are counted as a strange thing: so also, is the Lord preparing to show unto him the glory of the last days; for his horns are the horns of Unicorns, with them he shall push the people together from the ends of the earth. Now what a sublime figure this is! The sons of Joseph among the nations, to come forth as the servants of the Lord, in the last days and push the people to Zion; for at the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O Virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.—For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a strait way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke:—turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote on my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him saith the Lord.

Now mark, Ephraim is the first born; the Lord's dear son, and a pleasant child, and the Lord will have compassion upon him, notwithstanding it is said by the prophet Hosea, that they, (the seed of Ephraim) shall be wanderers among the nations; notwithstanding Ephraim is joined to idols; let him alone; notwithstanding Ephraim hath mixed himself among the people; notwithstanding Ephraim is a cake not turned; notwithstanding Ephraim is like a silly dove without a heart, and notwithstanding Ephraim is a heifer taught, and loves to tread out the grain, Ephraim shall ride, for the Lord hath spoken it. Half the tribe of Manasseh, being absent near the lost tribes in the region of Arsareth, we shall not pretend to say as much in relation to Manasseh as Ephraim.

But to make all things plain let us remember, what the Lord has said in relation to Joseph as a house, or particular portion of Israel; that he would save it. The words of Zechariah are in point: I will save the house of Joseph, and I will bring them again and place them: for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man and their heart shall rejoice as through wine; yea their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the peoples and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord.

How plain the Lord has told the world, that he would do great things for the house of Joseph, and well might the Psalmist exclaim: Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Thou makest us a strife unto our neighbors: and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved. Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine: And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself It is burnt with fire, it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

Here let us pause. The Lord is great and his words fail not. The shepherd of Israel, which comes leading Joseph like a flock, stir up thy strength before Ephraim, and Benjamin, and Manasseh. Ah what precious words! Judah is to be gathered at old Jerusalem; the lost tribes, with the half tribe of Manasseh, will be restored by Elijah, which leaves Ephraim, the remaining half tribe of Manasseh, and Benjamin to be stirred up by the good shepherd. What a consolation! No wonder Ephraim was likened unto a green fir tree, for says the Lord: From me is thy fruit found. When the Savior was on the Earth, he spake this parable: There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Now, beloved reader, when the Son of man comes shall he find faith on the earth? He will find some with Ephraim, if Hosea's words are true, that—From me is thy fruit found. Again, taking this parable for a sample, will he come to those that pray in fine houses and fast by states and nations, as it were, giving bountifully of their wealth, to Bible societies, and temperance societies, while the poor, are forgotten by them, or will he come to them that humble themselves, and cry nightily, Not our will but thine, O God be done?

Joseph was a type of coming events unto his seed; Ephraim was to become a great many nations, and all these things were to be fulfilled in the last days.—The land of Joseph was to be blessed above all others, and Joseph was to be honored by his parents and brethren, according to his dream of the shining hosts of heaven. Joseph was sold into Egypt to save his father's household from famine, as a type of what should be afterwards. It is thus said in the Book of Mormon, by Moroni the chief captain of the Nephites, who lived about seventy years before the birth of the Savior: Behold, we are a remnant of the seed of Jacob; yea, we are a remnant of the seed of Joseph, whose coat was rent by his brethren, into many pieces; yea, and now behold, let us remember to keep the commandments of God, or our garments shall be rent by our brethren, and we be cast into prison, or be sold, or be slain; yea, let us preserve our liberty, as a remnant of Joseph; yea, let us remember the words of Jacob, before his death; for behold, he saw that a part of the remnant of the coat of Joseph was preserved, and had not decayed.—And he saith, Even as this remnant of garment of my sons hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God, and be taken unto himself, while the remainder of the seed of Joseph shall perish, even as the remnant of his garment: And again: Moroni the son of Mormon, who sealed and hid up this record, says in the book of Ether: Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he

spoke also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for the which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.

Now as Joseph caused all the Egyptians to leave the room when he made himself known to his brethren: So the branch of his seed, which was lead to this continent by the hand of the Lord, to prepare the land of their inheritance, and the other branches which are wandering among the nations, may be brought from the east, and gathered from the west, ready to meet the Redeemer when he brings again Zion.

In the view of this coming scene is a joy, which can not be known by them that are without the hope of a glorious resurrection. Before Joseph went into Egypt the great day of a thousand years' holiness on earth, was better known among some men than now. What started a party of high-mined men to build a Tower to go to heaven? The world had just been immersed with water: Zion had previously been taken to paradise, and for fear that it might again be destroyed, as they had again begun to trust in themselves, this evil generation, sat out to force themselves into heaven, without coming in as the Lord had appointed. Now, it is well known that Abraham, Isaac, and Jacob, were so much in favor with the Lord, that he talked with them and gave them commandments, and they were filled with the Holy Ghost, and knew many things in relation to the last days, which they taught, to their posterity.

Although Joseph, or Ephraim, may be mixed among the nations, so that feet have scarce trod where he hath not been, & good and evil have not come to the lot of any on earth, more than him, still as the blessing to him was the greatest, and as he was lord over all Egypt, so shall he become a multitude of nations, reaching from sea to sea, and from the river to the ends of the earth, among the rest of the saints. For it shall come to pass, that many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that was driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.

To close: what can be said more than the Lord hath said? Judah would not receive the Savior at his first coming, and he was crucified. He then manifested himself to the other tribes and remnants. The word was, whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. The Jews fell upon that stone and were broken: and, O ye inhabitants of the earth, beware! for if that stone falls upon you, it will grind you to powder. Remember that Joseph's glory, is the fatling of his bullock, & also, that with his horns, he is to push the people together from the ends of the earth.

God made the world in six days, and rested on the seventh, and blessed and sanctified it: and thus will he do with creation, for the creation of the spiritual world was in the likeness of the temporal; the temporal a preparation for man to enter into the Sacred Rest: The Lord has now begun to feed the flock of his heritage with the rod, [or word of truth] as in days of old, and according to the days of his coming out of the land of Egypt, will he show marvelous things. The oceans have to roll back into one place; the valleys have to be exalted; the mountains have to flow down at his presence, the sun has to be darkened, and the moon turned into blood, and the stars have to fall, then behold, he will come to reign on the earth with power and great glory, and all the holy angels with him; yea, with the church of the first born, even Zion which was received up to the bosom of the Father, in the days of Enoch, before the flood; that the righteous that died in the hope of a glorious resurrection, may arise and meet the Lord in the air, and live again, in the flesh, on the earth.

Selected.

COMPARISON BETWEEN HEATHENISM AND CHRISTIANITY.

CONCLUDED.

"HE that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" Grace, so clearly revealed in our Scriptures, that the most accurate reasoning, heresy the most extravagant, and infidelity the most obstinate, cannot enervate his declarations. For, the death of Christ may be considered in different views: it is a sufficient confirmation of his doctrine; it is a perfect pattern of patience, it is the most magnanimous degree of extraordinary excellencies, that can be imagined: but the gospel very seldom presents it to us in any of these views, it leaves them to our own perception; but when it speaks of his death, it usually speaks of it as an expiatory sacrifice.—Need we repeat here a number of former texts, and express decisions on this matter? Thanks be to God, we are preaching to a christian auditory, who make the death of the Redeemer the foundation of faith! The gospel, then, assureth the penitent sinner of pardon. Zeno, Epicurus, Pythagoras, Socrates, Porch, Academy, Lyceum, what have ye to offer to your disciples equal to this promise of the gospel?

IV. But that, which principly displays the prerogatives of the Christian above those of the philosopher, is an all-sufficient provision against the fear of death. A comparison between a dying Pagan and a dying Christian will show this I consider a Pagan, in his dying-bed, speaking to himself what follows. On which side soever I consider my state, I perceive nothing but trouble and despair. If I observe the fore-runners of death, I see awful symptoms, violent sickness, and intolerable pain, which surround my sick-bed, and are the first scenes of the bloody tragedy.—As to the world, my dearest objects disappear; my closest connexions are dissolving; my most specious titles are effacing; my noblest privileges are vanishing away; a dismal curtain falls between my eyes and all the decorations of the universe.—In regard to my body, it is a mass without motion, and life: my tongue is about to be condemned to eternal silence; my eyes to perpetual darkness; all the organs of my body to entire dissolution; and the miserable remains of my carcass to lodge in the grave, and to become food for the worms. If I consider my soul, I scarcely know whether it be immortal; and could I demonstrate its natural immortality, I should not be able to say, whether my Creator would display his attributes in preserving, or in destroying it; whether my wishes for immortality be the dictates of nature, or the language of sin. If I consider my past life, I have a witness within me, attesting that my practice hath been less than my knowledge, how small soever the latter hath been; and that the abundant depravity of my heart hath thickened the darkness of my mind. If I consider futurity, I think I discover through many thick clouds a future state; my reason suggests, that the Author of nature hath not given me a soul so sublime in thought, and so expensive in desire, merely to move in this little orb for a moment: but this is nothing but conjecture; and, if there be another economy after this, should I be less miserable than I am here?—One moment I hope for annihilation, the next I shudder with fear of being annihilated: my thoughts and desires are at war with each other, they rise, they resist, they destroy one another. Such is the dying Heathen. If a few examples of those, who have died otherwise, be adduced, they ought not to be urged in evidence against what we have advanced; for they are rare, and very probably deceptive, their outward tranquillity being only a concealment of trouble within. Trouble is the greater for confinement within, and for an affected appearance without. As we ought not to believe, that philosophy hath rendered men insensible of pain, because some philosophers have maintained that pain is no evil, and have seemed to triumph over it: so neither ought we to believe, that it hath disarmed death in regard to the disciples of natural religion, because some have affirmed, that death is not an object of fear. After all, if some Pagans enjoyed a real tranquillity at death, it was a groundless tranquillity, to which reason contributed nothing at all.

O! how different do Christians die! How doth revealed religion triumph over the religion of nature in this respect! May each of our hearers be a new evidence of this article! The whole that troubles an expiring Heathen, revives a Christian in his dying bed.

Thus speaks the dying Christian. When I consider the awful symptoms of death, and the violent agonies of dissolving nature, they appear to me as medical preparations, sharp, but salutary; they are necessary to detach me from life, and to separate the remains of inward depravity from me. Beside, I shall not be abandoned to my own frailty; but my patience and constancy will be proportional to my sufferings, and that powerful arm, which hath supported me through life, will uphold me under the pressure of death. If I consider my sins, many as they are, I am invulnerable; for I go to a tribunal of mercy, where God is reconciled, and justice is satisfied. If I consider my body, I perceive, I am putting off a mean and corruptible habit, and putting on robes of glory. Fall, fall, ye imperfect senses, ye frail organs, fall, house of clay, into your original dust; ye will be "sown in corruption, but raised in incorruption; sown in dishonor, but raised in glory; sown in weakness, but raised in power." If I consider my soul, it is passing, I see, from slave;

ry to freedom. I shall carry with me that which thinks and reflects. I shall carry with me the delicacy of taste, the harmony of sounds, the beauty of colors, the fragrance of odoriferous smells. I shall surmount heaven and earth, nature and all terrestrial things, and my ideas of all their beauties will multiply and expand. If I consider the future economy, to which I go, I have, I own, very inadequate notions of it: but my incapacity is the ground of my expectation. Could I perfectly comprehend it, it would argue its resemblance to some of the present objects of my senses, or its minute proportion to the present operations of my mind. If worldly dignities and grandeurs, if accumulated treasures, if the enjoyments of the most refined voluptuousness, were to represent to me celestial felicity, I should suppose, that, partaking of their nature, they partook of their vanity. But, if nothing here can represent the future state, it is because that state surpasseth every other. My ardor is increased by my imperfect knowledge of it. My knowledge, and virtue I know will be perfected; I know I shall comprehend truth, and obey order; I know I shall be free from all evils, and in possession of all good; I shall be present with God, I know, and with all the happy spirits, who surround his throne; and this perfect state, I am sure, will continue for ever and ever.

Such are the all-sufficient supports which revealed religion affords against the fear of death. Such are the meditations of a dying Christian; not of one, whose whole Christianity consists of dry speculations, which have no influence over his practice; but of one, who applies his knowledge to relieve the real wants of his life.

Christianity, then, we have seen, is superior to natural religion, in these four respects. To these we will add a few more reflections in further evidence of the superiority of revealed religion to the religion of nature.

1. The ideas of the ancient philosophers concerning natural religion were not collected into a body of doctrine. One philosopher had one idea, another studious man had another idea; ideas of truth and virtue, therefore, lay dispersed. Who doth not see the pre-eminence of revelation, on this article? No human capacity either hath been, or would ever have been equal to the noble conception of a perfect body of truth. There is no genius so narrow, as not to be capable of proposing some clear truth, some excellent maxim: but to lay down principles, and to perceive at once a chain of consequences, these are the efforts of great geniuses; this capability is philosophical perfection. If this axiom be incontestable, what a fountain of wisdom does the system of Christianity argue! It represents us, in one lovely body, of perfect symmetry, all the ideas that we have enumerated. One idea supposeth another idea; and the whole is united in a manner so compact, that it is impossible to alter one article without defacing the beauty of all.

2 Pagan philosophers never had a system of natural religion comparable with that of modern philosophers, although the latter glory in their contempt of revelation. Modern philosophers have derived the clearest and best parts of their systems from the very revelation which they effect to despise. We grant, the doctrines of the perfections of God, of providence, and of a future state, are perfectly conformable to the light of reason. A man, who should pursue rational tracks of knowledge to his utmost power, would discover, we own, all these doctrines; but it is one thing to grant, that these doctrines are conformable to reason; and it is another to affirm, that reason actually discovered them. It is one thing to allow, that a man, who should pursue rational tracks of knowledge to his utmost power, would discover all these doctrines: and it is another to pretend, that any man hath pursued these tracks to the utmost, and hath actually discovered them. It was the gospel that taught mankind the use of their reason It was the gospel, that assisted men to form a body of natural religion. Modern philosophers avail themselves of these aids; they form a body of natural religion by the light of the gospel, and then they attribute to their own penetration what they derive from foreign aid.

3. What was most rational in the natural religion of the pagan philosophers was mixed with fancies and dreams. There was not a single philosopher, who did not adopt some absurdity, and communicate it to his disciples. One taught, that every being was animated with a particular soul, and on this absurd hypothesis he pretended to account for all the phenomena of nature. Another took every star for a God, and thought the soul a vapour, that passed from one body to another, expiating in the body of a beast the sins that were committed in that of man. One attributed the creation of the world to a blind chance, and the government of all events in it to an inviolable fate. Another affirmed the eternity of the world, and said, there was no period in eternity in which heaven and earth, nature and elements, were not visible. One said, every thing is uncertain; we are not sure of our own existence; the distinction between just and unjust, virtue and vice, is fanciful, and hath no real foundation in the nature of things. Another made matter equal to God; and maintained, that it concurred with the Supreme Being in the formation of the universe. One took the world for a prodigious body, of which he thought God was the soul. Another affirmed the materiality of the soul, and attributed to matter the faculties of thinking and reasoning. Some denied the immortality of the soul, and the intervention of providence; and pretend, that an infinite number of particles of matter, invisible, and indestructible, revolve in the universe; that from their fortuitous concourse arose the present world; that in all this there was no design; that the feet were not formed for walking, the eyes for seeing, nor the hands for handling. The gospel is light without darkness. It hath nothing mean; nothing false; nothing that doth not bear the characters of that wisdom, from which it proceeds.

4. What was pure in the natural religion of the Heathens was not known, nor could be known to any but philosophers. The common people were incapable of that penetration and labor, which the investigating of truth, and the distinguishing of it from that falsehood, in which passion and prejudice have enveloped it, required. A mediocrity of genius, I allow, is sufficient for the purpose of inferring a part of those consequences from the works of nature, of which we form the body of natural religion; but none but geniuses of the first order are capable of kenning those distant consequences, which are enfolded in darkness. The bulk of mankind wanted a short way proportional to every mind. They wanted an authority, the infallibility of which all mankind might easily see. They wanted a revelation founded on evidence plain and obvious to all the world. Philosophers could not show the world such a short way: but revelation hath showed it. No philosopher could assume the authority, necessary to establish such a way; it became God alone to dictate in such a manner, and in revelation he hath done it.—[Saurin.]

AUTUMN.

AUTUMN comes. The spring with her flowers; the summer with her heat and thunder, is past; and autumn—sear, fruitful autumn, appears at last.—Well so it is—and so it has been—and so it will be, while the seasons come and go over our earth. Autumn is pleasant; autumn is sweet. True, in it there is a shade—a more sober aspect thrown around us. But it is as the soft twilight of eve, closing over the theatre of mirth, of bustle and confusion. Like the youth, who has been, by the flight of time, brought to the sedateness of manhood—so is autumn. Along the horizon, the dark hills stretch away, bearing the heavy forest; the vales are no more an ocean of living green, but they are wide and naked; the hand of the reaper has been there, and nought but the short, yellow stubble, and the fresh, tender growth which followed the swing of the sythe, lays before the eye. Plenty—the harvest of the year—the toil of the husbandman, is here. Bending to the earth and loaded to profusion, stands a group of yonder trees, whose fruit one by one, as the breeze stirs through its branches, strikes the earth, ripened and delicious, by the sun and rains of the by-gone summer. The song of the bird wakes not the echoes of autumn—but in its stead the crickets, beneath the soft, bland beams of a meridian moon, join in one solemn song, which throws over the listener, a shroud of thought, pointing backward to the things which have been; which now are past, and which shall be no more. Autumn—autumn; there is a thousand recollections connected with the season. I love the social few, who have with me passed over the flowers of spring; who have laughed away the sultry hours of summer beneath the projecting arms of the oak, or took the cool draught at the bursting spring—I say, I love to meet them again, when the heat of summer is tempered away, and autumn reigns over the wide earth. I love to repeat the sweet communion which we have had together. I love to catch the tear which glistens in their eyes, as they bend along the world below, and catch the expression, which doubly saith, "All things must fade." It seems to me that feeling grows stronger at this season. It seems as if we, to, with the departing year, were hastening to a close, and that now, even now, we were treading the threshhold of eternity. And again, the rich banquet which is spread over the earth, inspires us with a noble gratitude to its Giver and Benefactor. We see pictured out in "bold relief," the certainty of a Supreme Being, and cannot refrain from adoring him for his goodness.

☞ REMARKS.—The above essay on autumn, is extracted from one of the literary papers of the day, and it is not unworthy of a place with us. Autumn is a season for reflection. It seems indicative of the end or close of something. The glory of the earth passes. The birds that filled the woods with their melody, have flown away with the falling leaves, and the beautiful bloom of summer, is fading into a holy gloom, that carries on its very brow, the everlasting promise of God:—While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. But there is another idea attaches itself to autumn, of more consequence, than all the rest; it is this; it is the season to gather and secure the fruits of summer before winter: An emblem that the fruit of man must be gathered and secured before the great day: For when John the Revelator, looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. Yes, beloved reader, and behold the time draws nigh, when not only the autumn of the year, but the autumn of our lives, and of the world, shall come, and there shall be time no longer.

WE accidentily came across the following sketch:—"NEW ZEALANDERS.—The natives are cast in beauty's perfect mould: the children are so fine and powerfully made, that each might serve for a model of the statue of the Infant Hercules; nothing can excel the graceful and athletic forms of the men, or the rounded limbs of their young women. These possess eyes beautiful and eloquent, and a profusion of long, silky, curling hair; while the intellects of both sexes seem of a superior order. All appear eager for improvement, full of energy, and indefatigably industrious:" And it really affords consolation to think that such a people exists upon the Islands of the sea, for the Lord will not forget them. The Isles are to wait for his law, and the gospel of the kingdom, is to be preached to every nation on the globe so that some may be gathered out of every kindred, tongue and people, and be brought to Zion.

LETTERS.

Letters have been received, at the office of the Evening and the Morning Star since our last, from Eden, (Maine,) and answered; from Prattsburgh, (N. Y.) from Mount Eden, (Ky.) and answered; from Spafford, (N. Y.) and answered; 2 from Kirtland Mills, (O.) answered; and from New-York City.

Unpaid letters remaining in the Post office: Calais, (Me.) Hickory Swale, (N. Y.) Wooster, (O.) Chillicothe, (O.) Elyria (O.) Martin, (N. J.) Winchester, (Con.)

THE EVENING AND THE MORNING STAR.

SACRED POETRY.

EVERY thing that comes from the Lord, is sublime; this sublimity clothing the prophecies, and giving the Psalms a glory and sweetness, touching the saint's heart with thoughts that whisper like the still small voice to Elijah, and delighting the soul with words that moisten, as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more; yea, this sublimity, which may be called the beauty of holiness, common writers have never touched; no; never; for that flight of mind which caused the Psalmist to exclaim: Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? if I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day, the darkness and the light are both alike to thee. For thou hast possessed my reins, thou hast covered me in my mother's womb: I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well: Yes, that peace of mind; that love of divine things; that confidence in the Lord; that faith in the world to come; that dependence upon Jesus Christ; and that joy of heart that gladdens the soul, and happifies the body in every place, and under all the trials and troubles of this present life, can not be found in common books: comfort and satisfaction, like light and truth, come from God. One reason, perhaps, that the sacred poets came nearer the standard of truth, or, in fact, came up to it, with less fancy, and more beauty, than common poets, is because the Hebrew, in which they wrote, was nearer the pure language, with which Adam gave names, than any other since used by man. Another reason, and one, too, that never fails, is that those holy men wrote as they were moved by the Holy Ghost. One of the greatest specimens of Prophetic poetry, is found in the song of Moses. Nothing but the spirit of the living God could have directed such sublime ideas: the first line is not spoken to earth, or heaven, alone, but is addressed to the heavens; and who can read it without being almost led within the veil; let us read: Give ear O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee? Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them.—They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make them the remembrance of them to cease from among men; were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. Oh that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? For their Rock is not as our Rock, even our enemies themselves being judges: for their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompence: their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up, or left. And he shall say, where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection. See now that I, even I am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people:—for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

What a prophecy is contained in the last verse! He will be merciful unto his land, and to his people: so he will; and we can exclaim: O that the Lord were come to Zion, that his saints might see eye to eye, and might speak a pure language! But the time is short, for Zephaniah says, the determination of the Lord is, to gather the nations, that he way assemble the kingdoms, to pour upon them his indignation, even all his fierce anger; for all the earth shall be devoured with the fire of his jealousy. For then will he turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia his supplicants, even the daughter of his dispersed, shall bring his offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against him: for then he will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of his holy mountain. He will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thy hands be slack. The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. He will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time he will undo all that afflict thee: and he will save her that halteth, and gather her that was driven out; and he will get them praise and fame in every land where they have been put to shame. At that time will he bring you again, even in the time that he gathers you: for he will make you a name and a praise among all people of the earth, when he turns back your captivity before your eyes, saith the Lord.

THE following sketch of a NIGHT SCENE IN THE DESERT, is extracted from Fuller's Tour in the Turkish Empire, and is really a beautiful description. It would be somewhat gratifying to the eastern citizens of our country, if some experienced one of the Santa Fee Traders, would give a prospect of their Caravan. To see twenty or thirty wagons drawn by six or eight mules each, two or three 4 pounders well mounted, with 80, or 100 men, part mounted riflemen, passing across a naked prairie, with little or no timber for nearly 900 miles, and making a virtue of necessity, by living on Buffalo meat, fortifying themselves with their wagons every night, against the attacks of the Indians, would almost equal a figure, to that of the company of Ishmaelites that carried Joseph into Egypt. But to the subject:

A CARAVAN presents in the evening a very active and cheerful scene. The camels, which had been turned out to graze as soon as they had halted and been unloaded, now return in separate groups, each of which, following the bell of its leader, proceeds directly to the spot where its master's tents are pitched. When arrived there the docile animals lie down of their own accord in a row, and their heads are attached by halsers to a rope, which is fastened to a range of stakes about four feet high, extending along the front of the camp. They are then fed with large balls composed of barly-meal and lentils, mixed up with water, which they swallow whole, and are left to ruminate till morning. As soon as the night closes in, fires begin to blaze in every direction.—They are made with dry thorns and stunted shrubs, collected round the camp, and their flames throw a bright light on the different groups of travellers who are seen squatted on the ground in front of their tents, or beside their piles of merchandize, some occupied with their pipes and coffee, and others enjoying their frugal evening's meal. In an oriental company, of whatever class it is composed, the harsh sounds of vulgar merriment are never to be heard; a low hum of conversation spreads through the camp, and as the evening advances, this gradually sinks into a silence, disturbed only by the occasional lowing of the camels. All those persons who have once tried it, and who understand the eastern languages, speak of a caravan as a very agreeable mode of travelling. The wild and solitary scenery through which it generally passes, the order and tranquillity with which it is conducted, the facility of conveying baggage, and the feeling of security which prevails, amply compensate for the slowness of its movements; and among hundreds of persons collected from the most distant parts of the Turkish empire and the neighboring states, many of whom have spent their lives in travelling, there is to be found a never-failing variety of anecdotes.

THE GATHERING.

THERE is a great anxiety manifested to learn how the church of Christ prospers, since it commenced settling in the western part of the state of Missouri. To satisfy this inquiry, and more especially to publish the truth upon this great subject, that none may be deceived by flying reports, we shall endeavor to give all the information in our possession. Since the gathering commenced, which is a little over a year, the number of the disciples which have come from the east, and which have been baptized in this region, is 465

Children and those not members, about 345

Total 810

This little flock, which is now enjoying the glorious privileges and blessings of the everlasting gospel, preparatory to the second coming of the Savior, have, as it were, almost simultaneously

come together from New England, New York, Pennsylvania, Ohio, Indiana, Illinois, Tennessee and Missouri, to worship God and keep his commandments, on the land of their inheritance.—So far, the disciples have been highly favored; coming, as most of them have, from different climates, and changing, as is necessarily the case, their modes of living, undergoing the troubles and hardships of a long and tedious journey, and planting themselves down without the conveniences and even necessaries, which most of them have been used to, it is certainly a matter of great joy, if not a miracle, that they are generally so healthy, so industrious, so thriving, and more than all, so contented to love the Lord and their neighbors as themselves. Reports, to be sure, have been circulated, that so many were moving in, that a famine must succeed, and some starve to death; perhaps a few believed so, but in the joyful language of the Psalmist we can exclaim: We have been young, and now are old; yet have we not seen the righteous forsaken, nor his seed begging bread. The great consolation is, the promises of the Lord never fail; nor is his store-house ever empty. Virtue, honesty, diligence, industry, economy, and patience, added to that pure religion, and undefiled before God and the Father: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, bring about the purposes of God, in their eternal salvation, and blesses the contrite soul with a sweet consolation and a prospect before it, that the world, with all its alluring, but vanishing appearances, can neither give nor take. We admit that the flowing together of so many saints has the appearance of a meeting of strangers; but as they already begin to grow in grace and in the knowledge of the Lord, the world may witness that it is the preparation of Israel to meet his God. As the prophet said, Zion is a wilderness, but with faithful hearts united to God, the wilderness will soon blossom as the rose, and, as the prospect brightens, we look forward with joy to the day when Zion shall arise and put on her beautiful garments and become the joy of the world.

Amid all things, for it is appointed for all once to die, twelve persons have died since the emigration commenced to this land: that is, nine here, and three upon the way. There have been solemnized six marriages.

Our news from abroad is cheering. The harvest is truly abundant, but the laborers are few.—New churches have been built up in Missouri; in Illinois; at Fulton, near Cincinnati, Ohio; at Guyandotte, Virginia; in Spafford, Onondaga Co. at Tompkins, Delaware Co. and at Essex Co. N. York; at Benson, North Troy, and Charleston, Vermont; at Bath, New Hampshire; in N. Rowley and Boston, Massachusetts, and how many in other places we can not say: while we look at the distress of nations, and hear how the judgments of God sweep off the inhabitants of the earth, we must exclaim, The Lord is making a short work. It was but two years last April, since the church of Christ was organized, by special revelation; now branches are rising up in almost every state in the Union, which, willing to overcome the world for the sake of Christ, the Redeemer, will come to Zion, and assist in enlarging her borders; and stretching forth the curtains of her habitations: No weapon that is formed against thee shall prosper; and every tongue which shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

To continue: It gives us pleasure, knowing that these are the last days, and making it our duty, as faithful servants of the Lord, in the hope that the example will cause the elders generally to go and do likewise, to lay before the disciples, all the news that will benefit Zion, or cheer the inquiring soul abroad: For this purpose we give the following extract of a letter, from one of the elders of this church, to a brother of this place,—Dated Benson, (Vt.) September 20, 1832.

Brother Sidney:—Through the mercy of God, I have the pleasing moments of time to redeem that promise I made you while in Buffalo, N. Y. I can assure you that the Lord has been merciful and kind towards me ever since I left you; he has protected me on the right hand and on the left; his blessings have been given me, health I have enjoyed all the day, and my sleep has been sweet to me all the night, and my food has been nourishment unto me: and his blessed Spirit has been my joy and comforter, director, instructor, teacher and guide, and it has not suffered me to be confounded by the high-minded pharisee or priest; but truth has cut its way and pierced the hearts of many; and the Lord has blessed me with many sheaves; even sons and daughters for Zion.

I took passage in the boat you saw me on board of, and went to Palmyra; from thence to Benson, where I found a company of dear brethren and sisters very much persecuted; but they are firm in the faith of the everlasting gospel; the number was about thirty, but is now about forty. When I arrived I found them in meeting; I spoke the word of the Lord unto them and it was an affecting scene to them and me. I visited my old neighbors, many of whom I found very unbelieving. I went to visit my wife's brother David, I heard that himself and family were opposed to the work of the Lord; but I went in faith, and when I came there I found two young women on a visit; they were about to go away, but David's wife went out with them and said they had better stay, for she had heard that the Mormons could cast out devils, and that brother Sim. was a Mormon, and she thought she had a devil in her and they had better stay and see him cast out. Brother David soon came in and I began to converse with them, and the devils were cast out, for the word cut them to the heart, and it fastened like a nail in a sure place; and they wept like little children, and their minds were opened to receive the truth, and their hearts ready to embrace it; and in a few days the Lord blessed me with the opportunity of leading them into the waters of baptism, and the Lord blessed them with the Comforter; and they are firm and unshaken in the faith. The Lord has prepared brother David to do much good if faithful; he has been ordained an elder under my hands; he is meek, humble, bold, firm and persevering.

We met in conference the tenth of August: There were fourteen elders and several priests and teachers present. Great union dwelt among us; two were ordained to the priesthood; two others were ordained, one an elder, and the other a priest. Brethren, O. Pratt and L. Johnson, were there; they have planted three or four churches since last February, and have baptized in all about seventy.—Brother Collins and others from Essex county N. Y., (where there are about forty disciples,) were also present. Brother Jared has labored there also, and has been a partner in baptizing about seventy souls since April. I have baptized forty two since the first of July. I have been laboring west of the Lakes in Bolton, and br. Jared has been with me a part of the time, and we expect to continue together for a while. Some powerful manifestations of healing have been wrought through our ministry; but the people are generally very unbelieving in this region of country, and ready to rail at us and to persecute us; and the hirelings make their bitter cries, for fear they will loose their wages, and are rallying their forces to bind their flocks or bundles of tares to be burned, or ready for the destroying angel.

O that the Lord would save his people from Babylon! O Lord, speed on the gathering of thy people that Babylon may linger! O Lord, who hath believed our report since thou hast sent us to Babylon to make known thy coming? O Lord, rend the heavens and come down, and let the mountains flow down at thy presence, that thy sons and daughters may see thy glory and speak of thy mysteries! And make known thy power to thine enemies!

Surely the earth is ripe in iniquity, and it does seem to me that the priests are the most corrupt of all the branches, for they are binding thousands with their strong cords; but the Judge of all the earth will do right. And I rejoice much, that the time will soon come, and that the day is near at hand when the earth will rest, and when it will be cleansed from its wicked polluters. I still feel resolved to continue my labor in the vineyard of the Lord, and pray without ceasing unto him, that his kingdom may roll forth, and that he will bring out sons and daughters for Zion. O that God would arm me for the battle and prepare me for the war;—

"For I will fight until I conquer, though I die."—

Then arm me with thy strength, O God, that I may count my victories over when the war is ended, and thou takest me to thyself and crownest me thy son in thy kingdom. When I look forth upon the broad field and see the thick veil that satan has spread over all nations, I am ready to cry out in the language of Jesus, that it will be as it was in the days of Noah. And when I look round and see how few the faithful laborers are, and that the destroying angel has already begun to reap down the tares that they cumber not the vineyard, I cry unto the Lord of the harvest to send more laborers into the field. And that he will not keep any idle servants at home, (the same I fear is the case,) let me exhort such to look a little forward of them, to the day when the good master of the vineyard shall call unto him his servants, and say, Bring forward your sheaves: and each at his bidding presents himself and his sheaves at his right hand. And what if you instead of sheaves, should present your dear wife and little children, and one of your fellow servants should claim them to be the fruit of his labors; and you should look down into the pit and see your sheaves in the gulf of black despair; would the Lord say, well done thou good and faithful servant, thou hast gathered me many sheaves; therefore thou shalt be crowned over a great dominion in the kingdom of my Father, and your dear companion who has suffered tribulation and privation, shall be crowned with you, and shall partake with me and her husband my faithful servant in all the fruit of my vineyard? O then brethren, be gathering sheaves, for the time of harvest is short and the laborers are very few. Go out and labor with me, for the harvest will soon be over; then we will return, laden with sheaves, to sit down in the kingdom of Jesus with wives and children to rest forevermore.

Be faithful brethren and sisters, keep your hearts pure before the Lord, press on, run in the strait way that leads to life; for the just shall live by faith. And remember Simeon in all your petitions before the Lord. Remember God's promise to Abraham as possessor of heaven and earth: and you are his children if you are of his faith; and the day is not far distant when Abraham is to receive the end of his faith; and bless the Lord, so will all his children. And I thank the Lord that I have found some of his children in this country, and I hope to find some more of them the Lord being willing. Give my love to my dear wife and my dear children, and to all that love the Lord. SIMEON CARTER.

CHOLERA.

We make an extract of a letter from a mercantile house in St. Louis, to Br. A. S. Gilbert, Dated October 26, 1832.

"We have the painful duty to perform of communicating the melancholy death of your brother, William L. who died in this place on Wednesday night, the 24th inst. of the Cholera, after a few hours illness. Every thing was done that medical skill could devise to save him, but the attack was so severe, that all remedies failed.

"The cholera has raged here for the last few days, with unprecedented violence, but we think it is abating."

TO THE SAINTS.

The Lord has said, Blessed are they who have come up to this land with an eye single to my glory, according to my commandments. Brethren, have you all done so? Have you fulfilled the commandment, which saith: Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: That after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way? Have you all fulfilled the law of the church, which saith: Behold thou shalt consecrate all thy properties, that which thou hast, unto me, with a covenant and deed that cannot be broken; and they shall be laid before the bishop of my church? And also the commandment which saith: It is wisdom in me, that my servant Martin should be an example unto the church, in laying his money before the bishop of the church; and also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his moneys according as the law directs. Brethren, have you all kept the commandments thus far? If you have the Lord will keep you from danger. Let each look to these great queries, and ask himself the question, HAVE I?

Revelations.

REVELATION, GIVEN MAY, 1831.

HEARKEN unto my word, my servant Sidney, and Parley, and Lemon, for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my gospel, which ye have received, even as ye have received it, unto the Shakers. Behold I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent: wherefore I send you, my servants Sidney and Parley, to preach the gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants, and by so doing I will bless him, otherwise he shall not prosper: Thus saith the Lord, for I am God and have sent mine only begotten Son into the world, for the redemption of the world, and have decreed, that he that receiveth him shall be saved, and he that receiveth him not, shall be damned: and they have done unto the son of Man even as they listed; and he has taken his power on the right hand of his glory, and now reigneth in the heavens, and will reign till he descends on the earth to put all enemies under his feet: which time is nigh at hand: I the Lord God have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes: wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of: wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised I have so fulfilled, and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power: wherefore I give unto you a commandment, that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

And again: I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man: wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made. And whoso forbiddeth to abstain from meats, that man should not eat, is not ordained of God; for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another: wherefore the world lieth in sin; and wo be unto man that sheddeth blood, or that wasteth flesh and hath no need. And again: verily I say unto you, that the son of Man cometh not in the form of a woman, neither of a man travelling on the earth: wherefore be not deceived but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth; and all this when the angel shall sound his trumpet, but before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose; Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed. Behold I say unto you, Go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you: Behold I will go before you, and be your rereward; and I will be in your midst, and you shall not be confounded: Behold I am Jesus Christ, and I come quickly; even so: Amen.

HE THAT WILL NOT WORK, IS NOT A DISCIPLE OF THE LORD.

PURPOSING to do the will of God in all things, every disciple must do with his might, whatsoever his hand finds to do, knowing that the idler is to be had in remembrance before the Lord. There is no respect of persons; every one ought to do his best to be approved in the sight of God. The old command is: Six days shalt thou labor and do all thy work, and no one will pretend that this commandment has been revoked or made void; on the contrary, Paul, at least 1500 years after this commandment came from the Lord, says, in his second epistle to the Thessalonian church, Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labor night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

It is no more than reasonable or right, to say, that he that will not work, should not eat, for as saith Alma, Thus says the Lord: ye shall not esteem one flesh above another, or one man shall not think himself above another. All men are after the sample of their father Adam. He was put into the garden to dress it; or, in other words, man was made to be fruitful, and multiply, and replenish the earth, and subdue it. All men, then, to live according to the will of the Lord, must labor.—And what can be more just? for there is no specimen of idleness in the creation, or works of the Lord. When the morning dawns, the invisible hand that drew the curtains of night around us for sleep and repose, opens the windows of day for the labor and refreshment of them that live upon the earth: And who can view the busy multitudes of created beings, and things, from the mite to the mammoth; from the spring to the ocean; from the mole-hill to the mountain; from the garden to the globe, and from man to his Maker, and not exclaim like Lehi of old: Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy, is over all the inhabitants of the earth.

Who can fail to see industry in the fly that furbishes her wings in the window? or among the cattle grazing upon a thousand hills? or with the bees culling the flowers of the landscape for their sweets? or in the river running with all its glassy majesty? or in the green growing race of earth, from the grass to the trees, each with every blade, and every limb pointing to heaven? yes, who can look upon so much industry, and suppose that man was made to live without labor? Not the disciple of Jesus Christ.

Since the heaven was stretched out as a curtain between this world and the worlds beyond, neither the sun, nor the moon, nor the planets, nor the stars, have ceased for a moment, (except when Joshua commanded otherwise,) from performing their daily labors, and why does man, while he lives, shrink from what the Lord meant he should do? why not fill the measure of his days in helping himself and assisting others, that, when he appears before the bar of God, to give an account of his stewardship, he may hear the pleasing acceptance of his Lord and Master:—Well done, good and faithful servant, you have been faithful over a few things, now be lord over many.

THE BOOK OF JOB.

MEN of moral characters, as well as the disciples of Jesus Christ, generally venerate sacred or sublime writings. Faultless rules, pure principles, and the truth, coming from man, or through the Spirit of the living God, have ever found friends, and while virtue has a mansion in the heart of man, we fear no change. Dr. Blair, who lived up to such good opinions of good things, when reviewing the bible, thus speaks of the book of Job: It is known to be extremely ancient; generally reputed the most ancient of all the poetical books; the author uncertain.—It is remarkable, that this book has no connexion with the affairs or manners of the Jews, or Hebrews. The scene is laid in the land of Uz, or Idumea, which is a part of Arabia; and the imagery employed is generally of a different kind, from what I before showed to be peculiar to the Hebrew poets. We meet with no allusion to the sacred history, to the religious rites of the Jews, to Lebanon or to Carmel, or any of the peculiarities of the climate of Judea. We find few comparisons founded on rivers or torrents; these were not familiar objects in Arabia. But the longest comparison that occurs in the book, is to an object frequent and well known in that region, a brook that fails in the season of heat, and disappoints the expectation of the traveller.

The poetry, however, of the book of Job, is not only equal to that of any other of the sacred writings, but is superior to them all, except those of Isaiah alone. As Isaiah is the most sublime, David the most pleasing and tender, so Job is the most descriptive, of all the inspired poets. A peculiar glow of fancy, and strength of description, characterize the author. No writer whatever abounds so much in metaphors. He may be said, not to describe, but to render visible, whatever he treats of. A variety of instances might be given. Let us remark only those strong and lively colours, with which, in the following passages, taken from the 18th and 20th chapters of his book, he paints the condition of the wicked; observe how rapidly his figures rise before us; and what a deep impression, at the same time, they leave on the imagination. "Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach the clouds, yet he shall perish forever. He shall fly away as a dream, and shall not be found; yea, he shall be chased away, as a vision of the night. The eye also which saw him, shall see him no more; they which have seen him, shall say, where is he? He shall suck the poison of asps, the viper's tongue shall slay him.—In the fullness of his sufficiency, he shall be in straits; every hand shall come upon him. He shall flee from the iron weapon, and the bow of steel shall strike him through. All darkness shall be hid in his secret places. A fire not blown shall consume him. The heaven shall reveal his iniquity, and the earth shall rise up against him. The increase of his house shall depart. His goods shall flow away in the day of wrath. The light of the wicked shall be put out; the light shall be dark in his tabernacle. The steps of his strength shall be straitened, and his own counsel shall cast him down. For he is cast into a net, by his own feet. He walketh upon a snare. Terrors shall make him afraid on every side; and the robber shall prevail against him. Brimstone shall be scattered upon his habitation. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness. They that come after him shall be astonished at his day. He shall drink of the wrath of the Almighty."

Again: Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen, and lead in the rock for ever!—For I know my Redeemer liveth, and he will stand at the latter day upon the earth:

Worldly Matters.

INDIAN CORN.

SINGULAR FACT.

IN the course of some experiments made by the editor of the American Farmer, for the purpose of improving Indian corn last year, he impregnated the pistils (silk) of the large white Tuscarora with the pollen from the tassels of the golden Sioux. The result was a perfect hybrid between the two. The grain being of a pure brimstone color, of the size and form of the Tuskarora, and like that with eight rows on the cob. It was a most beautiful variety of corn; partaking of all the good qualities of both, without the disadvantage of the large cob and small grain of the golden Sioux. We planted this corn last spring; the stalks were very dwarfish, resembling those of the Sioux, and the corn very early fit for use. It is now ripe, however, and on examining it a day or two since we find that the two original colors have separated, and instead of the brimstone color, we have on every ear grains of the bright yellow Sioux, and the pure white Tuskarora; but the quality of the corn is evidently superior to either of the original parents, although the colors have resumed their original tints. This is, to us, a singular circumstance, and one which we are unable to account for. The only thing analogous to it we have read of, is the proposition advanced by an able writer some time since in the columns of the Farmer, that the offspring of cross breeds of animals, would instead of partaking of the mixt character of their immediate parents, assume that of one or the other of their original progenitors How far this proposition may hold good with animals we do not know, but it certainly appears to be the case in the vegetable world, at least so far as the fact above stated warrants the formation of an opinion.

There is a good deal of difficulty in reconciling the above fact with the law of nature, which requires two parents for the production of every organized being, animal or vegetable. If the two kinds of corn which were combined in the hybrid have become again distinct varieties, they are each of them the produce of but one parent—the Tuskarora is the produce of a female parent exclusively, and the Sioux that of a male parent; for it must be recollected there was no male Tuskarora nor female Sioux present, either during the origin of the hybrid, last year or the subsequent culture and separation of varieties this year. Yet we know, that if we deprive the corn of either the male or female flowers, (tassel or silk,) there will be no corn formed on the cob. How then are we to account for the present fact of the separation of the two varieties? It was this difficulty that made us doubt the correctness of the proposition relative to cross breeds of animals above referred to, and although we have the fact before us in the case of the corn, we are still compelled to doubt its general application. We do not think that each variety has resumed all its original characters; one of them we know it has not—the size of the Sioux grain is larger than the original, and there are but eight rows on the cob; in these respects retaining the hybrid character derived from the Tuskarora; but then the original color and flintiness of the grain is resumed; the Tuskarora has resumed its original character entirely, with the exception of the soft flowery quality of the grain, the flintiness of the hybrid derived from the Sioux parent is retained. As the Tuskarora was the female parent of the hybrid, the number of rows and the size of the grain would of course be like those of that variety, and hence the presence of those characters in the present seperated varieties. We should be glad to receive an explanation of this circumstance from some of our practiced naturalists.

PEARL FISHERIES.—The Pearl Fisheries of Ceylon are among the most noted. The most skilful divers come from Collesh on the coast of Malabar, and some of these are alledged to have occasionally remained under water for the space of seven minutes. According to the testimony of Mr. Le Beck, this fete was also performed by a Gaffre boy at Carnical. The following is the usual mode of diving for pearls:

By means of two cords, a diving stone and a net are connected with the boat. The diver putting the toes of his right foot on the ear rope of the diving stone and those of his left on the net, seizes the two cords with one hand, and shutting his nostrils with the other, plunges into the water. On gaining the bottom he hangs the net around his neck and throws into it as many pearl shells as he can collect while he is able to remain beneath the surface, which is generally about two minutes. He then resumes his former posture, and making a signal by pulling the cords, he is instantly hauled up into the boat. On emerging from the sea he discharges a quantity of water from his mouth and nose. There are generally ten divers to each boat, and while five respiring, the other five descend with the stone stones. Each brings up about 100 oysters in his net at a time, and if not interrupted by any accident will make 50 trips in the course of a forenoon.—The most frequent and fatal of the catastrophes to which they are subject, arises from sharks, which by biting the diver in two, prevent his reascending to the surface.—[History of British Italy.]

FROM CANTON.—We are indebted to the politeness of Mr. James F. Thorndike for the Chinese Courier of April 14th. Mr. T. came passenger in the ship Hamilton. The Courier states that the insurrection against the reigning Emperor was assuming a very serious aspect.—[Boston Paper.]

It is said that great difficulties are experienced in getting the imperial troops to face the enemy, and that better provisions, and even the forbidden opium were given to the forces, to induce them to perform their duty. Several large bodies of his Majesty's troops have been sent to the scene of action, where they were in several affairs worsted by the rebels, and in one instance, it is said that of 3000 men but seven escaped to tell the story of their defeat. There are many tales in circulation relative to these mountaineers and their success, which are evidently exaggerated. Two large towns, several villages and military posts have fallen into their hands.

The rebels have communication with the mountaineers in their neighborhood, and the hill-people of Kwag-se; and the Chinese say that very judicious measures have been adopted by the rebels for carrying on the campaign, they being well furnished with provisions and war-like stores. Many of the officers commanding the forces sent against them have been taken and destroyed, and after a serious defeat, in which his troops were entierly routed, the Foo yuen of Hou-Kwag was made prisoner.

The temper of the Chinese people, generally, in regard to the present imperial government, is far from loyal, and there is little question that should the new self-nominated Emperor of China carry his success much farther, thousands who want but favorable opportunity to proceed to open rebellion, will join his standard.

The amount of property brought from Santa Fee, this year, is, about $190,000, consisting of coin, gold and silver bullion, peltry and mules.

Supposing the earth to contain 800,000,000 of inhabitants, the cholera has already swept off more than a 16th of them.

COMMERCE OF THE UNITED STATES.—We have received a copy of the detailed report of the Secretary of the Treasury, of the Commerce and Navigation of the United States, for the year ending on the 30th Sept. 1839. The following is a statement of the value of the Imports and Exports of that year into the several States and Territories.

IMPORTS.		EXPORTS.	
Maine	941,417	Maine	605,579
New Hampshire	146,[illegible]	New Hampshire	111,122
Vermont	166,[illegible]	Vermont	925,[illegible]
Massachusetts	14,269,036	Massachusetts	7,735,763
Rhode Island	562,161	Rhode Island	367,465
Connecticut	405,966	Connecticut	482,863
New York	57,077,417	New York	25,555,144
New Jersey	——	New Jersey	11,430
Pennsylvania	12,134,[illegible]	Pennsylvania	5,513,713
Delaware	27,656	Delaware	51,514
Maryland	4,835,577	Maryland	4,308,547
Dist. of Columbia	19[illegible],553	Dist. of Columbia	1,280,975
Virginia	488,522	Virginia	4,150,175
North Carolina	126,[illegible]	North Carolina	341,749
South Carolina	1,228,164	South Carolina	6,575,301
Georgia	289,941	Georgia	2,850,[illegible]
Alabama	224,[illegible]	Alabama	2,4[illegible],884
Mississippi	——	Mississippi	——
Louisiana	9,766,693	Louisiana	16,76[illegible],[illegible]9
Ohio	61	Ohio	14,[illegible]8
Florida	115,710	Florida	30,[illegible]5
Michigan	27,280	Michigan	12,[illegible]1
Total	$103,191,124	Total	$81,310,583

SELECTED HYMN.

The younger son.

BEHOLD the son that went away,
And wasted his estate!
He fain would beg among the swine,
To taste the husks they eat.

I die with hunger here, he cries,
I starve in foreign lands;
While father's house hath bread enough,
And many hired hands.

I'll go, and to my father say,
For follies I have done,
O father, father, I have sin'd,
And family am thy son!

He said, and hasten'd on his way,
To seek his father's love;
The father saw his Israel come,
And all his bowels move.

He ran, and fell upon his neck,
Embrac'd and kiss'd his son;
The son exclaim'd, I've sin'd, I've sin'd,
And how can we be one?

But O the joy that Israel has!
The father gives command:
Dress him in garments white and clean,
With rings adorn his hand.

A day of feasting let there be;
Let mirth and joy abound;
My son was dead and lives again,
Was lost and now is found.

'Tis meet that we be merry now;
Let endless peace abound;
For Israel died, and lives again,
Was lost and now is found.

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THE EVENING AND THE MORNING STAR.

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THE RESURRECTION OF THE JUST.

THE resurrection of the just, though one of the greatest promises of the Lord, in the gospel, is, we think, less understood, by the world at large, than many other things revealed to man, by his holy prophets. At present, excepting the church of Christ, which the world calls Mormonites, we do not know of a single sect that holds to, or has faith in the resurrection of the just in the flesh; or, in other words, a church or society that mean and hope, by obeying the commands of God in all things; by repentance and baptism for the remission of sins, to receive the gift of the Holy Ghost by the laying on of the hands; hold out faithful to the end, and after death, rise, when the Redeemer comes in the clouds of heaven with power and great glory, and live in the flesh, on earth, and reign with him a thousand years. It is a solemn fact that the right meaning of scripture, has been perverted, and the light of the gospel darkened, by the wisdom or cunning of man. Enoch, who walked with God, and built up Zion, in the latter part of the first thousand years of this world, preached the resurrection, and confirmed the doctrine by being translated, with Zion, to the bosom of God. The promise of the resurrection, to Enoch, as published in the third number of the Star, is: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of mine only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a new Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be mine abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

This promise to Enoch, and many others to others, have been withheld from man, for many generations, on account of wickedness, and for want of faith:—Still the bible has ever contained the blessed promise, though not as plain as the Lord has revealed in these last days. In fact the redemption of the bodies of the righteous, is one of the glorious mysteries of the Lord, unfolded unto them in the gospel: that they, by obeying the commandments of the Lord, in all things, may live again in the flesh, on earth. Thus Job, who was a man perfect and upright, and one that feared God and eschewed evil, came so near to his privilege that he knew that these things are so, and exclaimed: I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.—And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Be ye afraid of the words: for wrath bringeth the punishments of the sword, that ye may know there is a judgment. This is a positive declaration, and leaves no room for doubt or cavil. It is to the point: I shall see God in the flesh, for myself and not for another, and that, too, in the last days, when he shall stand upon the earth. No wonder the two men that stood by when the Savior ascended up to heaven, after the crucifixion, could say: ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven. Truly, he went in a cloud and shall come in a cloud; he went in the flesh and shall come in the flesh: For, as saith the Lord, But before the arm of the Lord shall fall an angel shall sound his trump, and the saints that have slept, shall come forth to meet me in the cloud. Wherefore if ye have slept in peace blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be perfected, and the saints shall come forth from the four quarters of the earth. And the language of the Psalmist is very plain on this subject: The righteous shall inherit the land. David rested on this promise when he said:—One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. Let it be remembered that David desired this thing, before the temple of Solomon was built: Knowing as he says in the 71st Psalm, Thou, which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth.

The prophets knew what the resurrection meant, having had the eyes of their understandings opened, in some instances, by the power of God, to behold the just rise from the dust, at the morning of the resurrection to meet Christ in the air: and live again in the flesh, on earth, a thousand years, while satan is bound. The apostles preached this doctrine with great power, showing that Christ had actually risen from the tomb, in the flesh, as a sample of what should follow.—The 15th Chapter of first Corinthians, contains many important things on the resurrection of the just, at the second coming of the Savior as well as hints and instructions, on the resurrection of all: Paul says: Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was in me. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only, we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming.

Again: after Zion was taken up to heaven; yea, after the world had been, as it were, baptized for its former sins, the Lord revealed himself to Abraham, Isaac, and Jacob, wherefore, the children of Jacob, or Israel, as the Lord named him, became the elect nation to receive the Savior, and heirs of the promise, to rise in the first resurrection, and live again, in the flesh, on earth, if they walked in all the commandments of the Lord blameless: and there is something great promised to that nation, yet, notwithstanding it was scattered abroad for transgressing the commandment. It is the powerful word of the Lord, by the mouth of Ezekiel, which brings flesh upon the dry bones of Israel, and they are alive again. Ezekiel says:—The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about, and behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord, Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.—Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

This promise alone, to the house of Israel, is enough to establish the resurrection of the righteous, in the flesh; and the remainder of the chapter goes to confirm it, so that Israel may dwell in the land of his fathers: but to make the matter plainer, let us quote Paul's words to the Thessalonians: But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first: then we which are

alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. In this Paul does not say the righteous rise in the flesh, but he says, we which are alive, and remain, shall be caught up together with them, (the rising dead, such as the pure members of the Lord's church in the days of the apostles, &c., that died in the hope of a glorious resurrection) to meet the Lord in the air, which is just as plain as to have said, we which remain when the Lord comes the second time, shall be caught up in the body to meet him.

To the saints that trust in the Lord, the whole bible, seemingly, has a reference, in a greater or less degree, to the resurrection of the just. The Psalmist said the righteous shall inherit the land, and Christ said the meek shall inherit the earth, and so we might go on, and make quotations, till we had brought all that relates to the gospel, from Genesis to Revelations, but, to shorten the matter, and, we may say, to unfold the subject, and bring it to the common understanding of such as seek the truth, let us take a paragraph or two from the book of Mormon. In that, Alma says: Behold, I say unto you, that there is no resurrection; or I would say, in other words, that this mortal does not put on immortality; this corruption does not put on incorruption, until after the coming of Christ. Behold, he bringeth to pass the resurrection of the dead. But behold, my son, the resurrection is not yet. Now I unfold unto you a mystery; nevertheless, there are many mysteries, which are kept, that no one knoweth them, save God himself. But I shew unto you one thing, which I have inquired diligently of God, that I might know; that is, concerning the resurrection. Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that all shall rise from the dead. Now there must needs be a space betwixt the time of death, and the time of the resurrection. And now I would inquire what becometh of the souls of men, from this time of death, to the time appointed for the resurrection? Now whether there is more than one time appointed for men to rise, it mattereth not; for all do not die at once; and this mattereth not; all is as one day, with God; and time only is measured unto man; therefore there is a time appointed unto men, that they shall rise from the dead; and there is a space between the time of death and the resurrection. And now concerning this space of time. What becometh of the souls of men, is the thing which I have inquired diligently of the Lord to know; and this is the thing of which I do know. And when the time cometh when all shall rise, then shall they know that God knoweth all the times which are appointed unto man. Now concerning the state of the soul between death and the resurrection. Behold, it hath been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those which are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c.—And then shall it come to pass, that the spirits of the wicked, yea, which are evil, for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works, rather than good; therefore the spirit of the Devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the Devil. Now this is the state of the souls of the wicked; yea, in darkness, and a state of awful, fearful looking for of the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, untill the time of their resurrection. Now there are some that have understood that this state of happiness, and this state of misery of the soul, before the resurrection, was a first resurrection. Yea, I admit it may be termed a resurrection; the raising of the spirit or the soul, and their consignation to happiness or misery, according to the words which have been spoken. And behold, again it hath been spoken, that there is a first resurrection; a resurrection of all those which have been, or which are, or which shall be, down to the resurrection of Christ from the dead. Now we do not suppose that this first resurrection which is spoken of in this manner, can be the resurrection of the souls, and their consignation to happiness or misery. Ye cannot suppose that this is what it meaneth. Behold, I say unto you Nay; but it meaneth the re-uniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ. Now whether the souls and the bodies of those of which have been spoken, shall all be re-united at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those which die after the resurrection of Christ. Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are re-united, of the righteous, at the resurrection of Christ, and his assension into heaven. But whether it be at his resurrection, or after, I do not say; but this much I say: That there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be re-united, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to its proper and perfect frame. And now my son, this is the restoration of which has been spoken by the mouths of the prophets: And then shall the righteous shine forth in the Kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the Kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup.

And now my son, I have somewhat to say concerning the restoration of which has been spoken; for behold, some have arrested the Scriptures, and have gone far astray, because of this thing. And I perceive that thy mind hath been worried also, concerning this thing. But behold, I will explain it unto thee. I say unto thee, my son, that the plan of restoration is requisite with the justice of God; for it is requisite that all things should be restored to their proper order. Behold, it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself. And it is requisite with the justice of God, that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil; therefore, all things shall be restored to their proper order; every thing to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the Kingdom of God, or to endless misery, to inherit the kingdom of the Devil; the one on one hand, the other on the other, the one raised to happiness, according to his desires of happiness; or good, according to his desires of good; and the other to evil, according to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil, when the night cometh. And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness These are they that are redeemed of the Lord; yea, these are they that are taken out, that are delivered from that endless night of darkness; and thus they stand or fall; for behold, they are their own judges, whether to do good or do evil. Now the decrees of God are unalterable; therefore the way is prepared, that whosoever will, may walk therein and be saved. And now behold, my son, do not risk one more offence against your God upon those points of doctrine, which ye hath hitherto risked to commit sin. Do not suppose because it hath been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold I say unto you, Wickedness never was happiness. And now my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness. And now behold, is the meaning of the word restoration, to take a thing of a natural state, and place it in an unnatural state, or to place opposite to its nature? O, my son, this is not the case; but the meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish, for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful; therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again: for that which ye doth send out, shall return unto you again, and be restored; therefore the word restoration, more fully condemneth the sinner, and justifieth him not at all.

And now, my son, I perceive there is somewhat more which doth worry your mind, which ye cannot understand, which is concerning the justice of God, in the punishment of the sinner: for ye do try to suppose that it is injustice that the sinner should be consigned to a state of misery. Now behold, my son, I will explain this thing unto thee: for behold, after the Lord God sent our first parents forth from the garden of Eden to till the ground, from whence he was taken; yea, he drew out the man, and he placed at the east end of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the tree of life. Now we see that the man had became as God, knowing good and evil; and lest he shold put forth his hand, and take also of the tree of life, and eat, and live forever, that the Lord God placed Cherubims and the flaming sword, that he should not partake of the fruit; and thus we see, that there was a time granted unto man, to repent, yea, a probationary time, a time to repent and serve God. For behold, if Adam had put forth his hand immediately, and partook of the tree of life, he would have lived forever, according to the word of God, having no space for repentance; yea, and also the word of God would have been void, and the great plan of salvation would have been frustrated. But behold, it was appointed unto man to die; therefore as they were cut off from the tree of life, therefore they should be cut off from the face of the earth; and man became lost forever; yea, they became fallen man. And now we see by this, that our first parents were cut off, both temporally and spiritually, from the presence of the Lord; and thus we see they became subjects to follow after their own will. Now behold, it was not expedient that man should be reclaimed from this temporal death, for that would destroy the great plan of happiness; therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death; therefore as they had become carnal, sensual and devilish, by nature, this probationary state became a state for them to prepare: it became a preparatory state. And now remember my son, if it were not for the plan of redemption, (laying it aside,) as soon as they were dead, their souls were miserable, being cut off from the presence of the Lord. And now there was no means to re-

claim men from this fallen state which man had brought upon himself, because of his own disobedience; therefore, according to justice, the plan of redemption could not be brought about, only, on conditions of repentance of men in this probationary state; yea, this preparitory state; for except it were for these conditions, mercy could not take effect except it should destroy the work of justice. Now the work of justice could not be destroyed: if so, God would cease to be God. And thus we see that all mankind were fallen, and they were in the grasp of justice; yea, the justice of God, which consigned them forever to be cut off from his presence. And now the plan of mercy could not be brought about, except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect just God, and a merciful God also. Now repentance could not come unto men, except there were a punishment, which also was as eternal as the life of the soul, should be affixed opposite to the plan of happiness, which was as eternal also as the life of the soul. Now, how could a man repent, except he should sin? How could he sin, if there was no law? How could there be a law, save there was a punishment? Now there was a punishment affixed, and a just law given, which brought remorse of conscience unto man. Now if there was no law given, if a man murdered he should die, would he be afraid he should die if he should murder? And also, if there was no law given against sin, men would not be afraid to sin. And if there was no law given if men sinned, what could justice do, or mercy either, for they would have no claim upon the creature? But there is a law given, and a punishment affixed, and repentance granted; which repentance, mercy claimeth; otherwise, justice claimeth the creature, and executeth the law, and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead; and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence, to be judged according to their works; according to the law and justice; for behold, justice exercisetb all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What, do ye suppose that mercy can rob justice? I say unto you Nay; not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes, which was prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men, and also their destruction and misery; therefore, O my son, whosoever will come, may come, and partake of the waters of life freely; and whosoever will not come, the same is not compelled to come; but in the last day, it shall be restored unto him according to his deeds. If he hath desired to do evil, and hath not repented in his days, behold, evil shall be done unto him, according to the restoration of God.

Our extract from Alma is somewhat long, but it is so full of instruction, that it needs no apology. What greater object can there be of the gospel, which was sent from heaven to Adam, and which has been preached at sundry times from his days until now, than that men might be prepared for the kingdom of God, that the kingdom of heaven might come down, and the righteous rise from the dead, and live again, in the flesh, on earth, a thousand years, before they go into eternity to dwell in the celestial kingdom? This subject is made very plain by the following extract from one of our late commandments from the blessed Redeemer: He that is faithful and endureth, shall overcome the world. He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the Lord from hence forth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he, nevertheless, it is appointed to him to die at the age of man: wherefore, children shall grow up until they become old; old men shall die, but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye: wherefore, for this cause preached the apostles unto the world, the resurrection of the dead: these things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of man, and until that time, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; & in that day will I send mine angels to pluck out the wicked, and cast them into unquenchable fire.

Not to go beyond our knowledge, there are at least two resurrections yet: one of the just, at the second coming of the Savior, and another at the day of judgment, after the thousand years of peace, when the books are opened, and all men judged according to their works. Concerning the first resurrection the Vision, published in the second number of the Star, says thus: And again, we bear record for we saw and heard, and this is the testimony of the gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he hath given, that, by keeping the commandment, they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheddeth forth upon all those who are just and true: they are they who are the church of the first-born: they are they into whose hands the Father hath given all things: they are they who are priests and kings, who having received of his fulness, and of his glory, are priests of the most High, after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son: wherefore, as it is written, they are gods, even the sons of God: wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people: these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and church of Enoch, and of the first born: these are they whose names are written in heaven, where God and Christ is the judge of all: these are they who are just men made perfect through Jesus the Mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the Son, even of God the highest of all; which glory the sun of the firmament is written of as being typical.

The above paragraph is so plain, that we might leave the subject here, but lest any should be left in doubt, or blend the second coming of the Savior with the day of judgment, we continue. In the first resurrection, Christ comes to the righteous, but at the last day, the wicked stand before God and are judged according to their works: let us read the 20th chapter of Revelations: And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, satan shall be loosed out of his prision, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:—and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.—And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

THE JEWS.

[From the Columbian Register.]

IN Palestine of late years, the Jews have greatly increased. It is said that not fewer than 10,000 inhabit Saphet and Jerusalem. At this time the Jews are nearly as numerous as when David swayed the sceptre of the twelve tribes; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction—to the land of their fathers and the holy city where they worshiped. Though rejected by God, and persecuted by man, they have not once during 1800 long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has often been sick, and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days, which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole earth.

☞ REMARKS.—The scripture shows two places of gathering: one at Zion, and the other at Jerusalem, for the law shall go forth out of Zion and the word of the Lord from Jerusalem To make the subject plainer, let us read the 18th chapter of Isa.: Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and troden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest. For after the harvest, when the bud is perfect,

and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, & all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion. Again in the 24th chapter is the following: From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, wo unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign in mount Zion & in Jerusalem, & before his ancients gloriously. Again, in the 62d chap. we read: For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. Jeremiah says, in the 23rd chapter and 3rd verse: And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And again, in the 31st chapter, 4th, 5th, and 6th verses: Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. Joel says in the last verse of his second chapter, that it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.—And the book of Mormon says, in the sixth chapter of Ether: Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after that it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord; and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for the which things there has been a type: for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not, wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, untill the end come, when the earth shall pass away.

This being the case, the above article gives us some joy: the word of the Lord has gone out in righteousness, and will not return void: Israel will now be gathered from all the countries where he was scattered, ready to enter into the sacred rest with all that have part in the first resurrection. It is not scripture, however, that Jerusalem is to become "the glory of the whole earth" but the Lord says, a praise; and beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

The command of the Lord to restore, has gone forth, that Israel may prepare to meet his God; and how easy it would be for the world to know it, if they would search the words of the Lord, and watch the signs of the times: for the Holy One of Israel, the Savior, while ministering to the Nephites, which dwelt on this continent, and who were a branch of Israel, and of the tribe of Joseph, thus said:—"Verily, verily, I say unto you, All these things shall surely come, even as the Father hath commanded me. Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people: and it shall be the land of their inheritance. And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, & shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign: for verily, I say unto you, That when these things which I declare unto you, & which I shall declare unto you hereafter of myself, & by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people which are a remnant of the house of Jacob, and concerning this my people which shall be scattered by them; verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father from them unto you: for it is wisdom in the Father that they should be established in this land, and be set upon a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause; that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things shall come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people which are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths: for that which had not been told them shall they see; and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; & there shall be among them which will not believe it, although a man shall declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the Devil. Therefore it shall come to pass, that whosoever will not believe in my words, which am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people which are of the covenant; and my people which are a remnant of Jacob, shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through, both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles, except they repent: for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strong holds; and I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers: thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel: and I will execute vengeance and fury upon them, even as upon the heathen such as they have not heard."

Thus said the Lord unto the Nephites, upon this land, and it will come to pass. But this is not all, for Zechariah says, by the power of the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him: Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all the people: and all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.

Thus spoke Zechariah unto Israel, and it will come to pass, for Jacob while telling his sons what should befall them in the last days, says of Judah, and unto him

shall the gathering of the people be. And Moses said: Hear, Lord, the voice of Judah, and bring him unto his people. Well may the Jews look for the Lord, and well may Israel begin to lift up his head, for the hour of his redemption is nigh.

THE EVENING AND THE MORNING STAR.

THE WAY OF JOURNEYING FOR THE SAINTS OF THE CHURCH OF CHRIST.

FEELING a great anxiety for the welfare of the disciples of our coming Lord, that they may keep his commandments blameless, at all times, and in all things relative to their salvation, it is thought proper to give some instruction upon the subject of journeying to the land of Zion. Fulfilling the commandment, and experience, have already shown, that, to come by land, especially from the state of Ohio, and this side, is the safest, and generally the quickest, and cheapest. Besides the saving of time and money, you save risks and many dangers: Firstly, of disasters upon the waters, and secondly, in some degree, the fear and trouble of the Cholera, which the Lord has sent into the world, and which may, without repentance, ravage the large towns near the waters, many years, or, at least, till other judgments come.

Again: When a number of disciples are crowded together upon a boat, they can not attend to their prayers before the Lord, in the season thereof, that they may enjoy the influence of the Holy Spirit: Wherefore, they can not set that example before the world, which will be seen among them that journey like the children of Israel, pitching their tents by the way; preaching to the inhabitants as much by deeds, as by words; walking so worthily before the Lord; keeping his commandments so strictly, in very deed, and bearing their fatigue so patiently, that the most careless people, about things of eternity, will be constrained to say: They act like the children of God. Brethren, great things are required at your hands: you have the immediate commandments of the Lord to walk by, and if you do not keep them, in every point, how do you suppose that the unbelieving can be made to believe them? or how can you expect the blessings of heaven? If you would persuade the people to keep the commandments, you must first keep them yourselves. If you would entice men to flee from the wrath to come, you must go yourselves: If you would urge men to leave the houses they now live in, you must show them better ones. Evil must be overcome with good.

In the commandment which follows, the Lord points out the way for his saints to journey. In others there are necessary cautions and hints: For instance:—The bishop, or his agent, is to make known the privileges of the land from time to time, &c., that the gathering be not in haste, or by flight. Again: Every disciple that comes to Zion, as a faithful servant that would be approved, must bring with him, a certificate from the bishop in the east, or from three elders; and let not your flight be in haste, but let all things be prepared before you. And now, behold, this is the will of the Lord your God, concerning his saints: That they should assemble themselves together unto the land of Zion, not in haste, lest there shall be confusion, which bringeth pestilence. Now brethren, you behold for yourselves, that the language of the Lord is plain, and positive, and, if you should act contrary to his commandments, you may not only be sorely chastened, but even consumed by the pestilence, for as sure as the Lord lives, he will not be mocked with the pretensions of any in these last days: The Lord requires of all men to fulfil their vows unto him: Therefore, if you promise to keep his commandments, do so, and the blessings of heaven are yours.

A REVELATION GIVEN AUGUST, 1831.

BEHOLD, and hearken unto the voice of him who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you O ye elders of my church, who are assembled upon this spot, whose sins are now forgiven you, for I the Lord forgiveth sins, and am merciful unto those who confess their sins with humble hearts:

But verily I say unto you, that it is not needful for this whole company of mine elders, to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief: nevertheless, I suffered it that ye might bear record: behold there are many dangers upon the waters and more especially hereafter, for I the Lord have decreed, in mine anger, many destructions upon the waters; yea, and especially upon these waters: nevertheless, all flesh is in mine hand, and he that is faithful among you, shall not perish by the waters.

Wherefore it is expedient that my servant Sidney (G.) and my servant William, (P.) be in haste upon their errand and mission: nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might be one; that you might not perish in wickedness; but now verily I say, it behooveth me that ye should part: wherefore let them my servants, Sidney and William take their former company, and let them take their journey in haste that they may fill their mission, and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved, and I the Lord will be with them.

And let the residue take that which is needful for clothing; let my servant Sidney take that which is not needful with him, as you shall agree.

And now behold, for your good I gave unto you a commandment concerning these things: and I the Lord will reason with you as with men in days of old.

Behold I the Lord in the beginning, blessed the waters, but in the last days by the mouth of my servant John, I cursed the waters: Wherefore, the days will come that no flesh shall be safe upon the waters, and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart.

And, as I the Lord in the beginning cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

And now I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and they are caught in her snares: I the Lord have decreed, & the Destroyer rideth upon the face thereof, and I revoke not the decree:

I the Lord was angry with you yesterday, but today mine anger is turned away: wherefore let those concerning whom I have spoken, that should take their journey in haste: again I say unto you, let them take their journey in haste, and it mattereth not to me, after a little, if it so be that they fill their mission, whether they go by water or by land: let this be as it is made known unto them according to their judgments, hereafter.

And now, concerning my servants Sidney, and Joseph, and Oliver, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words they shall not come upon the waters to journey, save upon the canal.

Behold I the Lord have appointed a way for the journeying of my saints, and behold this is the way: That after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold this commandment, you shall give unto all your brethren: nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit, to know all his ways: wherefore let him do as the Spirit of the living God commandeth him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the saints, or the way for the saints of the camp of the Lord, to journey.

And again: verily I say unto you, my servants Sidney, and Joseph, and Oliver, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall lift up their voices unto God against that people; yea, unto him whose anger is kindled against their wickedness; a people which is well ripened for destruction; and from thence let them journey for the congregations of their brethren, for their labors, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given, and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds, and my servant Samuel, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me.

And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer little children for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours: gird up your loins and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death; even so: Amen.

A REVELATION GIVEN DECEMBER 4, 1831.

HEARKEN and listen to the voice of the Lord, O ye people who have assembled yourselves together, who are the high priests of my church, to whom the kingdom and power have been given.

For verily thus saith the Lord, it is expedient in me, for a bishop to be appointed unto you, or of you unto the church in this part of the Lord's vineyard: and verily in this thing ye have done wisely, for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity.

For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father.

Verily I say unto you, the elders of the church in this part of my vineyard, shall render an account of their stewardship, unto the bishop which shall be appointed of me, in this part of my vineyard.

These things shall be had on record to be handed over unto the bishop in Zion; and the duty of the bishop shall be made known by the commandments which have been given, and the voice of the conference.

And now, verily I say unto you, my servant Newel is the man who shall be ap-

pointed, and ordained unto this power: This is the will of the Lord your God, your Redeemer; even so: Amen

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop, which has been ordained unto the church in this part of the vineyard; which is verily this:

To keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay; that this also may be consecrated to the good of the church, to the poor and needy:

And he who hath not wherewith to pay, an account shall be taken and handed over to the bishop in Zion, who shall pay the debt out of that which the Lord shall put into his hands:

And the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom, unto the church, and unto the world, shall answer the debt unto the bishop in Zion:

Thus it cometh out of the church, for according to the law, every man that cometh up to Zion, must lay all things before the bishop in Zion.

And now, verily I say unto you, that as every elder in this part of the vineyard, must give an account of his stewardship unto the bishop in this part of the vineyard, a cirtificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion.

And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

And again, let my servants who are appointed as stewards over the literary concerns of my church, have claim for assistance upon the bishop or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church, in all things; that they also may render themselves approved in all things and be accounted as wise stewards.

And now, behold this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings: Amen.

A few words in addition to the laws of the kingdom, respecting the members of the church; they that are appointed by the Holy Spirit to go up unto Zion; and they who are privileged to go up unto Zion.

Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop, otherwise he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This also is an ensample: Amen.

THE INDIANS.

It is not only gratifying, but almost marvelous, to witness the gathering of the Indians. The work has been going on for some time, and these remnants of Joseph gather by hundreds and settle west of the Missouri, and Arkansas. And is not this scripture fulfilling: Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, through the instrumentality of the government of the United States? For it is written, Behold I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. Thus said the prophet and so it is; and there is reason to rejoice that the great purposes of the Lord are fulfilling before our eyes, and that the time is approaching when his people will be willing in the day of his power. Last week about 400, out of 700 of the Shawnees from Ohio, passed this place for their inheritance a few miles west, and the scene was at once calculated to refer the mind to the prophecies concerning the gathering of Israel in the last days. For the instruction of our readers, we make a quotation from the Book of Mormon: And I command you that ye shall write these sayings, after that I am gone, that if it so be that my people at Jerusalem, they which have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes which they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed which shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel. And blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them.

And verily, I say unto you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. And behold, this is the thing which I will give unto you for a sign: for verily, I say unto you, That when these things which I declare unto you, & which I shall declare unto you hereafter of myself, & by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people which are a remnant of the house of Jacob, and concerning this my people which shall be scattered by them; verily, verily, I say unto you, When these things shall be made known unto them of the Father, and shall come forth of the Father from them unto you: for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore, when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief because of iniquity: for thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine, that they may be numbered among my people, O house of Israel; and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Futher hath already commenced unto the fulfilling of the covenant which he hath made unto the people which are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths: for that which had not been told them shall they see; and that which they had not heard shall they consider.—For in that day, for my sake shall the Father work a work, which shall be a great and a marvellous work among them; and there shall be among them which will not believe it although a man shall declare it unto them.

ZION.

It was said, when the righteous gathered together, in the days of Enoch, that the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them: and such must be the case in these last days, when the Lord is pruning his vineyard for the last time, and gathering his elect from the four quarters of the earth. One can not be above another in wealth, nor below another for want of means, for the earth is the Lord's and the fulness thereof. Neither shall men labor for the Lord for wages. As it is written in the Book of Mormon: Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing: wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money, they shall perish.

Men have no right to trust in an arm of flesh, and for this reason, that Zion may again be built up on earth, that faith may increase, and the saints rely upon the mercies of God, and as the Lord hath said in the preface to his commandments: Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph, and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled, which was written by the prophets: The weak things of the world should come forth and break down the mighty and strong ones; that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world; and before kings and rulers.

The book of Mormon declares that the land which is now called America, is a choice land above all others, and we believe it, because the Lord has said it, and we have seen it. At present, the world thinks much of America because it is trying the experiment of a free government; and the people of the Lord are beginning to lift up their heads and rejoice, because Jesus the Redeemer is setting up his kingdom upon this choice land above all others, and it is no more to be confounded.

We came across the following, which brought to mind, the above reflections:—

A LEAF FROM AN OLD ALMANAC.

[From the New England Magazine for September.]

The father of the late Fisher Ames, it is generally known, published an Almanac for a long series of years, which in its day was highly appreciated and extensively circulated. A mutilated file of this annual was lately found among a bundle of rags, and rescued from the devouring maw of the paper-mill. It affords, if not a feast, a comfortable luncheon or tit-bit to an antiquarian appetite. The contents of one leaf are worthy of preservation. It has already escaped the "conflagration" dreaded by its publisher, for almost three quarters of a century; and should it be republished, verbatim et literatim, some future antiquarian may be pleased to find it, as long hence, and pass it on to still future generations. According to all

present appearances, the dream of the almanac-maker seems likely, in every respect, "to come to pass."

"America is a subject which daily becomes more and more interesting:—I shall therefore fill these pages with a word upon its past, present and future state.

"I. First, of its past state: Time has cast a shade upon this scene.—Since the creation innumerable accidents have happened here, the bare mention of which would create wonder and surprise; but they are all lost in oblivion: the ignorant natives for want of letters have forgotten their stock; and know not from whence they came, or how, or when they arrived here, or what has happened since. Who can tell what wonderful changes have happened by the mighty operations of nature, such as deluges, volcanoes, earthquakes, &c.—Or whether great tracts of land were not absorbed into those vast lakes or inland seas which occupy so much space to the west of us—But to leave the natural, and come to the political state: we know how the French have erected a line of forts from the Ohio to Nova Scotia, including all the inestimable country to the west of us, into their exorbitant claim. This, with infinite justice, the English resented; and in this cause our blood has been spilled: which brings to our consideration,

"II. Secondly, The present state of North America. A writer upon this present time says, 'The parts of North America which may be claimed by Great Britain or France are of as much worth as either kingdom.—That fertile country to the west of the Appalachian mountains (a string of 8 or 900 miles in length) between Canada & the Mississippi, is of larger extent than all France, Germany & Poland; & well provided with rivers, a very fine wholesome air, a rich soil, capable of producing food and physick and all things necessary for the conveniency of life: in fine, the garden of the world!'—Time was, we might have been possessed of it: at this time two mighty kings contend for this inestimable prize:—their respective claims are to be measured by the length of their swords.—The poet says, the gods and opportunity ride post; that you must take her by the forelock being bald behind.—Have we not too fondly depended upon our numbers?—Sir Francis Brown says, 'the wolf careth not how many the sheep be:' but numbers well spirited, with the blessing of heaven will do wonders, when by military skill and discipline, the commanders can actuate (as by one soul) the most numerous bodies of armed people:—our numbers will not avail till the colonies are united; for whilst divided, the strength of the inhabitants is broken like the petty kingdoms in Africa.—If we do not join heart and hand in the common cause against our exulting foes, but fall to dispating among ourselves, it may really happen as the governor of Pennsylvania told his assembly, 'we shall have no privilege to dispute about, nor country to dispute in.'——

"III. Thirdly, of the future state of North America. Here we find a vast stock of proper materials for the art and ingenuity of man to work upon:—treasures of immense worth; concealed from the poor ignorant aboriginal natives! The curious have observed that the progress of human literature (like the sun) is from east to west; thus has it travelled through Asia and Europe, and now is arrived at the eastern shore of America. As the celestial light of the gospel was directed here by the finger of GOD, it will doubtless, finally drive the long! long! night of heathenish darkness from America:—so arts and sciences will change the face of nature in their tour from hence over the Appalachian mountains to the western ocean; and as they march through the vast desert, the residence of wild beasts will be broken up, and their obscene howl cease forever;—instead of which, the stones and trees shall dance together at the music of Orpheus,—the rocks will disclose their hidden gems,—and the inestimable treasures of gold and silver be broken up.—Huge mountains of iron ore are already discovered; and vast stores are reserved for future generations: this metal more useful than gold or silver, will employ millions of hands, not only to form the martial sword, and peaceful share, alternately; but an infinity of utensils improved in the exercise of art, and handicraft amongst men. Nature through all her works has stamped authority on this law, namely, 'that all fit matter shall be improved to its best purposes.' Shall not then those vast quarries, that teem with mechanic stone,—those for structure be pilled into great cities, and those for sculpture into statues to perpetuate the honor of renowned heroes; even those who shall now save their country.

O! ye unborn inhabitants of America! should this page escape its destined conflagration at the year's end, and these alphabetical letters remain legible,—when your eyes behold the sun after he has rolled the seasons round for two or three centuries more, you will know that in Anno Domini 1758, we dreamed of your times.

NATH. AMES."

GREAT DROUGHT.

THE following account of a great drought, is taken from Niles' Register; and, while we read, we cannot help exclaiming: The judgments of God are in all the earth! All flesh is grass, and the wicked shall be cut off, for the Lord will cleanse the world of its corruption.

The Cape de Verd Islands.—No considerable quantity of rain has fallen on these islands for three years—and the land has become parched, and unfit for cultivation; the seed that was sown in the present year remains without the appearance of vitality. Most of the animals had died of starvation, and the people were hardly able to keep up a miserable existence—their means of purchasing provisions being exhausted by the long duration of the drought—and 12 or 14 were dying daily at Port Praya, only. These islands were inhabited by 60 or 70,000 persons; and it is thought that the greater part must perish, if charitable relief be not speedily obtained.

Again: the same paper has an account, also of the following "New discovered islands! Capt. Hiram Covell, of the barque Alliance, has just returned to Newport, R. I. from the Pacific ocean, and states that on the 7th May, 1831, in latitude 4 deg. 30 min. N. longitude 168 deg. 40 min. E. he discovered a group of 14 islands not laid down on any chart. They were all inhabited, and the natives spoke the Spanish language. He called them the Covell Group."

So the great purposes of the Lord are unfolding to the view of the inhabitants of the earth: for he has some choice souls among every nation, kindred, tongue, and people; and they must hear his voice and be gathered to Zion, for he hath said the isles shall wait for his law.

IT is the will of God that the truth should be known by all men, and it is also, according to the order of the Lord, that the church of Christ should have the gifts as in the days of the apostles and prophets: The following letter, which appeared in the N. Y. Evangelist, makes a disciple of the Savior, think that the Lord will pour out his Spirit upon all flesh that will serve him in truth, in the last days.

Bradford county, Pa. August, 1832.

"Sir—The prayer of my heart to God is, that you may believe the scriptures of the old and new Testament, if you do not believe what I write. But I now tell you what has taken place since I arrived here. On the 30th of July, there was an appointment for preaching, at 4 o'clock P. M. by a Methodist. We went to the place but he did not attend; and we occupied the time by prayer and exhortation. The company were methodists, and a class of people called Mormonites. After the meeting was over, notice was given that there would be a meeting in the evening at my brother's house. Some of the Mormonites, together with others, collected, and the meeting commenced and went on the same as your meetings do, until about 10 o'clock, when I should say, by what I saw and felt, of a truth the Lord was present with us. The spirit seemed to rest and clothe upon a Mrs. Conkling, and I thought, and think yet, that I heard a few words of a language that I could not understand. You must know that my mind was on the look out. And not long after, perhaps forty-five minutes, she broke forth in prayer to God, in a language that I could not understand, and continued two or three minutes, and then in our language, she gave an interpretation of what she had said. Then she broke out again, in the same language and was more lengthy than the first time. This last prayer or exhortation she did not interpret. I am credibly informed that they have these gifts and all the gifts of the gospel. I trust that I shall see and hear more yet; when I do I will write. I leave all to God whether you believe or disbelieve."

THE Lord says, in these last days, that his voice is to all men; yea, verily he says, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; there is none to escape; there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. In solemn view of these things, we select the following item from a late New York paper:—

Sandwich Islands.—The population of these Islands is estimated at 185,000 souls; more than one quarter of whom are under instruction. The number of schools and scholars in the islands is as follows:

	Schools.	Scholars.
Hawaii	338	20,396
Maui	274	11,170
Molokai	31	1,426
Lanai	9	522
Kahoolawe	1	32
Oahu	250	10,336
Kauai	200	9,000
	1,103	52,882

The greater part of the New Testament, and a considerable portion of the Old, have been translated and published in the language of the Islands. Also a Hymn Book, and various elementary and other books. The whole number of copies printed is about 556,000, comprising 21,031,380 pages. Numerous churches have been erected in different parts of the Islands, some of which are generally attended on the Sabbath by congregations of more than 3000 persons. Of course they must be immensely large, tho' constructed of light materials, and we suppose not very expensive. The whole number of native church members is about 550, nearly 400 of whom were added during the year embraced in this Report. A vast improvement has taken place in the social condition of the people, as well as in every thing else which distinguishes civilized man from the savage.

Bombay.—At Bombay and vicinity, there are 34 schools under direction of the missionaries, containing 1940 scholars, of which 455 are girls; a fact which Americans will hardly appreciate as they ought. Until very recently, the idea of a female learning to read, would have been regarded by the native population as the height of absurdity. The Mission Press is very active, having printed during the year 1831, 1,481,300 pages, and since the first establishment of the mission 11,481,000 pages.

Ceylon.—This mission has been, in many respects, far more successful than that at Bombay. The number of native children and youth in the Schools, is 3,650, of whom 617 are females. There is a sort of High School at Batticotta, to which students of promise in the lower schools are transferred, after they have

advanced to a certain stage of progress, containing 83 native young men, 38 of whom are members of the Mission Church. The whole number of native church members connected with the mission, is 170.

China and Siam.—The only missionary which the Society has in China, is Rev. Elijah C. Bridgeman. He has not been long there, and has been engaged, so far mainly in acquiring a knowledge of the language. A printing press has been sent out to his aid, and a printer, Mr. S. W. Wells of Utica, is expected to go out in the course of a few months. The missionary at Siam is Rev. David Abeel formerly of this city.

☞ To all these inhabitants of the Islands of the sea, the gospel of the kingdom has to be preached, before the Son of man comes in the clouds of heaven, that some may be gathered to Zion.

MEN in general, feast upon the errors of their fellow beings, rather than teach them how to unlearn them. Nation watches nation, state watches state, society watches society, sect watches sect, family watches family, and man watches man for iniquity. Such is the condition of the world now. The only way that many seem to take to become popular, is to paint the vices of others. A Paris correspondent of the New York Courier and Enquirer, while speaking of the American politics, says:—Let me add however, that there are among us those who congratulate themselves on the prospect of the spirit of rivalship excited by the question of the tariff being converted into hatred and of local discontents being fanned into open war. The admirers of what is called the strong form of government, are delighted at the prospect which your differences afford them, of the destruction of that model to which the people of the old world look forward as an object of study and imitation. They do not scruple to assert that the cause of all this angry discussion is to be found in a defect inherent and inseparable from the republican form of government. They tell us that the constitution of the United States would be infinitely improved if that very spirit of centralization could be infused into it which in the provinces of France is so bitterly complained of. In the mean time your dissensions are held up to our young republicans as a lesson that ought to teach them, that the mere forms of democracy are not an infallible cure for all political evils.

Without venturing to express any personal opinion on this interesting and important subject, I shall think it my duty to report to you from time to time the views which I hear expressed on it in general society, in order that you may have the benefit as far as my opportunities of observation extend, of that sort of reaction which is naturally produced by the reflections of distant and disinterested observers.

By this short extract, we see there are men feasting upon the errors of our republic: and we might bring forward something, to show how many are watching for iniquity, among the various denominations that profess to serve the Lord, to be saved, but we forbear, beseeching our brethren to set a better example, knowing that all that watch for iniquity shall be cut off. We have said, and we repeat it, that evil must be overcome with good. Our Lord said:—Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Such are the blessings which are promised to all who keep the commandments of the Lord, for the sake of eternal life; but if there are any disciples, in Zion or abroad, that watch for iniquity; or, in other words, that wait until their brethren become perfect, before they themselves strive with honest hearts to become pure, will the Lord hold them guiltless? The world watches for iniquity, because satan is spreading his dominions over the face of the earth, and is reigning in the hearts of the children of men; but you who are instructed by the revelations of the Lord, if humble, and guided by his Holy Spirit, have no excuse to watch for iniquity, or be jealous of your brethren. Every soul is to be saved for itself.—Watch, therefore, that you may stand in your lot, O disciple of the living God!—Watch, we do entreat, and do your duty.

THE CHOLERA.

OUR exchange papers, generally carry the idea, that the cholera has left the northen states: in the southern, however, its desolating ravages continue. Natches, is said to be afflicted to a verry great extent. As to New-Orleans, the following will suffice:—☞ The Argus of the 29th of October says:—The cholera and yellow fever continue to send great numbers to the grave. The Protestant cemetery last week amounted to 71, and in the Catholic to 121,—total 192.—We have been unable to find out the number of victims of each malady. The cholera, as far as we have been able to learn, has principally attacked the slaves, and persons of intemperate and unclean habits.

It is added by the Courier that some of the physicians designate the prevailing disease as the Asiatic cholera, whilst others pronounce it the cold plague. The same paper complains much of inattention to the immediate burial of those who have died, and alleges that corpses are taken to the cemetery at night and allowed o remain until the next day unburied. "Last evening," says the editor, "at six o'clock, no one was employed in digging graves, and 10 bodies remained all night unburied. We understand that this morning there were twenty!"

ANCIENT.

THE following is given as an exact copy of the thirteenth, chapter of first Corinthians, from an ancient manuscript, and which is the oldest English translation of the New Testament, at present known to exist. The precise date is not known; but supposed to be about the year 1350, or about twenty years before the introduction of printing into England.

It is taken from a copy given by Dr. Adam Clark, the only alteration being the substitution of Roman print for the old black letter English.

"Gif I speke with tungis of man and aungels sotheli I have not charitee: I am maad as brasse soundynge or a symbale tinking. And gif I schal have prophecie and have knowen alle mysteries and alle kunnynge or science. And gif I schal have al feithe so that I over bere hills fro on place to an other, forsothe gif I schal not have charitee: I am nought. And gif I schal departe al my goodis into metis of pore men. And gif I schal bitake my body so that I brenne forsothe gif I schal not have chatitee, it profiteth to me no thing. Charitee is pacient or sufferinge. It is benynge or of good will. Charitee envyeth not. It doth not gyle. It is not inblowen with pride it is not ambyciouse or covetouse of wirschippis. It seekyth not the thingis that ben her own. It is not stirred to wrath it thinketh not yvil. It joyeth not on wickedness. Forsothe it joyeth to gydre treuthe. It suffereth alle thingis. It bilieveth alle thingis. It hopith alle thingis. It susteeneth alle thingis. Charitee fallith not doun. Whether prophecies schuln be doid eyther langagis schulen cease: eyther science schal be destruyed. Forsothe of party we han knowen: and of partye prophecien. Forsothe whenne that schal cum to that is perfit: that thing that is of partye schal be avoyded. When I was a litil chiilde: I spake as a litil childe. I understode as a litil chiilde. I thoughte as a litil chiilde. Forsothe when I was maad a man: I avoyded tho thingis that weren of a litil chiilde. Forsothe we seen now bi a miror in darcness: thanne forsothe face to face. Nowe I know of partye: thanne forsothe I schal know as I am knowen. Now forsothe dwellen feith hoope charitee. These three: forsothe the more of hem is charitee.

Remarks. Notwithstanding the bad spelling in this chapter, there is an air of solemnity, full as striking, and touching, to the heart of the saint, as there is in the learned translation, where many words are supplied with Italics. What a blessing it would be to man, if he had the bible in its original purity! even as in the days of the apostles.

One good rule to live by, is to talk little: hear much, and reflect upon every thing you have done during the day, and then ask the Lord to forgive your trespasses as you forgive those that trespass against you.

The second coming of the Savior.

JOY to the world! the Lord will come!
And earth receive her King;
Let ev'ry heart prepare him room,
And saints and angels sing.

Rejoice! rejoice! when Jesus reigns,
And saints their songs employ:
While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

No more will sin and sorrow grow,
Nor thorns infest the ground;
He'll come and make the blessing flow
Far as the curse was found.

Rejoice! Rejoice! in the Most High,
While Israel spreads abroad,
Like stars that glitter in the sky,
And ever worships God.

LETTERS.

LETTERS have been received, since our last, from Liberty, and Walnut farm Missouri; Ewington, Illinois; Canton, and Pittsburg, Pennsylvania; Hollis, Maine; and Kirtland Mills, Ohio.

Unpaid, remaining in the Post office, from Schenectady, New-York; and from Cincinnati, Ohio.

☞ We again request the elders, abroad, to send up to the land of Zion, an account of their doings in the world: And also, to receive subscriptions for the Star, as heretofore directed:

And for the Book of Commandments, now Printing, which will be published as soon as the Lord will.

Erratum.—For after the harvest, &c., on the last line of the third page, read apple.

The Evening and the Morning Star

IS PUBLISHED EVERY MONTH AT
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☞ ADVERTISEMENTS WILL BE INSERTED TO ORDER, IN THE ADVERTISER AT THE USUAL RATES.

PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

Vol. I. **Independence, Mo. January, 1833.** **No. 8.**

THE BOOK OF MORMON.

WHEN darkness covered the earth, and gross darkness the people; when no man did walk in the old paths, nor did search out the everlasting gospel; when the church of Christ, and the gifts which he left in it, could not be found; when men built up churches in the glory of the world; and when all flesh had become so corrupt, that a few more years might have left the cities of the world, like Sodom and Gomorrah, the Lord our Savior, saw fit in his great goodness, endless mercy, and infinite wisdom, to send an angel and signify unto man, that there was a sacred record to be unfolded in the eyes of all the nations, containing the fulness of the gospel. It was the book of Mormon: An account written by the hand of Mormon, upon plates taken from the plates of Nephi. Wherefore it is an abridgment of the record of the people of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and of revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

An abridgment taken from the book of Ether, also, which is a record of the people of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to shew unto the house of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

This was welcome news to them that looked for the gathering of the righteous, in the last days. They, from a perusal of this book, aided by the Spirit of God, began to see eye to eye in some things, and to lift up their hands and rejoice.—But before the glorious and happy results of this book are set forth, it seems necessary to go back to the time it was brought forth. In the year one thousand eight hundred and twenty seven, the plates came forth from the hill Cumorah, which is in the county of Ontario, and state of New-York, by the power of God. In less than three years after, it was translated by the gift and power of God, and then published; and on the 6th of April, 1830, the church of Christ was organized, with six members. It may be just to remark, that this church was established by revelation, as the church of Christ always has been, since the world began, to be acknowledged by him. As in days of old, so now, the keys of the mysteries of the kingdom of God, were committed unto man, and, by a few commandments, in connexion with the book before us, the contrite and humble seeker of eternal life, had opened to the eyes of his understanding, that happy view, and bright reversion of latter day glory, which shows the nations gathering round the standard of the Lord, which was to be raised upon mount Zion, preparatory to his second coming. That vail which had been cast over the prophecies of the old Testament, or, at least, over the reading of many of them, since the day that Moses vailed his face before the children of Israel, was removed by the plainness of the book of Mormon. The doubtful points of doctrine, in the bible, which left one sect to immerse for baptism; a second to sprinkle; a third to pour, and a fourth to do without either, were cleared up by the book of Mormon. That embarrassment under which thousands had labored for years, to learn how the saints would know where to gather, that all nations might come to Zion, with songs of everlasting joy, and prepare a house, that the Lord might suddenly come to his temple, so that the mountain of the Lord's house might be established in the top of the mountains, and be exalted above the hills, and the law go forth out of Zion, in the last days, was obviated by the book of Mormon. That wonderful conjecture, which left a blank as to the origin, or forefathers of the American Indians, was done away by the book of Mormon. To use the language of one of its opposers, it opened a flood of light and might justly be called a wonderful volume.

But as there are thousands yet to receive this good book, and learn the true points of the Savior's doctrine, it may be well enough to refer them to some of the allusions to it in the bible. In the 85th Psalm, David said, Truth shall spring out of the earth; and righteousness shall look down from heaven. All that have been blessed with the Spirit of God, when reading this book, for the sake of truth and salvation, can bear witness to the truth of this quotation. The 29th chapter of Isa. is still plainer and much of it has been fulfilled in the eyes of this generation. It reads:—Wo to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. and I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.—And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust. Moreover, the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones as chaff that passeth away: yea, it shall be at an instant suddenly. Thou shalt be visited by the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night-vision. It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion. Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered unto him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.—Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise shall perish, and the understanding of their prudent shall be hid. Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, he made me not? or shall the thing framed say of him that framed it, he had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

He that cannot see that the prophet, in this chapter, spoke of [illegible] that should come out of the ground, would scarcely be convinced if a m[illegible] should rise from the dead. In addition to the above, however, Isa. says, Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. Ezek. also says: Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thy hand. The bible for the stick of Judah, and the book of Mormon for the stick of Joseph, in the hand of Ephraim, is all that need be said, upon these words, for no man ever pretended to know, (till the book of Mormon came,) any thing about the tribe of Joseph, or his history, notwithstanding God had declared by the mouth of Hosea, That he had written the great things of his law to Ephraim; and they are counted a strange thing. The ancient and modern practice of reading sticks, wants but little elucidation. The common school-boy ought to know, that anciently, they wrote on parchment for common use, and rolled it round a stick; and, latterly, newspapers are put into a stick for public utility.

But let us turn again to the book. The simplicity of the language, and the purity of the ideas, carry a holy spirit, as well as breathe an air of religion, that soothes the heart and feeds the soul of every son and daughter of God. Read the following:—And I beheld a rod of iron; and it extended along the bank of the river, and led to the tree by which I stood. And I also beheld a straight and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world; and I saw numberless concourses of people; many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood.

And it came to pass that they did come forth, and commence in the path which led to the tree. And it came to pass that there arose a mist of darkness; yea, even an exceeding great mist of darkness, insomuch that they which had commenced in the path, did lose their way, that they wandered off, and were lost.

And it came to pass that I beheld others pressing forward; and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree. And after that they had partaken of the fruit of the tree, they did cast their eyes about as if they were ashamed. And I also cast my eyes round about, and beheld, on the other side of the river of water, a

great and spacious building; and it stood as it were in the air, high above the earth; and it was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of mocking and pointing their fingers towards those which had come at, and were partaking of the fruit. And after that they had tasted of the fruit, they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths, and were lost.

And now I, Nephi, do not speak all the words of my father. But, to be short in writing: Behold, he saw other multitudes pressing forward; and they came and caught hold of the end of the rod of iron; and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down, and partook of the fruit of the tree. And he also saw other multitudes, feeling their way towards that great and spacious building.

And it came to pass that many were drowned in the depths of the fountain; and many were lost from his view, wandering in strange roads. And great was the multitude that did enter into that strange building. And after that they did enter into that building, they did point the finger of scorn at me, and those who were partaking of the fruit also; but we heeded them not.

Again, that perfect accordance with the wisdom of God, after he had said, while manifesting himself to his people, in the flesh, at Jerusalem, Other sheep have I that are not of this fold, and they shall hear my voice; that he should minister to the Nephites, on this continent, is such heavenly evidence of the divinity & propriety of the book of Mormon, that all doubts, cavils, surmises, and even worldly reasons, which have been brought against its purity, shrink into little nothings.—Says Jesus my sheep know my voice. Now read:—And now it came to pass that when Jesus had ended these sayings, he cast his eyes round about on the multitude, and saith unto them, Behold, ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day. And it came to pass that when Jesus had said these words, he perceived that there were some among them which marveled, and wondered what he would concerning the law of Moses: for they understood not the saying, That old things had passed away, and that all things had become new. And he saith unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold I say unto you, That the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he which covenanted with my people Israel; therefore, the law in me is fulfilled: for I have come to fulfil the law; therefore, it hath an end. Behold, I do not destroy the prophets: for as many as have not been fulfilled in me, verily, I say unto you, shall all be fulfilled. And because I said unto you, That old things had passed away, I do not destroy that which hath been spoken concerning things which is to come. For behold, the covenant which I have made with my people, is not all fulfilled; but the law which was given unto Moses, hath an end in me. Behold I am the law, and the light: Look unto me, and endure to the end and ye shall live: for unto him that endureth to the end, will I give eternal life. Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets: for they truly testified of me.

And now it came to pass that when Jesus had spoken these words, he said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, which are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment, that I should tell unto them concerning the other tribes of the house of Israel, which the Father hath led away out of the land. This much did the Father command me, That I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of their iniquity. Therefore it is because of their iniquity, that they know not of you. And verily, I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity, that they know not of them. And verily, I say unto you, that ye are they of which I said, other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. And they understood me not, for they supposed it had been the Gentiles: for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among them which the Father hath given me. And verily, verily, I say unto you, That I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of which I speak, are they which have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, That I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one Shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after that I am gone, that if it so be that my people at Jerusalem, they which have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes which they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fulness of the Gentiles, the remnant of their seed which shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfil the covenant which the Father hath made unto all the people of the house of Israel. And blessed are the Gentiles because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them. But Wo, saith the Father, unto the unbelieving of the Gentiles: for notwithstanding that they have come forth upon the face of this land, and have scattered my people, which are of the house of Israel; and my people which are of the house of Israel, have been cast out from among them, & have been trodden under foot by them; and because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people, which are of the house of Israel, verily, verily, I say unto you, That after all this, and I have caused my people which are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them. And thus commandeth the Father that I should say unto you. At that day, when the Gentiles shall sin against my gospel, and shall reject the fulness of my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all these things, and shall reject the fulness of my gospel, behold saith the Father, I will bring the fulness of my gospel from among them; and then will I remember my covenant which I have made unto my people O house of Israel, and I will bring my gospel unto them; and I will shew unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel. But if the Gentiles will repent, and turn unto me, saith the Father, behold, they shall be numbered among my people, O house of Israel; and I will not suffer my people, which are of the house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost his savor, which is thenceforth good for nothing, but to be cast out, & to be trodden under foot of my people, O house of Israel. Verily, verily, I say unto you, Thus hath the Father commanded me, that I should give unto this people this land for their inheritance. And when the words of the prophet Isaiah shall be fulfilled, which saith, Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God.

The word of the Lord carries its own evidence with it. In vain have men attempted to counterfeit it. They may compass the earth with their knowledge, and look through the regions of space by their inventions, but death teaches them their frailty, and time covers their glory. The book of Mormon, as a revelation from God, possesses some advantage over the old scripture: it has not been tinctured by the wisdom of man, with here and there an Italic word to supply deficiencies.—It was translated by the gift and power of God, by an unlearned man, through the aid of a pair of Interpreters, or spectacles—(known, perhaps, in ancient days as Teraphim, or Urim and Thummim) and while it unfolds the history of the first inhabitants that settled this continent, it, at the same time, brings a oneness to scripture, like the days of the apostles; and opens and explains the prophecies, that a child may understand the meaning of many of them; and shows how the Lord will gather his saints, even the children of Israel, that have been scattered over the face of the earth, more than two thousand years, in these last days, to the place of the name of the Lord of hosts, the mount Zion.

It may be well to state, that the people of God, in ancient days, according to the accounts of men, kept their sacred records on plates of gold, and those of less consequence on plates of brass, copper, wood, &c. see Jahn's biblical archeology, Josephus, and others. These plates were generally made from the sixteenth to the thirty second part of an inch thick (of metal) and something like six by eight inches square, and fastened at the back with three rings through which a rod was put to carry them, or hang them. The word of the Lord, the history of the doings of the children of God, and their genealogy was engraved in a nice workmanlike manner, upon them, in Hebrew, reformed Egyptian, &c. Such was the condition of the plates, from which came the book of Mormon. As may be seen by an allusion in the book of Ether, all that was on them is not translated; wherefore, as they are sacred, when the book of Mormon was translated from them, they were again hid up to the Lord, to come forth again in his own due time. The Ark of the covenant containing the sacred stone tables, was hid up to the Lord, in the cave where Moses climbed up to view the heritage of God, and was not to come forth till God received his people again unto mercy, when all these things and the cloud shall return, and the glory of God shall rest upon his temple. The present generation is great with events.

The people of God ought to lift up their hearts and rejoice that they live in this

age; that they have been permitted through the mercy of the Lord, to have a foreknowledge of what is about to happen on earth; and that they, if faithful, whether in life or in death, will come forth in the first resurrection, and always be with the Lord. O that the world would learn wisdom and reflect, that no man can be too good to be saved! That no people ever had too much revelation to make them happy!

The object of the book of Mormon, is the salvation of men, being good tidings, the fulness of the gospel, and manifesting the new covenant, that Israel may be gathered, and as many of all nations as will, that there may be one fold and one Shepherd. Its examples are pure; its precepts simple, and its encouragement happiness to all that love God and keep his commandments. It was not written to swell the fame of an emperor, nor published to prove the heirship of a prince, but it came to man, as the voice of God, for the living to hear from the dead. Like the gospel of the Savior, it was not proclaimed to the world by the authority of the government; nor was it received as a revelation from God, by the wise and the learned; the rich and the noble: but the poor accepted of it, and while they would, that it might go to all nations, kindreds, tongues, and people, they began to rejoice in the Holy One of Israel.

Although many have attempted to ridicule the word of God, yet no man has been able to speak out of the whirlwind and palm his word upon the righteous as a revelation. When the ingenuity of man has invented a novel, the rich and the noble; the wise and the prudent; the strong and the weak; the minister and the churchman; yea, the king and the infidel, are ready to laud it to the clouds, though every page is fiction and every line a lie. O blindness to goodness! When a revelation from God comes, the same persons are afraid of deception, and cry, beware of delusion! We again say, O blindness to goodness!!

When the Savior came to the Jews, they were so wise in their own wisdom, and so eager for the glory of the world, and for power, that, with the inspired words of the prophets, to guide them to all truth, they did not know their Lord; and though they could have furnished beds to lodge a nation, the Son of God was laid in a manger! So when the book of Mormon had come, containing the fulness of the gospel, to complete the salvation of man for the Lord's rest, even his fulness and glory; had come to call home the children of Israel from their long dispersion, to join the feast which is preparing for the righteous; had come to warn the inhabitants of the earth of judgments to come; had come to prepare the way for the second coming of the Savior, that he might meet his elect at the resurrection, and live with them in the flesh on earth, a thousand years; yea, when this book had come by the gift and power of God, that man might be brought back into the presence of his Maker, when he brought again Zion, men, poor weak men, instead of learning wisdom from the experience of eighteen hundred years, and shunning the gulf of imprudence, into which the Jews fell, echoed the folly of bigots—Blasphemy! Blasphemy!!

By the book of Mormon was made known, that Zion, even the New Jerusalem, where all nations should come up to the house of the Lord, to worship the God of Jacob, in the last days, should be built on this continent; and thanks to him who rules all things after the counsel of his own will, and whose words never fail, the people of the United States, are already witnesses of the fulfilling of this prophecy, for they daily behold the children of God, gathering into his kingdom, ready to meet the Lord when he comes in his glory. The Savior said while ministering to the Nephites, that when the remnant of Joseph began to know that they were the covenant people of the Lord, the work had begun among all nations, and when we see Indians gathered home by the government, we must exclaim; the hand of the Lord is too plain in all this, not to be noticed, and the agitation of the whole globe is too evident, not to cause wonder. While the rumors of war, and war, shake one kingdom to the centre, the pestilence and its horrors spread despair and death in another. All flesh is grass, and when the meek and the humble wish to be saved, and learn the will of the Lord, while they look upon the events, convulsions, and signs of the times, witnessing in a language which he that runs may read, that the end is nigh at hand, even at the doors, they are ready to come out of Babylon and shun her plagues.

Men generally believe upon testimony, and the rule is good. Now, as to the evidence of the truth of the bible, we have no eye witnesses to prove it, for they have been dead many hundred years, and the fashion of saying you believe it is true, because your father said so, will not amount to proof, but the testimony of the Spirit of God, is, that it is true. The book of Mormon, besides the evidence of the Holy Spirit, showing that God is the same yesterday, today, and forever, has the living witnesses to bear testimony that it is true:—

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, his brethren, and also of the people of Jared, which came from the tower, of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true.—And we also testify that we have seen the engravings which are on the plates; and they have been shewn unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we behold and bear record that these things are true; and it is marvelous in our eyes: Nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless at the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God: Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith Jr. the Author and Proprietor of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen: and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, Jr.
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, Sen.
HYRUM SMITH,
SAMUEL H. SMITH.

So much for the benefit of enquirers in the world. To the church that knows for a surety, that this book has come forth, in these last days, as a light to them that sit in darkness, by the good will of Jesus Christ, the Savior of the world, we say: Fear not little flock, for it was the Father's good pleasure to give you the kingdom. Stand fast in the faith that has been delivered to you in these last days, and while the servants of the living God are preaching the everlasting gospel to the inhabitants of the world, and are gathering sons and daughters to Zion, keep the commandments and learn the peaceable things of the kingdom, that, as wise virgins, when the Lord comes to the supper, yea, the feast of fat things, prepared for the righteous, your lamps may be trimed and burning, and you ready to meet him. Remember your first love for the glory that will soon be revealed, was kindled into a sacred flame, by the good tidings contained in the book of Mormon. Remember, that the vail of darkness which still envelopes the minds of thousands in the world, was taken away from you, when, by the book of Mormon, you learned, that the Lord was about building up Zion again on the earth, as a everlasting home for the righteous.

Well may you lift up your hearts and rejoice; of all the beings beneath the Celestial kingdom, you are the most blessed! While the judgments of God, are poured out upon the wicked; yea, while the pestilence sweeps them away, as a mighty wind drives the clouds from your sight, if you love the Lord and keep his commandments, you shall be safe in mount Zion. While the treasures of snow and hail are opened, and sent forth upon the ungodly, if you love the Lord and keep his commandments, you shall be safe in mount Zion. While the mountains flow down at his presence, and every valley is exalted, and the mighty ocean rolls back to its ancient habitation, if you love the Lord and keep his commandments, you shall be safe in mount Zion. And when the Lord has come in his glory, you shall lift up your voices and sing this new song of the Lord, saying:—

The Lord hath brought again Zion:
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith,
And covenant of their fathers.
The Lord hath redeemed his people,
And satan is bound; and time is no longer:
The Lord hath gathered all things in one:
The Lord hath brought down Zion from above:
The Lord hath brought up Zion from beneath;
The earth hath travailed and brought forth her strength,
And truth is established in her bowels;
And the heavens hath smiled upon her;
And she is clothed with the glory of her God:
For he standeth in the midst of his people:
Glory, and honor, and power, and might, be ascribed to our God,
For he is full of mercy, justice, grace and truth,
And peace, for ever and ever: Amen.

THE WEST.

WHEN Moses climbed up to view the heritage of God, he lifted up his eyes westward. Isaiah says, So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. And by an article in our next No. it will be seen, that the Jews continue to pray to God upon the ruins of the west wall of Jerusalem.

SOME OF MORMON'S TEACHING.

KNOWING that truth, goodness and glory are eternal, and desiring that the disciples may obtain one by the aid of the other till they come to the third through diligence, patience, long-suffering and faith to the end, we select a paragraph or two from the teachings of Mormon. Notwithstanding some may suppose that they can read the same things in the book of Mormon, still, to stir up the pure minds, by way of remembrance, that they may be mindful of the words of the prophets, and of the commandments, is pleasing in the sight of God, and needful to keep them growing in grace. When the extract that we are about to make has been read once, read it again, and so on till the Lord grants you a portion of his Spirit sufficient to write as well as Mormon.

The inhabitants of Zion are brought under condemnation for neglecting the book of Mormon, from which they not only received the new covenant, but the fulness of the gospel. Has this been done for the sake of hunting mysteries in the prophecies? or has it come to pass by carelessness? O brethren, walk circumspectly before the Lord and bring fruits meet for repentance, that you pollute not the heritage of God. You cannot serve God and mammon; be good, for the just shall live by faith. But to the extract: And now I, Moroni, write a few of the words of my father Mormon, which he spake concerning faith, hope and charity: for after this manner did he speak unto the people, as he taught them in the synagogue which they had built for the place of worship. And now I, Mormon, speak unto you my beloved brethren; and it is by the grace of God, the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me, that I am permitted to speak unto you at this time; wherefore I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time hence forth, until ye shall rest with him in heaven. And now my brethren, I judge these things of you because of your peaceable walk with the children of men: for I remember the word of God, which saith, By their works ye shall know them: for if their works be good, then they are good also. For behold, God hath said, A man being evil, cannot do that which is good: for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing. For behold, it is not counted unto him for righteousness. For behold, if a man being evil, giveth a gift, he doeth it grudgingly; wherefore it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God. And likewise also is it counted evil unto a man, if he shall pray, and not with real intent of heart; yea, and it profiteth him nothing: for God receiveth none such; wherefore, a man being evil, cannot do that which is good; neither will he give a good gift. For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil. Wherefore, all things which are good cometh of God; and that which is evil, cometh of the devil: for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God to be of the devil. For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I shew unto you the way to judge: for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work: for he persuadeth no man to do good, no not one; neither doth his angels; neither do they which subject themselves unto him.

And now my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully: for with that same judgment which ye judge, ye shall also be judged. Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ. And now, my brethren, how is it possible that ye can lay hold upon every good thing? And now I come to that faith, of which I said I would speak; and I will tell you the way whereby ye may lay hold on every good thing. For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing. And God also declared unto prophets by his own mouth, that Christ should come. And behold there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good, cometh of Christ, otherwise men were fallen, and there could no good thing come unto them. Wherefore, by the ministering of angels, and by every word which proceeded forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing: and thus it was until the coming of Christ. And after that he came, men also were saved by faith in his name; and by faith they become the sons of God. And as surely as Christ liveth, he spake these words unto our fathers, saying, Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you. Wherefore, my beloved brethren, hath miracles ceased, because that Christ hath ascended into heaven, and hath set down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men? for he hath answered the ends of the law, and he claimeth all those that hath faith in him; and they that have faith in him, will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens. And Because that he hath done this, my beloved brethren, hath miracles ceased? Behold I say unto you, Nay; neither hath angels ceased to minister unto the children of men. For behold, they are subject unto him, to minister according to the word of his command, shewing themselves unto them of strong faith and a firm mind, in every form of godliness. And the office of their ministry is, to call men unto repentance, and to fulfil and to do the work of the covenants of the Father which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him; and by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof: and after this manner bringeth to pass the Father the covenants which he hath made unto the children of men. And Christ hath said, If ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me.—And he hath said, Repent all ye ends of the earth, and come unto me and be baptized in my name, and have faith in me, that ye may be saved.

And now my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will shew unto you with power and great glory at the last day, that they are true; and if they are true, hath the day of miracles ceased? or hath angels ceased to appear unto the children of men? or hath he withheld the power of the Holy Ghost from them? or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? Behold I say unto you Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, wo be unto the children of men, for it is because of unbelief, and all is vain: for no man can be saved, according to the words of Christ, save they shall have faith in his name; wherefore, if these things have ceased, then has faith ceased also; and awful is the state of man: for they are as though there had been no redemption made. But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ, because of your meekness: for if ye have not faith in him, then ye are not fit to be numbered among the people of his church. And again my beloved brethren, I would speak unto you concerning hope. How is it that ye can attain unto faith, save ye shall have hope? And what is it that ye shall hope for? Behold I say unto you, that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of your faith in him according to the promise; wherefore, if a man have faith, he must needs have hope: for without faith there cannot be any hope.—And again: Behold I say unto you, that he cannot have faith and hope, save he shall be meek, and lowly of heart: if so, his faith and hope are vain, for none is acceptable before God, save the meek and lowly of heart; and if a man be meek and lowly in heart, and confesses by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity: for if he have not charity, he is nothing; wherefore he must needs have charity. And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with them. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him: for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure: Amen.

THE CHILDREN OF THE KINGDOM.

WHILE we witness the gathering of the children of the kingdom, there is a joy flows through the heart, unknown to the world; a prospect before us, that the unbelieving will be strangers to, till, perhaps they are taken out of the world by the pestilential arrows of the Almighty. The time is near when the Savior will appear in the clouds of heaven, with power and great glory, and we rejoice to see his sons and daughters brought home, by his power, where parting will be no more, if they remain faithful. The day has come when a great light has burst upon the understandings of them that sat in darkness, and we thank the Lord, that he is opening eyes to behold it, and unstopping ears to hear it; for verily, it is the news of salvation, opening the mysteries of eternity.

It is not long since we gave the number, that had come up to Zion since the gathering commenced, and we need not, in this article, give the information again, but suffice it to say, that the work goes on, and from our knowledge of the subject, it will continue to do so, and even increase till the Lord has made a short work of it. There is a day of reckoning at hand, and a time of glory near; yea, truly this generation shall not pass away till the Lord's house shall be built in mount Zion, and the cloud of his glory shall rest upon it. Let the inhabitants of the earth remember, that the word of the Lord, of old was, that, out of Zion should go forth the law, and the word of the Lord from Jerusalem, in the last days.

THE EVENING AND THE MORNING STAR.

LET EVERY MAN LEARN HIS DUTY.

EVERY man ought to know his duty to God and man; especially the saint that has the benefit of revelation to guide him: he ought to know his duty, not only to say, but to do in all things. He ought to practice holiness before the Lord, that he may be counted worthy of an inheritance in Zion, and meet his Savior in peace.

Every soul that comes up to Zion for an inheritance, for the present, must prepare temporally and spiritually. He should settle all his concerns with the world, and owe no man: he should overcome the world, and be ready, when he arrives at the place of gathering, to consecrate all to the Lord, through whom the Lord has appointed for that purpose, that he may be prepared to keep the commandments, and do the will of his heavenly Father: otherwise he may not hold communion with the brethren: nor can he expect an inheritance, according to the regulations and order of the church.

While the gathering is sounded, that Israel may come in from his long dispersion, and also, as many of the Gentiles as will, the invitation is free, but unless the articles and covenants, the law and regulation; yea, verily all the commandments, are kept, all is vain. The Lord has order, and many that may come to the land of Zion, for an inheritance, without obeying all the requirements of the Lord, will be weighed in the balances and found wanting. It is not every one that says Lord, Lord, that shall abide the day of tithing. Every soul that is saved in the celestial kingdom, will be saved by its own faith and works: therefore, how necessary it is, that the saints should keep all the commandments, that others seeing a good example, may go and do likewise. If any should ask what is my duty? Let him read: To love the Lord supremely: To love his neighbor as himself: To consecrate all to the Lord: To be faithful to the end, and, above all, to have charity. A saint must be holy, or he cannot have a portion in the holy city.

Again: Let all things be in order. Let every one that quits the world for the sake of eternal life, act consistent in every thing: by obeying the commandments; by paying his just debts; by taking care of his property, if any, if not, by assisting others to do so: not hurrying up to Zion with some and leaving some to whet the appetite of an over anxious world. The Lord is never in a hurry, but gives every thing its proper proportion of time. Be cleanly; no matter what condition yours may be, cleanliness is a virtue, that will be required in Zion. Heaven shines with glory, and the Lord clothes his angels with WHITE ROBES: How necessary, then, that his saints should be decent.

In relation to consecrating, and continuing worthy, and faithful to the end, we make the following extract of a letter:—

It is the duty of the Lord's clerk, whom he has appointed, to keep a history, and a general church record of all things, that transpire in Zion, and of all those who consecrate properties and receive inheritances, legally from the bishop; and also, their manner of life, and their faith and works: and also, of all the apostates, who apostatize after receiving their inheritance.

It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records, or histories of the church: their names shall not be found, neither the names of their fathers, or the names of their children, written in the book of the law of God, saith the Lord of Hosts; yea, thus saith the still small voice, which whispereth through and pierceth all things: and often times it maketh my bones to quake while it maketh manifest, saying:—And it shall come to pass, that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritance of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man who was called of God, and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed them among unbelievers, where there is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh he will also fulfil.

And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off out of the church, as well as the lesser Priesthood; or the members, in that day, shall not find an inheritance among the saints of the most High: therefore, it shall be done unto them as unto the children of the priests, as it is written in the second chapter, and 61st and 62nd verses of Ezra: And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai: which took a wife of the daughters of Barzillai the Gileadite, and was called after their name: These sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

Revelations.

REVELATION GIVEN, JANUARY 1831.

THUS saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made, the same which knoweth all things, for all things are present before mine eyes:

I am the same which spake and the world was made, and all things came by me: I am the same which hath taken the Zion of Enoch into mine own bosom:

And verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I plead before the Father for them:

But behold the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth, and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo is their doom.

But behold, verily, verily I say unto you, that mine eyes are upon you; I am in your midst and ye cannot see me, but the day soon cometh that ye shall see me and know that I am, for the vail of darkness shall soon be rent, and he that is not purified shall not abide the day: wherefore, gird up your loins and be prepared.

Behold the kingdom is yours and the enemy shall not overcome.

Verily I say unto you, that ye are clean but not all; and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the host of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command, to reap down the earth, to gather the tares that they may be burned:

And behold the enemy is combined.

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness.

Therefore, be ye strong from henceforth; fear not, for the kingdom is yours; and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter to persons.

And I have made the earth rich, and behold it is my footstool: wherefore, again I will stand upon it: and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh, and I will give it unto you for the land of your inheritance, if you seek it with all your hearts:

And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away: but verily I say unto you, that in time ye shall have no king nor ruler, for I will be your King and watch over you:

Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, for I am your Law-giver, and what can stay my hand.

But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me.

And again I say unto you, let every man esteem his brother as himself: for what man among you, having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just.

Behold, this I have given unto you a parable, and it is even as I am, I say unto you, be one; and if ye are not one, ye are not mine.

And again I say unto you, that the enemy in the secret chambers, seeketh your lives: ye hear of wars in far countries, and you say in your hearts there will soon be great wars in far countries, but ye know not the hearts of them in your own land: I tell you these things because of your prayers:

Wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness in a manner, which shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people without spot and blameless:

Wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law & there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth among all nations, and it shall be told them what they shall do, for I have a great work laid up in store:

For Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this church.

And they that have farms, that cannot be sold, let them be left or rented as seemeth them good.

See that all things are preserved, and when men are endowed with power from on high, and are sent forth, all these things shall be gathered unto the bosom of the church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity: And it must needs be that the riches of the earth is mine to give:

But beware of pride lest ye become as the Nephites of old.

And again: I say unto you, I give unto you a commandment, that every man both elder, priest, teacher and also member, go to with his might, with the labor of his hands, to prepare and accomplish these things, which I have commanded.

And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness.

And go ye out from among the wicked. Save yourselves.

Be ye clean that bear the vessels of the Lord. Even so: Amen.

ITEMS IN ADDITION TO THE LAWS FOR THE GOVERNMENT OF THE CHURCH OF CHRIST, GIVEN APRIL, 1832.

VERILY thus saith the Lord, in addition to the laws of the church, concerning women and children, who belong to the church, who have lost their husbands, or fathers:

Women have claim on their husbands until they are taken, and, if they are no found transgressors, they remain upon their inheritances:

All children have claim upon their parents until they are of age, and after that they have claim upon the church, or in other words, the Lord's storehouse for inheritances.

INDIAN TREATIES.

THE United States continue to buy the land of Joseph, and become nursing fathers unto his children. The Globe in speaking of the treaty of peace with the Indians, states, "That the land acquired by government from the Winnebagoes contains about 4,600,000 acres, and is represented to be of excellent soil, well watered, and abounding in inducements for agriculturists to purchase and cultivate.

Advices have been received of the formation of another treaty with the Sacs and Foxes. By this compact the United States acquire about 600,000,000 acres, of a quality not inferior to any between the same parallels of latitude. It is known to abound in lead, and the Indians say in other ores.

For the tract ceded, the United States agree to pay an annuity of twenty thousand dollars for thirty years, to support a black-smith and gun-smith in addition to those now employed, to pay the debts of the tribes, to supply provisions, and, as a reward for the fidelity of Ke-o-kuk and the friendly band, to allow a reservation to be made for them of 400 miles square on the Ioway river, to include Ke-o-kuk's principal village.

Black Hawk and his two sons, the Prophet, Napope and five others, principal warriors of the hostile bands, are to be retained as hostages, during the pleasure of the President. All the other prisoners have been delivered up to the friendly Sacs and Foxes."

What a beauty it is to see the prophecies fulfilling so exactly. Nephi says:

Nevertheless, after that they have been nursed by the Gentiles, and the Lord hath lifted up his hand upon the Gentiles, and set them up for a standard, and their children shall be carried in their arms and their daughters shall be carried upon their shoulders: behold these things of which are spoken are temporal:

For thus is the covenants of the Lord with our fathers; and it meaneth us in the days to come, and also all our brethren which are of the house of Israel.

And it meaneth that the time cometh that after all the house of Israel have been scattered and confounded, that the Lord God will raise up a mighty nation among the Gentiles: yea, even upon the face of this land; and by them shall our seed be scattered.

And after that our seed is scattered, the Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed:

Wherefore, it is likened unto the being nourished by the Gentiles, and being carried in their arms, and upon their shoulders.

And it shall also be of worth unto the Gentiles; and not only unto the Gentiles, but unto all the house of Israel, unto the making known of the covenants of the Father of heaven, unto Abraham, saying, In thy seed shall all the kindreds of the earth be blessed.

And I would my brethren that ye should know, that all the kindreds of the earth cannot be blessed, unless he shall make bare his arm in the eyes of the nations.

Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto they which are of the house of Israel.

Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance, and they shall be brought out of obscurity and out of darkness, and they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel.

SIGNS OF THE TIMES.

SIGNS and appearances are such, that even the most unbelieving dread coming events; and no wonder, for when the Lord comes out of his place to rebuke the nations, all hearts are faint, and all knees do tremble. Every man has a right to do as he pleases, being an agent to himself, but we ardently hope, while such important signs, and extraordinary commotions, as:—

The Cholera spreading over the whole earth;
The plague breaking out in India;
The Revolutions of Europe;
The dissolution of South Carolina from the Union;
The gathering of the saints to Zion, and
The assembling of the Jews at Jerusalem,

are passing in rapid succession, that some will turn to God and live. Such strange movements of men; such dreadful sickness; oh! such fearful looking for the wrath of God to be poured out upon this generation, together with the evidence of Holy writ, ought to convince every man in the world, that the end is near; that the harvest is ripe, and that the angels are reaping down the earth!

It is certainly a day of dilemmas: The political party that has just been crowned with victory, shudders at the prospect before it. Horror, with all its fearful gloom blackens in one place, and commotion, or rebellion, with all its crimson warmings, reddens in another, showing, if ever there was a time when the sword of the Lord hung by a single hair, over the heads of them that have seated themselves round the feast table, it is now. The man that undertakes to run FROM the pestilence, runs to danger: and he that would leave Europe because her kingdoms are crumbling to pieces, to come to America, beholds the links in the chain of Freedom break, as the new ropes in the hands of Sampson: and he looks, but looks in vain for peace, for the hour is nigh, when it shall be taken from the earth. In the east there is trouble; in the west there is fear; in the north there is no peace, and in the south there is consternation. Well may we exclaim, all things must change: but virtue shall endure forever.

THE BOOK OF ESTHER.

IN the remainder of the book of Esther, which the ancient men of the world, put down as doubtful, may be found the following:

Then Mardocheus said, God hath done these things.

For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

And the two dragons are I and Aman.

And the nations were those that were assembled to destroy the name of the Jews: and my nation is this Israel, which cried to God, and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

And these two lots came at the hour, and time, and day of judgment, before God among all nations.

THE NEW-YEAR.

MANY years have rolled away since the Morning Stars sang together, and all the sons of God shouted for joy; many years have fled since Enoch built up Zion, and the Lord took him and his city unto his own bosom; many years have passed away since the world was drowned for its wickedness; many years have been forgotten since Israel was scattered for transgressing the commandments of God; many years have vanished like a dream since the angel brought the good tidings, that the Son of God was born in the city of David, and many years have left the earth as they found it, since mankind knew the true way to holiness: But while creations have rolled on; while millions have come and gone from the earth; while seas have divided land from land; while cities have sunk, and mountains have tumbled up as standing monuments of their wickedness; yea, while the vanity of the world has flitted from generation to generation, without ever stopping to satisfy the ambition of one, or turning aside to draw a fac simile to gladden the curiosity of another, the word of the Lord has remained, as a never-failing witness of its Eternal Author.

We need not roll back the curtain of time, to view the rise and fall of kingdoms; to see the follies and vanities of departed generations; no; while men and things have passed, by the current of time, into another state, the word of the Lord remains to point the way to a better world; yea, it remains, to show the end of the ungodly, and, as saith Solomon, when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors.

When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a proverb of reproach: We fools accounted his life madness, and his end to be without honor: How is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the Son of righteousness rose not upon us.

We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

What hath pride profited us? or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth by; And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves; or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found: Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through: Even so we in like manner, as soon as we were born began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.

Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies.

He shall put on righteousness as a breastplate, and true judgment instead of a helmet.

He shall take holiness for an invincible shield.

His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark.

And hailstones full of wrath shall be cast as out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

Give ear, ye that rule the people, and glory in the multitude of nations.

For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

But a sore trial shall come upon the mighty.

Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away: for they that keep holiness holily, shall be judged holy: and they that have earned such things shall find what to answer.

But stop, and let us reflect, that although almost six thousand years have witnessed the mighty and many scenes which have happened or been acted on earth, few men, since Israel became a chosen nation of the Lord, have lived to see an hundred New-Years: and, that, from the signs of the times, and the convultions of nations, notwithstanding about one third of this century has already been numbered among departed years, very few, if any, in their present existence, will behold the New-Year of nine-teen hundred! The destroying angel is on the earth, scattering the pestilence where the Lord will, and as some of the inhabitants are swept away by this unseen power, the residue seem to harden their hearts and forget that now is the time when all flesh is grass: The Journal of Commerce thus sums up the amount of the cholera in New-York: "COST OF THE CHOLERA.—It appears from a report recently submitted to the Board of Assistant Aldermen, that the expense of the city government on account of the cholera, amounted to $100,000. But this is a small matter in comparison with the damage occasioned by the derangement and suspension of business, the quarantining of our vessels wherever they went, the expence of sickness and flight, and the host of other inconveniences to which the calamity gave rise. Leaving out of the account, all higher considerations, such as the loss of life and the sundering of earthly ties, an assessment of $1,000,000 upon our inhabitants, (perhaps we should say two millions,) would have been a cheap purchase of exemption from the scourge.

It is surprising how soon the effects of this calamity disappear. The pecuniary sufferings is no longer visible—the 6400 persons deceased since the first of July are not missed by the public—the 3000 dram shops are again in full action—the Theaters, Distilleries, and other engines of destruction, are plied as warmly as ever.

This is the reign of error, and a day of trouble, and we caution the disciples of the blessed Savior, to be aware and not assert or write, things as truth without evidence, or a knowledge of their own. The present generation is very much given to lying, and, as a natural consequence, a lie will be believed and circulated by ten persons, where the truth can scarcely be heard by one. Good is seemingly, perished among all nations, and men's hearts fail them, while looking for those things which are about to take place on the earth. No man can calculate from last year's experience, and say, as it was in eighteen hundred and thirty-two, it will be in eighteen hundred and thirty-three: For the Lord is exerting the powers of heaven, and will, ere long, shake terribly the earth; yea, his arrows are shot to the ends of it, and all flesh will know, that he hath put forth his hand to rebuke the world for its pollutions, and abominations.

In proof of this the saints are gathering home to the land of Zion, that they may be ready to meet the Lord when he comes suddenly to his temple. And besides this, the Spirit of the Lord, as it were, works upon the great men of the earth, to hasten the work of the gathering, in its time. The President of the United States, in relation to the remnants of Joseph, thus speaks in his last Message: I am happy to inform you, that the wise and humane policy of transferring from the Eastern to the Western side of the Mississippi, the remnants of our aboriginal tribes, with their own consent and upon just terms, has been steadily pursued, and is approaching, I trust, its consummation. By reference to the report of the Secretary of War, and to the documents submitted with it, you will see the progress which has been made since your last session, in the arrangement of the various matters connected with our Indian relations. With one exception, every subject involving any question of conflicting jurisdiction, or of peculiar difficulty, has been happily disposed of, and the conviction evidently gains ground among the Indians, that their removal to the country assigned by the United States for their permanent residence, furnishes the only hope of their ultimate prosperity.

This is true, and we can only say, verily all things move to further the work of the Lord: and now to conclude, we can say as we did at the beginning, many years have rolled away, since the Morning Stars sang together, but few more shall pass, till the Sons of God will shout for joy! The Lord will come the second time: The Lord will bring again Zion! Let earth rejoice, and let all things, even the bells upon the horses, be HOLINESS TO THE LORD.

EXTRACT of a Letter from Brs. P. Dustin, and C. Beebe, dated Cole County, Mo. Dec. 11, 1832.

We have meetings daily, and the people have quite an inquiry into the plan, to get knowledge of this great work. We have been provided for our daily support every where we go, as much so as if we were their relatives. We wonder and marvel how the heavenly Father inclines the hearts of the children of men, to feed us. Brethren, no one need fear, nor be afraid, to go out into the world, to reason out of the scriptures with the people, without money or scrip. We fare better thus far, without a cent than we did when we had plenty of money. We have been from house to house, and from neighborhood to neighborhood. * * * * * Give our love to all. Remember us in your prayers: Brothers, God is love: I do feel it.

LETTERS have been received, since our last, from Lexington, and 2 from Jefferson city Mo. from Kirtland Mills and Scipio, Ohio, and from Freedom, New-York.

Plague, Pestilence, Famine and the Sword,

In These Last Days!

THE Lord has declared that calamities shall cover the mocker: and he has also said, There is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated, and who can doubt it, after reading the following?

From the Weekly Courier and New-York Enquirer.

The Plague in India.—By the last arrival from England, we learn that accounts had been received there of the prevalence of the Plague at Bushire, and that its ravages were of the most dreadful description. The disease had almost wholly depopulated the district, the deaths having amounted to from 150 to 200 a day. It commenced by great weakness, and the sufferers were then attacked with swelling in the groin, the armpits, and back, the pain arising from which was excessive, and continued until death put an end to their misery. At one time there were 2,000 bodies unburied in the public streets. The sufferers when attacked crowded to the mosques, where most of them died, and it was not until decomposition had commenced that they were buried. Men were hired at high wages to perform this duty, and at one time 100 persons were so employed. In most of the houses from one to four dead bodies were left unburied for some days. In the Residency Court, dead bodies were left exposed. Notwithstanding the existence of this dreadful state of things, several thieves had pillaged the houses. The Residency had been broken open, and every thing valuable stolen. Whole families were swept off by the disease, and the utmost distress had prevailed.

The accounts from Bombay state that much alarm existed there lest the disease should be brought to that Presidency. One vessel had arrived from Bushire, in which 70 out of 120 persons on board died of the disease on the voyage.—The Governor of Bombay had issued an order, compelling all vessels arriving from the infected districts to perform a quarantine of 30 days, and then their discharge was to be dependent upon the report of a medical officer.

Mr. Daniel Prieur, Mayor of the City of New Orleans.

The undersigned Committee, appointed by the City Council to remain permanent during the dreadful malady that desolates our city, have the honor to inform you, that in consequence of reports made to them by diverse respectable men, on the situation of the Hospital kept by D. McFarlane, they repaired thither today, at half past one o'clock, when they visited all the rooms, which they found in the most disgusting state of uncleanliness: all the vases necessary to our natural wants, being filled up, and the patients having declared that for a long while, no care had been extended to them.

In several rooms of that building dead bodies were discovered, which had been for many days in a putrified state; from that room the Committee repaired to another one near the kitchen, where they discovered the dead body of a negro, whose horrid stench plainly told, it had been lying there for several days; that finally, the Committee entered another room opposite the kitchen, where every thing was in as bad a condition as the others; that in this room several bodies were seen of men who had been dead for many days; and, that in a bed, (horrible to tell!) they found a dying man lying on a dead body, in a perfect state of putrifaction.

The undersigned, members of said Committee, declare, that all they saw was so shocking that it cannot be described; that it would be most advisable to remove from that Hospital all patients that are still alive, and to beware lest the putrified corpses within its enclosure do not occasion pestilence in that quarter, and perhaps over the whole city.

November 7.—The Standing Committee have the honor to present the following additional report:—

In one of the apartments where many patients were to be seen, they discovered, under a bed, a dead body, half corroded, whose entrails lay on the floor. In a closet upon the gallery, there were two corpses, one of which was lying on the floor, and the other had his feet upon the floor and his back upon the bed, forming a curve, his legs were pressed up and his thighs were of a livid hue. Under a shed in a yard, was the dead body of a negro, off which a fowl was picking worms. The number of dead bodies amounted to twelve or fourteen.

E. A. BANON, Reporter.
CHARLES LEE, Ald. 1st Ward.
FELIX LABATUT, Ald. 2nd Ward.

ANGUILLA.

From the Barbadoes Mercury, Oct. 20.

The following extract of a letter from Anguilla, we copy from the Antigua Free Press of the 27th Sept. The description given of the distress that has been suffered is truly affecting, and as the work of death is, according to the writer, suspended only for a while, by timely relief received, we trust those who have not yet contributed towards the assistance of the sufferers, will come forward and imitate the laudable example of their benevolent fellow colonists:—

"It is impossible for me to give you a correct view of the physical and moral destitution, wretchedness and misery of this degraded People. The famine is truly awful. The contracted muscles, shrivelled skins, and desparing countenances of a great portion of the population are a most heart rending sight.

On every side we behold hungry mothers, with haggard countenances, and weary worn-out limbs, trembling under the weight of a beloved child, whose eyes are sunk deep in their sockets, its limbs parched and withered, and its face dried and wrinkled, as though it was bending beneath the weight of four score years! They carry them to the doors of those whose sufferings are not so great:—but alas! such is the general poverty, that few are able to relieve them.

It is an affecting sight, when a little food is given, to see the hunger bitten mother sit down on the ground, bathing her squalled child with tears, while she feeds it on the fruits of benevolence, and refuses herself a taste, till her tender charge is satisfied. Strangers who have heard of the famine, and who have visited us, have said, in my hearing, that the half was not told. For some time, from 2 to 12 a day have died of starvation; but the great liberality of St. Kitt's and Nevis has suspended, at least for a while, the work of death. The drought has been dreadful. There has not been a season of rain the last eighteen months, and this, with the consumate idleness of many, is the principal cause of the famine."

Awful Mortality.—The British ship Sybella, Thornton, arrived yesterday from Rotterdam. She had on board at the time she left Holland, one hundred and thirty-two passengers, who received an addition of three, on the passage. These and no less than ninety-four others died before the vessel arrived here, for but thirty-eight of all the passengers who embarked in apparent health, reached their port of destination. They are now at the quarantine and in a most wretched condition. We have not been able to collect as yet further particulars. The above however, are sufficiently appalling.—[N. Y. Paper.]

Cape de Verd Islands.—Capt. Britton, of the Brig Harp, at New York from the Coast of Africa, touched on his passage home at the Cape de Verd Islands, from whence he sailed but 30 days since. Capt. Britton corroborates to the fullest extent, the accounts which have already reached us of the distressed situation of the inhabitants of these Islands; they were actually in a state of starvation. Capt. Britton saw persons drop down and die in the streets from absolute want. Nor was there any appearance of relief near at hand.

Latest from Canton.—By the ship Providence, Capt. Bowers, the Editors of the Journal of Commerce have received a Canton paper of May 20, which contains the following paragraph.—

The rebellion on the frontiers of the adjoining provinces continues, and from the large bodies of troops which have left Canton, it would seem that the suppression of this revolt is no very easy matter. For some time the official reports of the progress of the Imperial arms, and the intention of the Government, have been kept quiet; at present, however, there is much stir among the officers; and it is reported that a force of several thousand men will leave Canton to-day for the seat of war, accompanied by his Excellency the Governor. A few days since, a fleet of large travelling boats passed up the river, with a detachment of troops on board, destined to reinforce the army which is now engaged with the rebels.

REBELLION IN SOUTH CAROLINA.

In addition to the above tribulations, South Carolina has rebelled against the laws of the United States; held a state convention, and passed ordinances, the same as declaring herself an independent nation, and, more than all, "Resolved, That this Convention do recommend to the people of South Carolina the observance of Thursday the 31st day of January next, as a day of fasting, humiliation and prayer, on which they are invited to implore the blessings of Almighty God on the efforts that are made to restore liberty and happiness to our beloved State."

And Gen. Jackson has ordered several companies of Artillery to Charleston, and issued a Proclamation, urging submission, and declaring such moves as that of S. Carolina Treason. He closes thus: "May the Great Ruler of nations grant that the signal blessings with which he has favored ours, may not, by the madness of party or personal ambition, be disregarded and lost; and may His wise Providence bring those who have produced this crisis, to see their folly, before they feel the misery of civil strife; and inspire a returning veneration for that Union, which if, we dare to penetrate His designs, he has chosen as the only means of attaining the high destinies to which we may reasonably aspire."

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THE LAST DAYS.

SOMETHING singular attaches itself to the phrase, The last days. We can take up the bible, and read what took place in the beginning, without any emotion, and generally without realizing what did happen; but when we read the prophecies touching the last days, the very soul starts to know what shall be.—We can look back to the morning of creation, when God said, Let there be light, and there was light, without ever remembering that his glory covered the heavens and his brightness was before the brightness of the sun; without reflecting that when he made the firmament, and divided the waters under the firmament, from the waters above the firmament, that the great deep, even the upper deep, was, and he laid the beams of his chambers in it; and that the waters beneath were gathered into one place, so that six parts of the earth were dry: yea, we can lightly read these grand scenes of the beginning, without ever thinking that the earth has since been divided, and that the heap of great waters, has been spread over the earth to frustrate some of the wicked designs of ungodly men; but when the last days begin to cast their shadows before, we stop and wonder, with great earnestness, what is about to come to pass. We see nation rising against nation; we hear of the pestilence destroying its thousands in one place, and its tens of thousands in another; the plague consuming all before it, and we witness the terror that reigns in the hearts of the wicked, and we are ready to exclaim, The Lord is certainly about bringing the world to an account of its iniquity. Let us reflect, then, in the last days, that there was to be great tribulation: for the Savior says, nation shall rise against nation, kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places; and the prophets have declared that the valleys should rise; that the mountains should be laid low; that a great earthquake should be, in which the sun should become black as sackcloth of hair, and the moon turn into blood; yea, the Eternal God hath declared that the great deep shall roll back into the north countries and that the land of Zion and the land of Jerusalem shall be joined together, as they were before they were divided in the days of Peleg. No wonder the mind starts at the sound of the last days! Great things will come to pass in them: sickness, sorrow, pain and death, will come upon the wicked; the righteous will be gathered from all nations, as well as Israel, to Zion, and the Jews assemble at Jerusalem, to behold the Lord of glory gather all things in one, that there may be on earth, one fold and one Shepherd.

We live in a great time; one of the most eventful periods that has ever been: it is not only the time when the captivity of Jacob's tents will return, but it is the time when the wicked and their works shall be destroyed; when the earth shall be restored to its former beauty and goodness, and shall yield its increase; when plagues shall be sent to humble the haughty, and bring them, if they will, to a knowledge of God: yea, it is a time when the wicked can not expect to see the next generation; yea, it is that great time, when none shall live in the second generation unless they are pure in heart.

Esdras, or Ezra the High Priest, we suppose, seems to have had a great view of the last days, and for all that has ever appeared to the contrary, by the wisdom of man, he spake by the Spirit of God, and says:—"And I opened my mouth and began to talk before the Most High and said, O Lord, thou that shewest thyself unto us, thou wast shewed unto our fathers in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt. And thou spakest, saying, Hear me, O Israel; and mark my words, thou seed of Jacob.—For behold, I sow my law in you, and it shall bring forth fruit in you, and ye shall be honored in it forever. But our fathers, which received the law, kept it not, and observed not thine ordinances: & though the fruit of thy law did not perish, neither could it for it was thine; yet they that received it perished, because they kept not the thing that was sown in them.

And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into, that thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

For we that have received the law perish by sin, and our heart also which receiveth it. Notwithstanding, the law perisheth not, but remaineth in his force.—And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and behold, she mourned and wept with a loud voice and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

Then let I my thoughts go that I was in, and turned me unto her, and said unto her, Wherefore weepest thou? why art thou so grieved in thy mind? and she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low. And I said unto her, What aileth thee? tell me.

She said unto me, I thy handmaid have been barren, and had no child, though I had a husband thirty years. And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest. After thirty years God heard me, thy handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbors: and we gave great honor unto the Almighty.

And I nourished him with great travail. So when he grew up, and came to the time that he should have a wife, I made a feast. And it so came to pass, that when my son was entered into his wedding chamber, he fell down and died. Then we all overthrew the lights, and all my neighbors rose up to comfort me: so I took my rest unto the second day at night.

And it came to pass, when they had left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest. And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

Then left I the meditations wherein I was, and spake to her in anger, saying:—Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us? how that Zion our mother is full of all heaviness, & much humbled, mourning very sore? and now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son? for ask the earth, and she shall tell thee, that it is she that ought to mourn for the fall of so many that grow upon her.—For out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

Who then should make more mourning than she that hath lost so great a multitude; and not thou, which art sorry but for one? but if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows; but the earth for the multitude present in it, according to the course of the earth, is gone, as it came.

Then say I unto thee, like as thou hast brought forth with labor; even so the earth also hath given her fruit namely, man, ever since the beginning unto him that made her.

Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee. For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women. Go thy way then into the city to thy husband. And she said unto me that will I not do: I will not go into the city but here will I die. So I proceeded to speak further unto her, and said, Do not so, but be counselled by me: for how many are the adversities of Zion? be comforted in regard of the sorrow of Jerusalem.

For thou seest that our sanctuaries are laid waste, our alter broken down, our temple destroyed; our psaltry is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us, almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak; and, which is the greatest of all, the seal of Zion hath now lost her honor; for she is delivered into the hands of them that hate us.

And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labor.

And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistened, so that I was afraid of her, and mused what it might be. And behold, suddenly she made a great cry, very fearful: so that the earth shook at the noise of the woman.

And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said, Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke. And as I was speaking these words, behold, he came unto me, and looked upon me.

And lo, I lay as one that had been dead, and mine understanding was taken from me; and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me, What aileth thee? and why art thou so disquieted? and why is thy understanding troubled, and the thoughts of thy heart? and I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express.—And he said unto me, Stand up manfully, and I will advise thee.

Then said I, speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope. For I have seen that I knew not, and hear that I do not know. Or is my sense deceived, or my soul in a dream? now therefore, I beseech thee, that thou wilt shew thy servant of this vision.

He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee. He hath seen that thy way is right: for that thou sorrowest continually for thy people, and makest great lamentation for Zion.

This therefore is the meaning of the vision which thou lately sawest: thou saw est a woman mourning, and thou begannest to comfort her: but now seest thou the likeness of the woman no more, but there appeared unto thee a city builded. And whereas she told thee of the death of her son, this is the solution: this woman, whom thou sawest, is Zion: and whereas she said unto thee, even she whom

thou seest as a city builded, whereas she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her. But after thirty years Solomon builded the city, and offered offerings: and then bare the barren a son.

And whereas she told thee that she nourished him with labor: that was the dwelling in Jerusalem. But whereas she said unto thee, "That my son coming into his marriage chamber happened to have a fall and died:" this was the destruction that came to Jerusalem.

And behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

For now the Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty: and therefore I bade thee remain in the field where no house was builded: for I knew that the Highest would shew this unto thee.

Therefore I commanded thee to go into the field, where no foundation of any building was. For in the place where the Highest beginneth to shew his city, there can no man's building be able to stand. And therefore fear not, let not thy heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see: and then shalt thou hear as much as thy heart may comprehend.

For thou art blessed above many other, and art called with the Highest; and so are but few. But to-morrow at night thou shalt remain here; and so shall the Highest shew thee visions of the high things, which the Most High will do unto them that dwell upon earth IN THE LAST DAYS. So I slept that night and another, like as he commanded me.

And it came to pass after seven days, I dreamed a dream by night: and lo, there arose wind from the sea, that it moved all the waves thereof. And I beheld and lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him. And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

But I beheld, and lo, he had graven himself a great mountain, and flew up upon it. But I would have seen the region or place whereout the hill was graven, and I could not.

And after this I beheld, and lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: but only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid. Afterward I saw the same man come down from the mountain and called unto him another peaceable multitude. And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awaked, and said, thou hast showed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer: shew me now yet the interpretation of this dream.

For as I conceived in mine understanding, wo unto them that shall be left in those days! and much more wo unto them that are not left behind! for they that were not left were in heaviness.

Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind. Therefore are they come into great perils and many necessities, like as these dreams declare.

Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said, The interpretation of the vision shall I shew thee and I will open unto thee the thing that thou hast required.

Whereas thou hast spoken of them that are left behind, this is the interpretation: he that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have not works & faith toward the Almighty. Know this therefore, that they which be left behind are more blessed than they that be dead. This is the meaning of the vision: whereas thou sawest a man coming up from the midst of the sea: the same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm: and that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation: Behold, the days come, when the Most High will begin to deliver them that are upon the earth. And he shall come to the astonishment of them that dwell on the earth.

And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another. And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

But he shall stand upon the top of mount Zion. And Zion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

Abraham, Isaac and Jacob knew of a surety what should come to pass in the last days. Jacob gathered his sons around him, when he was about to fall asleep in God, and told them what should befall them in the last days. As there are many references to the last days, we use the terms last days, latter days, latter times, &c., as synonymous.

Balaam, when the Lord put words in his mouth exclaimed who can count the dust of Jacob, and the number of the fourth of Israel? Let me die the death of the righteous, and let my last end be like his!

No wonder his heart leaped for joy; he saw the glory of the last days, or, to use his own words, What this people [Israel] shall do to thy people [Balak's] in the latter days. His prophecy is great. We have it thus in Numbers.—And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times to seek for enchantments, but he set his face toward the wilderness. And Balaam lifted up his eyes, and saw Israel abiding in his tents according to their tribes, and the Spirit of God came upon him.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are opened hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling but having his eyes open: how goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the rivers' side, as the trees of lign-aloes which the Lord hath planted, and as cedar-trees beside the waters.

He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.—God brought him forth out of Egypt: he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee to great honor; but lo, the Lord hath kept thee back from honor

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak? and now, behold, I go unto my people: come I will advertise thee what this people shall do to thy people in the latter days.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish forever.

And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock. Nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive.

And he took up his parable, and said, Alas, who shall live when God doeth this! and ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever. And Balaam rose up, and went and returned to his place: and Balak also went his way.

Ezekiel said:—After many days thou shalt be visited: in the latter years thou shalt come into the land, brought back from the sword, gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.—Isaiah and Micah said: It shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Our Savior, who knew all things that should come to pass in the last days, even when he come in his glory to reign on earth with his saints, said before the end should come, there should be great tribulations, such as was not since the beginning of the world to this time, no, nor ever should be.

Paul, who had the privilege of seeing his Lord and master in the flesh, and who knew a man that was caught up into the third heaven, while on this all-important subject, thus wrote:—This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

Peter, possessing the keys of the mysteries of the kingdom, wrote to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ, said in his second epistle, Beloved, I now write unto you; in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as from the beginning of the creation

Having such a cloud of witnesses to prove what should come to pass when the earth is ripe, or when the days of vengeance had commenced, we have double confidence to warn the world, of what shall shortly be. In the language of Jude, we can say, Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

Jeremiah said O earth, earth, earth, hear the word of the Lord; and would to God that the earth would hear, before it is everlastingly too late: That instead of ridiculing the words and works of God, its inhabitants would look for themselves, and behold the great and marvelous events which are happening around them, preparatory to the end.

The bible and common history, are full of the transactions and events which have been; and the hearts of thousands quake with fear for what shall be: now let us reason from the past, for the benefit of the future. Sacred writ, shows that the Lord has always been merciful, and mindful of the children of men, and has given the inhabitants of the earth timely notice, that he was displeased with their ungodly conduct, that they may repent, and be saved, rather than be destroyed by judgments. He gave one hundred and twenty years' notice of the flood; he warned the inhabitants of Sodom and Gomorrah, before they were consumed; he did marvelous things in the sight of Pharaoh, before he and his host were swallowed up in the Read Sea, and the Lord has ever warned men before destruction; yea, from Adam, the language of the Lord has been, Repent, repent! And when men repented, the Lord forgave them; and will he be less mindful of the workmanship of his hands now? No; God will hear, if men do pray in faith.

We have an earnest desire that men should escape the calamities, that will soon be poured out upon the earth, to scourge the inhabitants. Those that will not hear, as has been the case in all ages, pass on and are punished. The inhabitants before the flood, rejected the preaching of Noah, and were drowned. The men of Sodom and Gomorrah repented not of their sins, and died in their wickedness.—Pharaoh, after seeing the mighty works of the Lord, died for his folly. But the Lord is merciful, the Lord is just, and, as in ancient days, so now, even in these last days, he warns, that men may repent and live. So much for the world. To the church, a word fitly spoken is like the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing life forever more. Beloved brethren, you know these are the last days, for the Lord hath said so. You, then, have not to look across the ocean for testimony, for you have it in your hearts.—You have not to send to heaven for proof, for the judgments of God are already sent forth unto victory as evidence that the end is nigh.

You are independent above all the creatures under the celestial kingdom, if you are faithful; even to the obtaining of eternal life. Walk holy before the Lord.—He has sent his everlasting covenant into the world, to be a light to the world and to be a standard for his people, and for the Gentiles to seek to it: and to be a messenger before his face to prepare the way before him. And he will reason with them that come, as with men in days of old, and show unto them his strong reason. Wherefore, while he is revealing unto you the great things that will shortly come to pass, learn wisdom, and rejoice for the day, even the day of righteousness that will soon come; yea, that day that was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it, and see it in their flesh, and so will you, if you continue faithful. Are you sensible of the blessings and privileges you enjoy? you can look upon the world and upon them that profess to worship their God, and see the course of evil, and shun it, because the Lord has shown you the right way. You can see some for gold; some for fame; some for blood; some for persecution; some for fun; some for pleasure; some for vanity; some for lying; some for this, and some for that, and you can pray to God to keep you from such follies, and he will do so, if your hearts are pure.

What blessings! you can shun the dreadful distress of nations, if you are humble and honest in all things before the Lord: you can overcome the world and enter into his rest, where trouble will cease. You ought to rejoice, with joy unspeakable; for while the nations are crumbling to pieces, and men are filling up the tombs without repentance, you know your redemption is nigh, and you believe that Israel will soon be gathered home to meet his God, when he comes in his glory.

Men without the Spirit of God to guide them into sacred truth have long labored six times as much for the perishable things of this world, as for the one thing needful: brethren, you have better knowledge, act accordingly, for the earth is the Lord's, and the fulness thereof. Counsel not the Lord but walk by faith, showing good works, that your examples may be worthy of imitation.

The love of money fills the hearts of the wicked; but what profit would it be to you, with all your knowledge, of what must shortly come to pass, if you could gain the whole world for thirty or forty years, and then loose your inheritance, and eternal life? This is a solemn question, and when the faithful enter into the joys of their Lord, they will be more apt to say: Eye hath not seen, nor ear heard, neither has it entered into the heart of men to conceive, what the Lord has prepared for them that love him. The Lord will hear when saints do pray.

Among the great men of the earth, many have declared, with thousands to second them, that every man has his price:—but beloved, the saint has not; he is above bribery, and come life or come death, it is all the same; in the morning of the resurrection, he rises above corruption and lives with God; and his last days will be his best days: "And it shall come to pass afterward, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

THE JEWS:—AGAIN.

THE great day is hastening on when the whole house of Israel will be gathered home from their long dispersion, to Zion and Jerusalem. The United States is a witness to the gathering at mount Zion, if her population will look at things as they are; and the old world in the east, may soon bear record, also, of the gathering at Jerusalem: for the Lord will set a sign among them, and will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow to Tubal, and Javan, to the isles afar off, that have not heard his fame, neither have seen his glory; and they shall declare his glory among the Gentiles.—And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

So Judah will be gathered: and when the Lord shows himself to them, with the wounds he received of them, more than eighteen hundred years before, they will know him, and rejoice in the Holy One of Israel. The Spirit of God moves upon the face of the earth, and will continue to do so, till every saint that is left alive, worships God. In the Weekly Courier and New-York Enquirer, is the following

NEWS FROM JERUSALEM.

We beg leave to invite the attention of the benevolent to the following statement of the distressed situation of the Jews in Jerusalem and their appeal for aid. We indulge a hope that the aid they seek will not be withheld, and as the Society established in this country for the conversion of the Jews, have a large fund without any ostensible mode of appropriating it to a good purpose, it is presumed that they will transmit it to Jerusalem with as little delay as possible.

[From the Christian Intelligencer.]

THE RABBI FROM THE HOLY CITY.

Dr. WESTBROOK: The following is a literal version of the letter which the Rabbi Enoch Zundil, now in our city, brought from the Jews of Jerusalem. On Monday evening last, this learned Jew met a party of our Clergymen, and other friends in Dr. Brownlee's study. Mr. Roy, an eminent Hebrew scholar, presented this version which he had made together with the original document, written in beautiful Hebrew letter, without points. It was examined by the learned gentlemen present. The evening was spent in hearing the Rabbi, who is a truly polite and accomplished man, detail many interesting things relative to Jerusalem, the holy city; and the condition of the Jews there.

He spoke of the famous Mosque, which stands on the site of Solomon's Temple: and stated that it was the custom of his afflicted and bowed down people, especially the priests, to go to the west wall of the mosque, where once stood the west wall of the temple, and kneeling down, to offer up prayers to Jehovah the Almighty God in behalf of their nation. This explains a singular expression in the beginning of the following letter.

He admitted that his people had more than once attempted, in olden times, to rebuild the temple, but that infallible proofs of God's displeasure had always prevented it. This tradition may refer to the attempts in the Emperor Julian's time.

He gave replies to many difficult questions proposed to him on various passages of the Hebrew bible. His views of the Nahash, the serpent who tempted our first parent, exhibit fully as much originality as those of Dr. Adam Clark. The latter decides this shrewd being to have been the Ourang-outang:—Our Rabbi makes it a singular kind of beast, having a kind of soul; and appointed to God to be a waiter, a body attendant on our first parents. Into this creature the devil entered, and made him an instrument of the temptation. This, however, he gave out of the Cabbala and Targum.

He gave some original views on the giants of the days of Noah: showing them to be different (as in the Hebrew expression, they are strikingly distinguished) from the Goliaths and the Anakin. They were giants in wickedness, the wicked children of profligate great men, and nobles!

The Rabbi who is a thorough going Jew, felt some difficulty when requested to explain how the Jews are to determine the evidence of their coming Messiah, proceeding in lineal descent from the tribe of Judah, and house of David. For he admitted that the lists of the genealogy had utterly perished. When requested by

Dr Knox to explain the views of Daniel's seventy weeks— the Rabbi shrugged up his shoulders, and declined the task. He is fully in the belief of the Jews being recalled to their own land. And by the calculation he makes, this recall is at the very door. It is to commence in the year 1841—only nine years hence. He believes that the present movements of the victorious Egyptians are now working out their deliverance. The Jews consider the Mahometans as the head of their oppressors; and the Court of Constantinople as the head of the Mahometan power. That being laid low, and he supposes by the Pacha of Egypt, who is the avowed friend of the Jews, their deliverance will then be speedily hastened.

The Rabbi's people at Jerusalem had heard of the exceeding benevolence and charity of the Americans. These are his own words. "You did much for the Greeks: and will you not admit, even as christians, lovers of the old testament patriarchs and prophets, that you owe, at least as much, nay, much more, TO US THE JEWS?" "Yes, said a gentleman present; "we love your people for the love of Abraham and Isaac and Jacob." "Yes," said another, "we should love and aid them for the sake of Joseph and Mary!" "And above all," said a third, "for the sake of the SON of MARY: our Redeemer, according to the flesh, was a Jew!"

And as this is the first appeal made to us as christians, by the Jews, direct from Jerusalem, we should, by responding to the voice of suffering humanity, give them an evidence that we are, as christians, their true and sincere friends.

The Rabbi begs leave to refer those who may feel disposed to aid the poor suffering Jews at Jerusalem, to the following gentlemen who have kindly undertaken to receive any funds which benevolent christians may condescend to give:—viz.

The Rev. Mr. Schroeder,
The Rev. Jacob Broadhead, D. D.,
The Rev. W. W. Phillips, D. D.,
The Rev. W. C. Brownlee, D. D.

HEBREW LETTER.

[TRANSLATED FROM THE HEBREW BY MISTER ROY, OF NEW YORK.]

"From the city of the Great King, peace and blessing to the great and good gentlemen who is disposed to be benevolent to all, friends and foes. Mordicai Noah, we have written to you from the holy land, and from the city of Jerusalem, we pray always by the west wall of the temple and by all the holy places for all the nations of the earth who remember us in our low estate. The voice of Zion speaks weeping and lamenting, for the wretched state of her children: For their faces are black with hunger: all the people of foreign nations here are very poor; and unable to give us any relief. The learned men and Rabbis, widows and orphan children that were supported by Russia, Poland, and Germany, are cut off from their former supplies; and receive no compensation from those nations.—We are so poor, and in such distress, that we cannot represent our situation in writing. We are hungry, thirsty, and naked. Our children ask bread and we have none to give them. And in addition to this, the Turks have laid us under a contribution of fifty thousand dollars, which if not paid will be the ruin of all the Jews here. Dear Sir, we did not know how to help ourselves: and we heard of your great and benevolent feelings and have sent on the Rabbi Enoch Zundil, of Jerusalem, son of the great Rabbi Hersh, one of the most learned men in the world. He will fully explain to you our afflictions. We therefore pray you to help him by any way or means in your power, by obtaining donations, and forming societies among all denominations. And we will pray for you in all the holy places and from the sepulchers of the holy prophets; and we hope with all the scattered tribes, and the Messiah at their head, to meet you soon in the holy city, the desire of all nations."

(Signed)
RABBIA TOBIAS SOLLOMAN, the High Priest of Jerusalem.
NATHAN MINELES, 2d High Priest.
NATHAN SABBIUS, 3d High Priest.
[L. S.] HARMAN COHEN, High Priest of Japheth.
ISRAEL SUMMERVILLE 2d High Priest.
ZALMAN COHEN 3d High Priest.

SUFFERINGS OF THE JEWS IN PALESTINE.

There prevails at the present time of general distress, great wretchedness and want among the Jewish people, in the very land of their forefathers. In the midst of their Mahomedan oppressors, and burdened with the most unrighteous and exorbitant exactions, they are represented to be in want of the necessaries of life.

Accounts of American benevolence have reached them. They have sent hither one of their most pious and learned men, Rabbi ENOCH ZUNDIL. He is now in our city, and he brings with him the united testimonials of both the congregations in Jerusalem—the German and the Portuguese. His documents and letters have been duly examined by his brethren here, and they approve and encourage his afflicting mission of benevolence.

An article in our paper of the 26th instant, has already called public attention to this subject. But as the article was not examined by Rabbi Zundil before its publication, and has led to some misapprehension, he has requested us to state as follows:

"He is alledged, in the article published, to have given some original interpretations of scripture; but he wishes it to be distinctly understood, that, in the cases mentioned, he makes no pretention to originality." He is said to have "shrugged up his shoulders," and to have "declined the task" of explaining a certain prophecy by Daniel; but he would not have it infered from this, that he is unable or unwilling to give, at a proper time and place, the views of Jewish learned men, on this or any other subject in the old Testament."

"The letter of introduction, appended to the article in our paper, and purporting to be a translation from the Hebrew, is a letter from certain pious and learned Jews at Jerusalem to Mr. Noah of this city. The letter asks for donations from individuals or societies,—but is an appeal to the Jews and not to "all denominations." It is signed by persons who are not "High Priests, but CHIEF RABBIES."

Yet as suffering humanity ever utters a cry, that should touch the heart of all, Rabbi Zundil will be cheered by the thought, if he can carry with him the contributions, not only of his charitable Jewish brethren, but of benevolent christians."

"He is to be seen at Number 33 Maiden Lane. And he refers to the above named gentlemen, who will receive and hand to him, or forward to the chief Rabbi Hirschel at London, any offerings of those who have hearts to pity and aid the suffering Jews of Palestine."

THE EVENING AND THE MORNING STAR.

COMMANDMENTS.

THE commandments of the Lord are sacred, and above the inventions of men. Keep them and they lead to eternal life. The first commandment was given to Adam in the garden of Eden, and man became an agent unto himself. Again, it is found in Genesis, that the Lord said: Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed I will give all these countries and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

When the children of Israel murmured, Moses cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

Shortly after this, the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.

So the people rested on the seventh day.

Let it not be forgotten, yet, that the children of Israel were so blind to the glory before them: so stiffnecked, rebellious, and more than all, faithless, that the Lord saw fit in his infinite wisdom, to let Moses break the stone-tables containing the everlasting gospel, and in lieu thereof, to give them the law, and commandments, and a lesser priesthood, than that of the order of Melchisedec.

When the Lord shined forth from mount Paran, and came with ten thousands of his saints, from his right hand went a fiery law for them.

The world, as well as the saints, may read, and profit by the ten commandments which Moses wrote upon the second tables: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery. Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

The ten commandments embrace some of the great principles of our Savior's religion, as well as rules for government and social intercourse. In fact, the word commandment is really great, coming by inspiration, and seems to whisper to the saint, THUS SAITH THE LORD!

When we remember, that the commandments of God, came by the gift and power of God: or, in other words, holy men spoke moved by the Holy Ghost, we ought to rejoice with great joy: for in this manner, spake the prophets for the saint's good, even in these last days.

The Lord is imperative on this subject, and when he says keep my commandments, he means what he says: this may be one reason why we have no account, or record, that the Lord ever acknowledged a church to be his, unless there was a prophet in it. There is one Lord, one faith, one baptism, one church, one gospel, and one way of being baptized for the remission of sins; one promise of receiving the gift of the Holy Ghost: one promise of reward for keeping the commandments, and one surety of eternal life by holding out faithful to the end.

The high estimation of the commandments, may be somewhat seen by reading a few verses in the 119th Psalm: Then shall I not be ashamed, when I have respect unto all thy commandments. With my whole heart have I sought thee: O let me not wander from thy commandments. I am a stranger in the earth: hide not thy commandments from me. Thou hast rebuked the proud that are cursed, which do err from thy commandments. I will run the way of thy commandments, when thou shalt enlarge my heart.

Make me to go in the path of thy commandments; for therein do I delight. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. Teach me good judgment and knowledge: for I have believed thy commandments. All thy commandments are faithful; they persecute me wrongfully; help thou me. Therefore I love thy commandments above gold; yea, above fine gold. I opened my mouth, and panted: for I longed for thy commandments. Trouble and anguish have taken hold on me yet thy commandments are my delights. Thou art near, O Lord; and all thy commandments are truth.

Lord, I have hoped for thy salvation, and done thy commandments. My tongue shall speak of thy word: for all thy commandments are righteousness. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

It does seem strange that the world should be so clouded in darkness, as not to see, that the church of Christ, (for there never was, nor ever will be any other that will be admitted into the celestial kingdom,) could exist without the Comforter, even the Holy Ghost in it, whereby the members might profit by the gifts, and commandments. The two first verses of Acts read thus:—The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

In one of the commandments to the church in Zion, is the following beautiful language: Behold, saith the Lord, blessed are they who have come up unto this land with an eye single to my glory, according to my commandments; for them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength; and they also, shall be crowned with blessings from above; yea and with commandments not a few; and with revelations in their time.

And we might quote columns, showing that the Lord is the same yesterday, today and forever, giving commandments to them that seek the riches of eternity, that man may know his will and be saved with an eternal salvation in his kingdom.

While on the subject of commandments, it may be worth while to say a few words on opinions, as the church has the sure word of prophecy.

Opinions, where we have the word of the Lord, are worth nothing. Since the days of the Savior, they have strangely divided men into almost as many sects, as the number of the name of the beast that John saw. All men have a right to their opinions, but to adopt them for rules of faith and worship, is wrong, and may finally leave the souls of them that receive them for spiritual guides, in the telestial kingdom: For these are they who are of Paul, and of Apollos, and Cephas: they are they who say, there are some of one and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch, but received not the gospel; neither the testimony of Jesus; neither the prophets; neither the everlasting covenant; last of all: these are they who will not be gathered with the saints, to be caught up into the church of the first born, and received into the cloud: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loveth and maketh a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto his Father spotless, saying: I have overcome and trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever.

Now, brethren, let us turn to our day, and rejoice that the Lord has been so merciful as to give commandments unto men, that they might know his will, and know, also, when they have done it. We can lift up our hearts and be glad, for the day is nigh, & the hour at hand, when we, if faithful, shall be of one heart and one mind; yea, and shall speak a pure language, and shall see our Lord face to face.

Do good and the reward shall be given; for it is better to give than to receive. The Lord is good: he gives precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little, and for the sake of them that may come to a knowledge of their situation, by our good example, let us obey the Lord and keep his commandments.

In a letter from our brethren in the east, is the following concluding paragraph of a late

REVELATION:

Therefore, verily I say unto you, my friends, call your solemn assemblies as I have commanded you, and as all have not faith, seek ye diligently and teach one another, words of wisdom; yea, seek ye out of the best books, words of wisdom: Seek learning by study, and also by faith.

Organize yourselves.

Prepare every needful thing, and establish an house, even an house of prayer; an house of fasting; an house of faith; an house of learning; an house of glory; an house of order; an house of God: that your in-comings may be in the name of the Lord, and your out-goings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride, and high-mindedness, and from all your wicked doings.

Appoint among yourselves a teacher, and let not all be spokesman at once, but let one speak at a time, and let all listen to the sayings, that when all have spoken, that all may be edified of all; and that every man may have an equal privilege.

See that ye love one another.

Cease to be covetous; learn to impart one to another as the gospel requires.

Cease to be idle; cease to be unclean; cease to find fault, one with another; cease to sleep longer than is needful.

Retire to thy bed early, that ye may not be weary.

Arise early, that your bodies and minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bonds of perfectness and peace.

Pray always, that you may not faint, until I come.

Behold I will come quickly, and receive you unto myself: Amen.

EXTRACTS OF LETTERS FROM THE ELDERS ABROAD.

Kirtland, Ohio, December 21, 1832.

BROTHERS Orson Hyde, and Samuel H. Smith, have just returned to this place, in good health and spirits, saying, that they had built up four churches; one in the state of Maine; two in Massachusetts, and one in Pennsylvania.—They have baptized sixty or more, disciples, who they say, are strong in the faith, rejoicing in the Holy One of Israel.

Brother Lyman Johnson returned a few days since, leaving Orson Pratt among the churches in the east, saying, that they had built up a number of churches, and baptized nearly one hundred.

Brothers Simeon and Jared Carter, we understand, have done wondrous works in Vermont, in breaking down prejudice in a wonderful manner. Better than one hundred have been brought into the kingdom, in a few months past, by their instrumentality.

Brothers Hyrum and William Smith have just returned home, after an absence of about three weeks, having baptized twenty-three in Pennsylvania. Brother Mur-

dock has also returned from Thompson, Ohio, where he has baptized twenty-three. There is also a number of elders in the east, that we have not heard from particularly, but understand they meet with great success. We frequently hear of new churches being established in various parts, which causes our hearts to rejoice.—Thus you see, brethren, that the cause of truth is prospering, and thanks be to our God, for he is a God of love, mercy and truth; yea, and a God of power; and as good old Daniel said, his kingdom shall break in pieces all other kingdoms, so it shall be done.

The people in this vicinity, generally, are more calm in their minds, and many of them attend our meetings, and appear more friendly than heretofore, and we have peaceable times.

I have just learned, that brothers Martin and Emer Harris have baptized one hundred persons at Chenango point, New-York, within a few weeks.—NEWEL.

Union, Missouri, January 7, 1833.

Beloved brethren, we write to you, praying that the words from the press which has been dedicated to the Lord, in these last days, for the good of men, may go forth for the good of souls; that Zion may flourish upon the hills; that her light may shine to the uttermost parts of the earth; that every secret act may be made manifest.

Brethren and sisters, our prayer to our Father, for you all, is, that your lights may shine continually unto the perfect day: for, says David, when the Lord shall build up Zion, he shall appear in his glory.

Do you remember, the prayers of the righteous availeth much? and that we are in the wicked world, struggling that we may share in that glory; and not only so, but are anxious that our fellow men may come to the standard of truth also, and be saved? For this cause we labor with much long-suffering, to but little effect; for surely, gross darkness covers the earth, and wickedness greatly prevails among the people, and the truth makes them angry, for they are joined to their idols.—We desire your prayers, that God would give us the victory unto life, and open an effectual door for us.

Beloved brethren in the ministry, be encouraged to take your staves and travel without scrip, and proclaim the ever-lasting gospel, if faithful, the heavenly Father will feed you and clothe you. It is harder to get to the hearts of the children of men now, than last winter. An old methodist preacher informed us, that, in all the cholera in St. Louis, he saw but two families shed tears. He said the people seemed to be in a dead, stupid state, and when the doors of the meeting-houses were thrown open for prayer-meeting, few attended, and they, had no feeling cause for praying, and since the cholera has disappeared, the people are worse than ever.

Brethren your privilege is great in Zion. The promises are worth more than fine gold, or any riches beneath the sun. James says, seest thou how faith wrought with his works, and by works was faith made perfect? The building must be without a jar, that it may remain unshaken. The time is near at hand when every man's work will be tried, and he that is holy will be holy still, &c.—If we are the body of Christ, we are one, and as he has loved us, so let us love one another.

We are about fifty miles off St. Louis, and shall bend our course to the south among the thick settlements on the Mississippi, to search for the meek. God is yet love.

CALVIN & PETER.

Cincinnati, Ohio, December 11, 1832.

The Lord has said, (by the mouth of David,) when he builds up Zion, he will appear in his glory; and when I look after Lydia and my children, something attracts my eyes more glorious, it is the recompence of reward that God has promised to the faithful: and as the Lord has called me: and as the time has come that Zion is to be builded: &, lest much of the wheat should be left for the fowls and beasts to destroy, I labor with the good servant, and suffer privations, patiently.

My mission has been rather swift, since I wrote to brother Sidney. Brother Jared and I left Benson, Vermont, for Albany, New-York. Here we tried but could not obtain a house, and went to Schenectady where we fared the same.—We then went to Chenango, preaching by the way, and visited the church that brother Page built up. From thence, to Kirtland; and thence to Amherst and New-London, where I took brother Stevens, and came to this place, and since I came here, I have baptized four. Some others are ready and waiting. The Lord is to work here, and O that he would do a great work, for great is the wickedness and unbelief.

I have baptized in all about seventy, and the Lord has kept me and supported me. The church at this place is expecting to go up to Zion next summer.

SIMEON.

A REVELATION GIVEN, AUGUST 30, 1831.

HEARKEN O ye people, and open your hearts, and give ear from afar: and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and his will concerning you:

Yea, verily I say, hear the word of him whose anger is kindled against the wicked, and rebellious; who willeth to take even them whom he will take; and preserveth in life them whom he will preserve:

Who buildeth up at his own will and pleasure, and destroyeth when he please; and is able to cast the soul down to hell.

Behold I the Lord utereth my voice, and it shall be obeyed.

Wherefore verily I say, let the wicked take heed: and let the rebellious fear, and tremble.

And let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

And he that seeketh signs shall see signs, but not unto salvation.

Verily I say unto you, there are those among you, who seeketh signs; and there has been such even from the beginning.

But behold, faith cometh not by signs, but signs follow those that believe.

Yea, signs cometh by faith, not by the will of men, nor as they please, but by the will of God.

Yea, signs cometh by faith, unto mighty works, for without faith no man pleaseth God: and with whom God is angry, he is not well pleased: wherefore, unto such he sheweth no signs, only in wrath unto their condemnation.

Wherefore I the Lord am not pleased with those among you, who have sought after signs and wonders for faith, and not for the good of men unto my glory:—nevertheless, I gave commandments and many have turned away from my commandments, and have not kept them.

There were among you adulterers and adulteresses; some of whom have turned away from you, and others remain with you, that hereafter shall be revealed.

Let such beware and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear:

Wherefore I the Lord have said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, should have their part in that lake which burneth with fire and brimstone, which is the second death.

Verily I say, that they shall not have part in the first resurrection.

And now behold, I the Lord saith unto you, that ye are not justified because these things are among you, nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount: of which account the fulness ye have not yet received.

And now, verily I say unto you, that as I said that I would make known my will unto you, behold I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

And now, behold this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.

Behold the land of Zion, I the Lord holdeth it in mine own hands: nevertheless, I the Lord rendereth unto Cæsar the things which are Cæsar's:

Wherefore I the Lord willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger:

For satan putteth it into their hearts to anger against you, and to the shedding of blood:

Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you.

And if by purchase behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth.

I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man and the saints also shall hardly escape:

Nevertheless, I the Lord am with them, and will come down in heaven from the presence of God, and consume the wicked with unquenchable fire.

And behold this is not yet, but by and by:

Wherefore seeing that I the Lord have decreed all these things upon the face of the earth, I willeth that my saints should be assembled upon the land of Zion and that every man should take righteousness in his hands, and faithfulness upon his loins and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked.

Wherefore let my disciples in Kirtland, arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus, who has the care thereof, dispose of the land, that he may be prepared in the coming spring, to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them.

And let all the moneys which can be spared, (it mattereth not unto me whether it be little or much) sent up unto the land of Zion, unto them whom I have appointed to receive.

Behold I the Lord, will give unto my servant Joseph power, that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples that shall tarry.

Let my servant Newel retain his store, or in other words, the store yet for a little season.

Nevertheless let him impart all the money which he can impart, to be sent up unto the land of Zion.

Behold these things are in his own hands, let him do according to wisdom.

Verily I say, let him be ordained an agent unto the disciples that shall tarry, and let him be ordained unto this power; and now speedily visit the churches, expounding these things unto them, with my servant Oliver.

Behold this is my will, obtaining moneys even as I have directed.

He that is faithful and endureth shall overcome the world.

He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also, a reward in the world to come; yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come and old things shall pass away, and all things become new, they shall rise from the dead and shall not die, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and have kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man:

Wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye:

Wherefore, for this cause preached the apostles unto the world, the resurrection of the dead:

These things are the things that ye must look for, and speaking after the manner of the Lord, they are now nigh at hand; and in a time to come, even in the day of the coming of the Son of man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.

And now behold, verily I say unto you, I the Lord am not well pleased with my servant Sidney, he exalteth himself in his heart, and received not counsel, but grieved the Spirit:

Wherefore his writing is not acceptable unto the Lord, and he shall make another; and if the Lord receiveth it not; behold he standeth no longer in the office which he hath appointed him.

And again: verily I say unto you, let those who desire in their hearts, in meekness, to warn sinners to repentance, let them be ordained unto this power; for this is a day of warning, and not a day of many words.

For I the Lord am not to be mocked in the last days.

Behold I am from above, and my power lieth beneath.

I am over all, and in all, and through all, and searcheth all things:

And the days cometh that all things shall be subject unto me.

Behold I am Alpha and Omega, even Jesus Christ:

Wherefore let all men beware, how they take my name in their lips:

For behold, verily I say, that many there be who are under this condemnation; who useth the name of the Lord and useth it in vain, having not authority:

Wherefore let the church repent of their sins, and I the Lord will own them, otherwise they shall be cut off.

Remember that, that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit and in this there is no condemnation; and ye receive the Spirit through prayer:

Wherefore without this there remaineth condemnation: Amen.

THE INDIANS.

WE continue to glean items of Indian news, and it is really pleasing to see how the Lord moves on his great work of gathering the remnants of his scattered children. The Arkansas Gazette has the following:

THE EMIGRATING INDIANS.—Our latest information from Rock Roe, the general rendezvous of the Emigrating Choctaws, is to Sunday morning last, at which time about 1000 of the emigrants had reached that point—upwards of 800 of whom came up on the steam boats Reindeer and Harry Hill, and the remainder came through by land from Memphis, via the Military Road. Near 2000 more, under Col. Rector, landed on the West bank of the Mississippi, opposite Memphis, on the 4th of November, and had left for Rock Roe—about 1200 on the U. S. steam boat Archimedes, and the remainder by land, with their horses, wagons, &c. and it is probable that all reached that point on Sunday last.

It is not known with any degree of certainty at what time these emigrants may be looked for here; but, from the best information we can gain, we think they may be expected about the close of this week.

In addition to the above, we make an extract of a Letter from a gentleman,

Dated Osage Agency, January, 1833.

"The last letters from the old Creek nation state that the Creeks were about holding a grand Council, for the purpose of fixing upon the time they are to assemble, with the view of emigrating to this country. My calculation is, that not less than ten thousand will emigrate during the present year. With respect to the Cherokees, we do not calculate upon any emigration this year. About eight thousand Choctaws have already emigrated. The Cherokees and Creeks, which are now in this country, amount to seven thousand, (three thousand five hundred each) the Osages amount to between six and seven thousand: so that, in case of a war, they would soon be convinced of their weakness. The Choctaws, Creeks, and Cherokees, (according to Indian rules,) are brothers; the Delawares are their grand fathers; and the Shawnees, Senecas, &c. are their cousins. These tribes, in case of war, would combine. The Osages have no relatives; the Kansas call them friends, and sometimes join them in carrying on their war with the Pawnees."

In one of our exchange papers, we find, also, that "a delegation of the Seminole Indians of Florida, under the direction of Maj. Fagan, came up in the steamer Little Rock, on their way to explore the country west of Arkansas, with the view of selecting a new residence, near the Creeks, to which nation they belong, for the future homes of their tribe. They purchased horses at this place, and left yesterday morning, for the west, and intend proceeding direct to Fort Gibson."

DISCOVERY OF ANCIENT RUINS IN CENTRAL AMERICA.

A LATE number of the London Literary Gazette, contains a letter from Lieut. Col. Galindo, at Peten, in Central America, giving some idea of those antiquities which rescue ancient America from the charge of barbarism. These ruins extend for more than twenty miles, and must anciently have embraced a city and its suburbs. The principal edifice is supposed to have been a palace, formed of two rows of galleries, eight feet wide, separated by walls a yard thick; the height of the walls to the eaves is nine feet, and thence three yards more to the top. The stones of which all the edifices are built, are about eighteen inches long, nine broad and two thick, cemented by morter. The front of the palace contained five lofty and wide doors. Numerous statues of stone are scattered about. In another building, which Col. G. calls the study, are numerous full length figures, of about six feet high, some of them holding naked infants on their right arms, and not in the manner of the modern Indian woman, who always set their children astride on their hips. A place of religious worship and a prison, complete the list of buildings enumerated by Col. G.

"The whole of the ruins," says Col. G. are buried in a thick forest, and months might be delightfully employed in exploring them. I have seen sufficient to ascertain the high civilization of the former inhabitants, and that they possessed the art of representing sounds by signs, with which I have hitherto believed no Americans previous to the conquest were acquainted."—"The neighboring country for many leagues distant, contains remains of the ancient labors of its people, bridges, reservoirs, monumental inscriptions, subterraneous edifices, &c." "Every thing bears testimony that these surprising people were not physically dissimilar from the present Indians; but their civilization far surpassed that of the Mexicans and Peruvians; they must have existed long prior to the fourteenth century."

☞ REMARKS.—We are glad to see the proof begin to come, of the original or ancient inhabitants of this continent. It is good testimony in favor of the book of Mormon, and the book of Mormon is good testimony that such things as cities and civilization, "prior to the fourteenth century," existed in America. Helaman, in the book of Mormon, gives the following very interesting account of the people who lived upon this continent, before the birth of the Savior.

And now it came to pass in the forty and third year of the reign of the Judges, there was no contention among the people of Nephi, save it were a little pride which was in the church, which did cause some little dissensions among the people, which affairs were settled in the ending of the forty and third year.

And there was no contention among the people in the forty and fourth year, neither was there much contention in the forty and fifth year.

And it came to pass in the forty and sixth, yea, there were much contentions and many dissensions; in the which there were an exceeding great many which departed out of the land of Zarahemla, and went forth unto the land northward, to inherit the land; and they did travel to an exceeding great distance, insomuch that they came to large bodies of water, and many rivers; yea, and even they did spread forth into all parts of the land, into whatever parts it had not been rendered desolate, and without timber, because of the many inhabitants which had before inherited the land.

And now no part of the land was desolate, save it were for timber, &c.; but because of the greatness of the destruction of the people which had before inhabited the land, it was called desolate.

And there being but little timber upon the face of the land, nevertheless the people which went forth, became exceeding expert in the working of cement; therefore they did build houses of cement, in the which they did dwell.

And it came to pass that they did multiply and spread, and did go forth from the land southward, to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south, to the sea north, from the sea west, to the sea east.

And the people which were in the land northward, did dwell in tents, and in houses of cement, and they did suffer whatsoever tree should spring up upon the face of the land, that it should grow up, that in time they might have timber to build their houses, yea, their cities, and their temples, and their synagogues, and their sanctuaries, and all manner of their buildings.

And it came to pass as timber was exceeding scarce in the land northward, they did send forth much by the way of shipping; and thus they did enable the people in the land northward, that they might build many cities, both of wood and of cement.

And it came to pass that there were many of the people of Ammon, which were Lamanites by birth, did also go forth into this land.

And now there are many records kept of the proceedings of this people, by many of this people, which are particular and very large concerning them:

But behold a hundredth part of the proceedings of this people; yea, the account of the Lamanites, and of the Nephites, and their wars, and contentions, and dissensions, and their preaching, and their prophecies, and their shipping, and their building of ships, and their building of temples, and of synagogues, and their sanctuaries, and their righteousness, and their wickedness, and their murders, and their robbings, and their plundering, and all manner of abominations and whoredoms, cannot be contained in this work; but behold, there are many books and many records of every kind, and they have been kept chiefly by the Nephites:

And they have been handed down from one generation to another, by the Nephites, even until they have fallen into transgression, and have been murdered, plundered, and hunted, and driven forth, and slain, and scattered upon the face of the earth, and mixed with the Lamanites until they are no more called the Nephites, becoming wicked, and wild, and ferocious, yea, even becoming Lamanites.

In addition to the above, Nephi relates what took place at the crucifixion of the Lord, and should ruins of many cities be discovered, it would be no more than a confirmation of what was once on this land of the Lord. The account of the great destruction at the crucifixion, is confirmed by the appearance of the face of the land now, and the cracks or common seams in the rocks: We give it thus: And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such as one as never had been known in all the land; and there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as if it was about to divide asunder; and there was exceeding sharp lightnings, such as never had been known in all the land.

And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; and the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward.

But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and lightnings, and the exceeding great quaking of the whole earth; and the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen in the earth, and the inhabitants thereof were slain, and the places were left desolate and there were some cities which remained:

But the damage thereof was exceeding great, and there were many in them which were slain; and there were some which were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away:

And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth.

And behold, the rocks were rent in twain; yea, they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

And it came to pass that when the thunderings, and the lightnings and the storm, and the tempest, and the quakings of the earth did cease, for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours; and then behold, there was darkness upon the face of the land

And it came to pass that there was thick darkness upon the face of all the land, insomuch that the inhabitants thereof which had not fallen, could feel the vapour of darkness; and there could be no light, because of the darkness, neither candles, neither torches; neither could there be fire kindled with their fine and exceeding dry wood, so that there could not be any light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, for so great were the mists of darkness which were upon the face of the land.

And it came to pass that it did last for the space of three days, that there was no light seen; and there was great mourning, and howling, and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them.

And in one place they were heard to cry, saying: O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla.

And in another place they were heard to cry and mourn, saying: O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out; then would our mothers, and our fair daughters, and our children have been spared, and not have been buried up in that great city Moronihah; and thus were the howlings of the people great and terrible.

And it came to pass that there was a voice heard among all the inhabitants of the earth upon all the face of this land, crying, Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen.

Behold, that great city Zarahemla have I burned with fire, and the inhabitants thereof.

And behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned.

And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them

And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth; yea, and the city Onihah, and the inhabitants thereof, and the city of Mocum, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them.

And behold, the city of Gadiandi, and the city of Gadiomnah, and the city of Jacob, and the city of Gimgimno, all these have I caused to be sunk, and made hills and valleys in the places thereof, and the inhabitants thereof have I buried up in the depths of the earth, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints should not come up any more unto me against them.

And behold, that great city Jacobugath, which was inhabited by the people of the king of Jacob, have I caused to be burned with fire, because of their sins and their wickedness, which was above all the wickedness of the whole earth, because of their secret murders and combinations: for it was they that did destroy the peace of my people and the government of the land; therefore I did cause them to be burned, to destroy them from before my face, that the blood of the prophets and the saints should not come up unto me any more against them.

And behold, the city of Laman, and the city of Josh, and the city of Gad, and the city of Kishkumen, have I caused to be burned with fire, and the inhabitants thereof, because of their wickedness in casting out the prophets, and stoning them which I did send to declare unto them concerning their wickedness and their abominations; and because they did cast them all out, that there were none righteous among them, I did send down fire and destroy them, that their wickedness and abominations might be hid from before my face, that the blood of the prophets and the saints which I sent among them, might not cry unto me from the ground against them; and many great destructions have I caused to come upon this land, and upon this people, because of their wickedness and their abominations.

LETTERS have been received, since our last:—One from Florida; one from Fayette; one from Union, and two from Liberty, Missouri; one from Knoxville, Indiana; two from Washington city, D. C.; one from Dayton, and two from Kirtland Mills, Ohio.

NEW HYMNS.

AN angel came down from the mansions of glory,
And told that a record was hid in Cumorah,
Containing the fulness of Jesus's gospel;
And also the covenant to gather his people.
O Israel! O Israel!
In all your abidings,
Prepare for your Lord
When you hear these glad tidings.

A heavenly treasure; a book full of merit;
It speaks from the dust, by the power of the Spirit;
A voice from the Savior that saints can rely on,
To prepare for the day when he brings again Zion.
O Israel! O Israel!
In all your abidings,
Prepare for your Lord
When you hear these glad tidings.

Listen O isles, and give ear ev'ry nation,
For great things await you in this generation:
The kingdom of Jesus, in Zion, shall flourish;
The righteous will gather; the wicked must perish.
O Israel! O Israel!
In all your abidings,
Prepare for your Lord
When you hear these glad tidings.

TO him that made the world,
The sun, the moon and stars,
And all that in them is,
With days, and months and years;
To him that died
That we might live,
Our thanks and songs
We freely give.

Our hope in things to come,
The Spirit's quick'ning power,
Should turn our hearts to him,
Where heavenly blessings are:
That we may sing
Of things above,
And always know,
That God is love.

When he comes down in heav'n,
And earth again is blest,
Then all the heirs of him,
Will find the promis'd rest.
With all the just,
Then they may sing,
God is with us
And we with him.

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PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

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THE CHURCH OF CHRIST.

HE that is Alpha and Omega, the beginning and the end, even Jesus Christ, is the head of the church, and the gates of hell cannot prevail against it.—Adam was the first member of the church of Christ on earth, and the first high priest after the order of the Son of God.

In order to show the rise of the church in the first days, we take an extract from the words of Enoch:

And Enoch continued his speech, saying, The Lord which spake with me, the same is the God of heaven, and he is my God, and your God, and ye are my brethren, and why counsel ye yourselves, and deny the God of heaven?

The heavens hath he made: the earth is his footstool; and the foundation thereof is his:

Behold he hath laid it, an host of men hath he brought in upon the face thereof.

And death hath come upon our fathers: nevertheless we know them, and cannot deny, and even the first of all we know, even Adam:

For a book of remembrance we have written, among us, according to the pattern given by the finger of God:

And it is given in our own language.

And as Enoch spake forth the words of God, the people trembled, and could not stand before his presence:

And he saith unto them, because that Adam fell we are; and by his fall came death; and we are made partakers of misery and wo.

Behold satan hath come among the children of men, and tempteth them to worship him:

And men have become carnal, sensual and devilish, and are shut out from the presence of God.

But God hath made known unto my fathers, that all men must repent.

And he called upon our father Adam, by his own voice, saying, I am God: I made the world, and men before they were.

And he also said unto him, If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men:

And ye shall ask all things in his name; and whatever ye shall ask, it shall be given.

And our father Adam spoke unto the Lord, and said, Why is it that men must repent and be baptized by water?

And the Lord said unto Adam, Behold I have forgiven thee thy transgressions in the garden of Eden.

Thence came the saying abroad among the people, That Christ hath atoned for original guilt, wherein the sins of the parents cannot be answered upon the heads of the children, for they are whole from the foundation of the world.

And the Lord spoke unto Adam, saying, Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

And it is given unto them to know good from evil: wherefore they are agents unto themselves, and I have given unto you another law and commandment:

Wherefore teach it unto your children, that all men, every where, must repent, or they can in no wise inherit the kingdom of God:

For no unclean thing can dwell there, or dwell in his presence:

For in the language of Adam, Man of Holiness is his name; and the name of his only Begotten, is the Son of Man, even Jesus Christ, a righteous Judge which shall come.

I give unto you a commandment to teach these things freely unto your children, saying,

That, inasmuch as they were born into the world, by the fall which bringeth death, by water and blood and the Spirit, which I have made, and so become of dust a living soul, even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine only Begotten into the mysteries of the kingdom of heaven; that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory:

For by the water ye know the commandment; by the Spirit ye are justified, and by the blood ye are sanctified, that in you is given the record of heaven; the Comforter; the peaceable things of immortal glory:

The truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

And now, behold I say unto you, this is the plan of salvation unto all men: the blood of mine only Begotten which shall come in the meridian of time:

And behold all things has its likeness, and all things are created and made to bear record of me, both things which are temporal, and things which are Spiritual; things which are in the heavens above; and things which are on the earth; and things which are in the earth; and things which are under the earth, both above and beneath; all things bear record of me.

And it came to pass when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was bro't forth out of the water:

And thus he was baptized, and the Spirit of God descended upon him: and thus he was born of the Spirit, and he became quickened in the inner man:

And he heard a voice out of heaven saying, Thou art baptized with fire, and with the Holy Ghost:

This is the record of the Father, and the Son, from henceforth and forever: and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity. Behold thou art one in me a son of God; and thus may all become my sons. Amen.

In addition to this, we make a further extract from the words of Enoch, as published in the Star of August last. It shows to what a state of purity the church had arriven in his day, besides being a good example for every disciple to follow, that means to do the will of God, in our day, in order to abide a celestial glory in his presence. It reads thus:—"And the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people: And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

And the Lord called his people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them: and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of holiness, even Zion."

As before said, Christ is the head of his church, and from him comes every good and perfect gift. And for the perfecting of the saints and so forth, he has bestowed offices and ordinances, with order, for the benefit of the whole church.—The high priest-hood, of which order is he, the Son of God, or this priest-hood being a type of his order, is set forth as follows, by Alma:

"And again: my brethren, I would cite your minds forward to the time which the Lord God gave these commandments unto his children; and I would that ye should remember that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people; and those priests were ordained after the order of his Son, in a manner that thereby the people might know in what manner to look forward to his Son for redemption.

And this is the manner after which they were ordained, being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with and according to a preparatory redemption for such:

And thus they having been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and the blindness of their minds, while, if it had not been for this, they might had as great privilege as their brethren.

Or in fine: in the first place they were on the same standing with their brethren, thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, which was prepared:

And thus being called with this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they also might enter into his rest, this high priest-hood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from all eternity to all eternity, according to his foreknowledge of all things. Now they were ordained after this manner: being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end; thus they become high priests forever, after the order of the Son, the only begotten of the Father, which is without beginning of days or end of years, which is full of grace, equity and truth. And thus it is. Amen.

Now as I said concerning the holy order of this high priesthood: there were many which were ordained and became high priests of God; and it was on account of the exceeding faith and repentance, and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after his holy order, and were sanctified, and their garments were washed white, through the blood of the Lamb.

Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceeding great many, which were made pure, and entered into the rest of the Lord their God.

And now, my brethren, I would that ye should humble yourselves before God, and bring forth fruit meet for repentance, that ye may also enter into that rest;

yea, humble yourselves even as the people in the days of Melchizedek, who was also a high priest after this same order which I have spoken, who also took upon him the high priest hood forever.

And it was this same Melchizedek to whom Abraham paid tithes; yea, even our father Abraham paid tithes of one tenth part of all he possessed.

Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order; and this, that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord.

Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness; but Melchizedek having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people.

And behold, they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the Prince of Peace, for he was the king of Salem; and he did reign under his father.

Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention. Now I need not rehearse the matter; what I have said may suffice.

Behold the scriptures are before you; if ye will arrest them, it shall be to your own destruction."

After the high priesthood comes elders, priests, teachers, and deacons. Now the offices are separate, for the edification and benefit of the whole church, and, though the elders and bishops are appendages to the high priesthood, & the teachers and deacons are appendages to the lesser priesthood, yet these offices are important in their places, and regular in their gradation: from deacon to teacher, from teacher to priest, from priest to elder, from elder to high priest.

As the angels are the ministers of the Almighty, so are these the servants of Christ, and each accountable in his place.

A private member has no authority to preach, neither administer ordinances; nor has a teacher or deacon, authority to baptize, or confer blessings; nor has a priest power to confirm the members, for all things must be done according to the articles and covenants, which are from the Lord.

Let us give one plain figure: The sun does not borrow its light of the moon, neither does the sun shine less bright in her presence, but the moon does: so, also, when ever the lesser officer, in the church, is in the presence of the greater, the greater takes the lead.

The church of Christ is the place for his saints to prepare for the celestial kingdom, and no man can expect to enter into it, except by being born again; for without water and the Spirit, he is not a legal heir, according to the plan of salvation.

The world is full of strange doctrines, and one says, lo, here is Christ, and another says lo, there is Christ; but, O man be not deceived! Truth is not in every man's mouth, nor is the fulness of the gospel taught in every painted chapel.

Our Savior has said, Whatever is highly esteemed among men, is an abomination in the sight of God.

If these plain words are not enough to cause men to beware, let them look or travel abroad among those that pretend to worship in the world, and see if they answer the definition which James gives of religion. He says, Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Lip service and pride are abominable in the sight of the Lord. Every thing that is not good; every thing that is not plain, and tending to virtue, whether in the world, or among those that profess to be christians; or in the church of Christ, is not of God.

The church of Christ, in these last days, was established by the Savior, for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon mount Zion, when he comes in his glory.

The world endeavors to worship the Lord by wisdom, when it is expressly written, that the world by wisdom knows not God; and thousands risk their souls from year to year, on the say-soes, creeds and covenants of men, when it is written, Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost.

Truth, meekness, faith and charity, are the necessary qualifications of the church, and without them, all service, all profession, and all works are vain.

No man can love the world, or the things that are in it, and be a disciple of the blessed Savior. To be a saint, yea a true member of the church, thou must be at peace with the world. And again it is written, Thou shalt not foreswear thyself, but shalt perform unto the Lord thine oaths.

But verily, verily I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither shalt thou swear by the head, because thou canst not make one hair black or white; but let your communication be yea, yea; nay, nay: for whatsoever cometh of more than these are evil.

And behold, it is written, An eye for an eye, and a tooth for a tooth: but I say unto you, that ye shall not resist evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and to him that would borrow of thee, turn thou not away.

And behold, it is written also, That thou shalt love thy neighbor, and hate thine enemy: but behold I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good; therefore those things which were of old time, which were under the law, in me, are all fulfilled.

Old things are done away, and all things have become new; therefore I would that ye should become perfect even as I, or your Father which is in heaven is perfect. Verily, verily I say, that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore, when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth; that thy alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

And when thou prayest, thou shalt not do as the hypocrites: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye.

Our Father which art in heaven, Hallowed be thy name: thy will be done in earth as it is in heaven: And forgive us our debts, as we forgive our debtors: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

For, if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.—Verily, I say unto you, they have their reward.

But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.—The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: But if thine eye be evil, thy whole body shall be full of darkness. If therefore, the light that is in thee be darkness, how great is that darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The church of Christ, of these last days, is the same it was in the first days, or in any days; it required repentance and baptism for the remission of sins, and the promise of the gift of the Holy Ghost: it required also, an obedience to the commandments of God, in all things.

The disciples of Jesus must love the Lord without disguise; and must love their neighbor as themselves. They must do good in all cases, and shun every appearance of evil.

Faith is an evidence of a saint, for without faith, he can not worship in Spirit and in truth: faith, being the gift of the Holy Ghost, is the assurance of things not seen: the evidence of what is promised from the Lord, by keeping his commandments.

To obtain faith, we must pray; for by prayer we obtain the Spirit, and the Spirit guides to truth, and truth is light, and light comes from God. The propriety of this reasoning can be seen by the daily transactions of the world, as well as among the children of God: for in the world, when men have ceased to call upon the name of the Lord in faith, believing he will answer them, then the Lord, in a measure holds his Spirit from the inhabitants, and they run to evil; and also, when the children of God doubt his promises as they pray, he withholds his blessings.—But when there is confidence in God, by being obedient to his will, and keeping his commandments in all things, his blessings are not withheld: for instance, Moses lifted his rod over the Red Sea, and it parted, and the children of Israel went over on dry ground; or Elijah called down fire from heaven, that the people might know, the Lord is God. And now with these samples from the many recorded in scripture, let the saints that are sick, ask to be healed in the name of Jesus, or let those who are authorized, command evil spirits to depart in the name of Jesus; or ask blessings in the name of Jesus, and it shall be done.

When faith and works have come up before the Lord, and the saint has the testimony of the Spirit, that these things are pleasing in his sight, let him remember, that without charity he can not be saved in the kingdom of God. No one can keep all the commandments and do them without charity.

When a saint walks in holiness before the Lord, he will love his neighbor as himself, he will pray for his enemies; he will visit the sick, and comfort them; he will feed the hungry, and clothe the naked as long as he has means to do with;

and when they are exhausted he will pray for more; and while pitying the poor and stengthening the weak, the angels will rejoice over his acts of goodness.

If any man means to do the will of God, he must keep himself unspotted from the world; because he is an agent unto himself and can do good, and pray seasonably unto him for what is necessary in this life, and to fit him for the life to come.

The prayers of the righteous avail much; yea, they ascend up to heaven before God, and the angels rejoice.

Enoch, through grace, obtained a right to pray, (or rather) pray and enquire of the Lord, and the Lord showed him great things.

Without prayer one can not be a member of the church of Christ.

The wicked pray not, or not in faith, and the Lord pours out his wrath upon the nations that forget him.

The bible says men began to call upon the name of the Lord in the days of Cain, and there is a sample in the days of Abraham when he journeyed to Gerar, and the king took his wife: God said, Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine.

So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid servants.

It is an evidence of godliness, as well as a joyful sound of devotion, to hear the prayers of the saints offered up to God, morning midday and evening: it makes the humble soul think of what John saw in heaven: And the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints.

After Hannah had vowed to the Lord, and he had answered her petition, she prayed, and said:

My heart rejoiceth in the Lord, my horn is exhalted in the Lord: my mouth is enlarged over my enemies; because I rejoice in thy salvation. There is none holy as the Lord: for there is none besides thee: neither is there any rock like our God.

Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.—The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full, have hired out themselves for bread; and they that were hungry ceased: so that the barren hath borne seven; and she that hath many children is waxed feeble.

The Lord killeth, and maketh alive: he bringeth down to the grave, & bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exhalt the horn of his Anointed.

Here then we find, that when we have prayed, and the Lord has answered our request, it is good to give thanks, in prayer also, that the will of God may be done on earth as in heaven.

When Solomon dedicated the Temple, he spread forth his hands towards heaven:—And he said, Lord God of Israel, there is no god like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thy hand, as it is this day.

Therefore, if they sin against thee, (for there is no man that sineth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; if they shall bethink themselves, and repent, then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their cause, and forgive thy people that have sinned against thee.

Repentance, baptism, prayer, humility, meekness, faith, love and charity, make saints for the church of Christ; and when he speaks they know his voice; and when he shall come in the clouds of heaven, they, if they have kept the faith till the end, whether in life or death, will be ready at the sound of the first trump, to rise and meet him, and reign with him in peace, when the wicked will not trouble, and where the weary will find rest.

REFLECTIONS.

THERE are but few among those that pretend not to serve the Lord according to his commandments, that have any correct idea how the Lord manifests his power unto the children of men. Some talk of miracles as the only way to establish the Lord's words; and some think if they could converse with angels, they would be satisfied; but when we look back and reflect upon what has taken place since the beginning, we must say, that men have to exercise faith before they can enjoy these privileges.

It is true, that many may see signs; but let us ask, are these signs unto salvation? For, when the flood came, notwithstanding it was a miraculous event to those that lived in that period, who will say that the inhabitants then, except Noah and his family, were saved by it?

Again, when men had conceived the idea of building a tower to get to heaven, and the Lord came down and confounded the language, and dispersed them over the face of the whole earth, it must have been to them somewhat miraculous, but where will we turn to learn, that many were convinced, & turned to God to live?

We might bring all the miracles which Moses wrought before the Egyptians, and ask how many of that nation were converted by them, and what would be the answer? Read the account and the answer is ready.

When the herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; but Shadrach, Meshach and Abed-nego, for not obeying the great command, were cast into the furnace, heated seven times hotter than it was wont to be, and preserved by the power of God, who among all the children of Babylon were converted to pure religion? Nebuchadnezzar acknowledged the hand of God in it, but he soon went to crop the grass of the field, as an ox, till seven times passed over him.

When saints know the power of God has been exerted for their salvation, or the destruction of the wicked, they are willing to give God the glory;

Yea: like Shadrach, Meshach and Abed-nego, they can lift up their voices and say: Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

And blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

Blessed art thou in the temple of thy holy glory: and to be praised and glorified above all for ever.

Blessed art thou that beholdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

It is the duty of the children of the Lord, to thank him for all things that they receive of him; and it is well pleasing unto him, also, for them to sing songs of joy when he has manifested his power or goodness unto them.

The examples of singing, when the Lord had done great things, are many. The Lord asked Job where he was when he laid the foundation of the earth, when the morning stars sang together, and all the sons of God shouted for joy.

When Pharaoh and his host had been drowned in the Red Sea, Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

The Lord is a man of war: the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

When Deborah and Barak had delivered Israel, Then sang Deborah and Barak the son of Abinoam on that day saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

Hear, O ye kings; give ear, O ye princes; I even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.

Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel.

Thus sang the children of Israel, whenever the Lord performed great things for them. Most of the Psalms were written to praise God for his mercy forever, after he had manifested his power and goodness to his people; yea, even his Anointed; and they were written by the gift of the Holy Ghost, and are full of prophecy for the benefit of the righteous. But enough has been said on this point.

You that love the Lord, prepare for temptation.

You that love the Lord, set your hearts in order that you may endure all things in time of trouble.

You that love the Lord, cleave unto him, and keep in the way you should go, that your joy may be increased at the last end.

You that seek the Lord, trust in him, that you may be contented when you are changed from the common condition of the world, to the lot of a saint, or in other words, while in prosperity prepare for adversity, that as gold seven times tried in the fire, you may shine brighter and brighter as you approach nearer and nearer to God. You that love the Lord, believe in him and he will help you when you need.

You that love the Lord, wait for him, and your reward is certain.

You that love the Lord, prepare your hearts, and humble yourselves in his sight; and fall into his hands, rather than the hands of men, for his mercy is great.

Be not dismayed at the transaction of men, these things must needs be.

Say with the Psalmist, Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

THE EVENING AND THE MORNING STAR.

THE STAR.

WE take this opportunity to tender our thanks to the public and our friends, for their patronage bestowed upon us, and ask a continuance. For the benefit of ourselves, and subscribers, as many of them live at a distance, we have concluded to consider them subscribers to the second volume, till they order otherwise.—With our present arrangement and intention, we hope to publish more original matter in the second volume, than we have in the first.

Number one of the present volume has run out, and we calculate, as it contained the Articles and Covenants, to republish them in the first number of the second volume.

☞ In order to give the progress and prospects of the church, it is necessary that our elders should transmit to us, an account of what they do from time to time. In this way, the spread of the work, and the increase of faith, can be published as one testimony that these things are of the Lord.

*** Our elders and friends, must recollect, that unless POSTAGE IS PAID on their letters, they have no assurance of being attended to.

PROSPECTS OF THE CHURCH.

IT will be three years the sixth of April next, since the church of Christ was organized, in Manchester, New York, with six members. It has increased steadily in faith and works since; and the work has spread into several states.

The opposition to this church, a circumstance that has always been experienced by the church of Christ, from the world, because the world loves its own, has been unceasing in one place or another; yet from its six, it has increased to hundreds, that are happy to rejoice in the new covenant, which makes them heirs of the promises of the Holy One of Israel.

This church was established in these last days, by the will and commandments of the Lord, to bring to pass the gathering of his elect, even the righteous, preparatory to his second coming: and the place of gathering, as has been before published, is in the western boundaries of the state of Missouri.

To this place about a thousand persons have emigrated since the gathering commenced. About half of this number are disciples: perhaps more, as five hundred and thirty four disciples have covenanted to keep the commandments of the Lord and walk in his statutes blameless with thanksgiving forever.

As has ever been the case in the church of Christ, some have fallen away, and some have been cut off for transgressions.

As it is our intention, in a future number to give the particulars of the rise and progress of the church, we omit some things of interest.

It will be seen in another column, that this church is built upon the plan of salvation, which embraces truth, meekness, faith and charity, as necessary qualifications for its members, and relies upon all things that the Lord has commanded and spoken by the mouths of his prophets.

Many false statements have gone abroad, relative to this church; all of which will from time to time, be corrected if possible.

There are many branches of this church abroad, as has been heretofore published, viz: in Missouri, Illinois, Indiana, Ohio, Virginia, Pennsylvania, New York, Vermont, New Hampshire, Massachusetts, Maine and Canada; and many of them will come up this season, if the Lord will.

The feeling that is manifested by the world, towards the members of this church is strange, as it does not seem to arise, because the members of the church have done wrong to their neighbors, or intend evil to any one: it is, therefore, to be regretted, that men should be persecuted for opinion's sake, or the sake of religion, when the constitution of our country allows all to worship according to the dictates of their own consciences.

The freedom of speech, the liberty of conscience, and the liberty of the press, are among the first principles of a republican government, and we hope they will be held sacred by every friend of his country.

The religion of Christ is the only source of lasting happiness, and men disagree, but when a society labor for good, according to the revealed will of God, to make men better, they ought to be respected, because no man can be too good.

In the days of the apostles, when persecution against the church of Christ, was carried to an extraordinary degree, Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men: for before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God.

If men were as anxiously engaged to do good, as they are to take the advantage of their fellow beings, every man we meet would be a FRIEND.

The gospel as preached by the disciples of the church of Christ, has been believed by many, and they have great reason to rejoice that the word of the Lord has been thus much respected.

The only way to overcome evil, is with good. He, then, that is a saint, will suffer wrong rather than do wrong. When persecuted, he will pray for his enemies, for their souls are as precious as his.

When men misuse, or abuse, he will forgive, for this is god-like.

If men wish the good-will of men, and expect a reward hereafter, let them do unto others, as they would like to have others do unto them.

The fulness of the gospel as taught by this church, is according to the word of the Lord in the book of Mormon. It is eternal truth, and we bear record of it, that our garments may be found spotless at the bar of God.

The elders of the church are to teach the scriptures which are in the bible and the book of Mormon, and invite all to come to Christ, and repent and be baptized, that they may be gathered with the people of the Lord, and be saved by keeping all his commandments.

The word of the Lord never fails, we, therefore, give a few words from one of the commandments, to show his will concerning things which will hereafter come to pass.

Hearken, O ye elders of my church, and give ear to my word, and learn of me what I will concerning you; and also, concerning this land unto which I have sent you.

For verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death:

And he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

Ye can not behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation; for after much tribulation cometh the blessings.

Wherefore, the day cometh that you shall be crowned with much glory; the hour is not yet, but is nigh at hand.

Remember this which I tell you before, that you may lay it to heart and receive that which shall follow.

Behold, verily I say unto you, for this cause I have sent you, that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come: and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand.

And also, that a feast of fat things, might be prepared for the poor: yea, a feast of fat things; of wine on the lees well refined.

That the earth may know that the mouths of the prophets shall not fail.

Yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited:

Firstly the rich and the learned, the wise and the noble; and after that cometh the day of my power:

Then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come.

THE TIMES.

WE are sorry to see the United States so soon troubled, for the eyes of the world are upon this government, as an asylum of the oppressed. We hope the people of this enlightened land, in this unhappy crisis which presents itself to their view, will be calm, and in the language of Habakkuk: In wrath remember mercy.

A correspondent from Washington to the New-York Courier and Enquirer, over

the signature of "The spy in Washington," thus wrote on the 20th of January:—

"Dark and portentious are the clouds which overshadow our land. Doubt and uncertainty accompanies every movement. Hushed, in silence, is the voice of murmur. Deep and settled anxiety is depicted in the countenance of every thinking man. In high places, reason has resigned to passion, her empire over the mind. The great and fundamental principles of our Constitution are in jeopardy. The arm of power is to be strengthened and outstretched. The feeble are to be smitten and trodden down; and the mighty are to march over their desolate places. This government of compromise and concession, is to be made, a government of force. The decree, has gone forth, and who shall stay its direful effects? Conflicting and contending factions have locked arms, and stand shoulder to shoulder, in the cause of the strong against the weak."

This is a melancholy picture for a republican government. If it is really as above stated, it augurs the near approach of that day, that will try men's hearts: yea, the time that war shall be poured out upon all nations, which shall continue until the consumption decreed shall make a full end of them. For it is written: Nation shall rise against nation, and kingdom against kingdom: And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights and great signs shall there be from heaven.

No one can be mistaken, if he looks at the signs of the times as they are: The harvest is nearly ripe. The hour of the Lord is nigh, even at the doors, and who are ready? not the rebellious, for they are not the blood of Ephraim. The meek only shall inherit the earth. It was said by Isaiah: Behold, the Lord will come with fire and with chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.

The Lord has begun to plead with all flesh, that some in these last days may have part in the first resurrection, and he will not slack his hand: No, he will continue to plead by the mouths of his servants; and by the voice of calamities, and by the voice of the thunder of heaven; and by the fierce vivid lightning, and by earthquakes till all that are alive shall know him, and serve him from the least even to the greatest. Truly, this is a day of warning and not a day of many words, among them that mean to do the will of their Lord and Master.

The Lord has said to his deciples, let the solemnities of eternity rest upon your minds, and they have every reason to do so: or if the elders go to preach to the north, or to the south, or to the east, or to the west, they can not go amiss, for the Lord has some precious souls, among every nation, kindred, tongue, and people.

Though nations shall break the links that hold governments together; though kingdoms shall dissolve, and though the friendship of many shall cease, still the kingdom of Jesus Christ will continue to increase and flourish, until the stone cut out of the mountain without hands, shall have filled the whole earth.

In view of this glorious day, notwithstanding the wicked shall be cut off, and the kingdoms of this world dissolved by the arm of the Almighty, the saints shall grow in love to one another, and to their Savior, and shall increase in faith till the curtain of heaven shall be unfolded as a scroll when it is rolled together, and they shall see the face of God.

The Lord is full of mercy, and he will call upon all men, every where, to repent. There is no eye that shall not see; nor ear that shall not hear, and no heart that shall not be penetrated; when the people are so hardened in sin, that they refuse to hear the men that the Lord chooses to warn them, then he sends, plagues and pestilence, as seemeth him good, and he will continue to do so until the righteous are gathered, and the wicked destroyed.

Happy is he that is wise and seeks to save himself, for if he asks he shall receive, and when he knocks it shall be opened unto him.

The continent of America is a choice land above all others, and, ever since men have dwelt upon it, if they were virtuous, and walked uprightly before the Lord, they have been blessed: When they have not done so, they have been visited with calamities.

Perhaps few are aware, that the situation of the country, is still the same, for God is the same yesterday, today, and forever.

The following words of Alma, on the subject, are conclusive: And now it come to pass that after Alma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth, for the righteous' sake.—And he said, Thus saith the Lord God: Cursed shall be the land, yea, this land, unto every nation, kindred, tongue, and people, unto destruction, which do wickedly, when they are fully ripe; and as I have said, so shall it be: for this is the curving and the blessing of God upon the land, for the Lord cannot look upon sin with the least degree of allowance. He that knows the law of God cannot escape his judgments, unless he fulfils the requirements of that law.

The day of vengeance is at hand, when men must suffer the wrath of God in this world, and the world to come, unless they repent.

The saint can look upon the world and say, farewell: My God and my salvation are my all, for I want to inherit eternal life.

But the man of the world, when he looks upon the world, with all its allurements, exclaims: Let me become rich, for I want to live at ease, and enjoy the good of my life. But alas! the times change, and with them the condition of many change also; & where man looks for happiness he often finds misery, so that men might rather say: This world is hardly worth possessing, without a hope in the world to come, through the merits of Jesus Christ.

One of the great men of the earth once said: Crowns won by blood, by blood must be maintained; and a greater than man said: Put up again thy sword into its place: for all they that take the sword, shall perish with the sword.

The voice of the angel to the shepherds when the Savior was born was, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.—And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

What a happy time it will be, when all that are left alive on the earth, can shout and sing likewise! when the nations will learn war no more! when man will not seek an opportunity to take the advantage of his fellow man!

There will be none to molest or make afraid then: for there will be peace on earth and good will to men.

Men are agents unto themselves, and they can prepare for a kingdom of glory, or, for one without glory. The language of the Savior, is, The Spirit and the bride say, Come: and let him that heareth say, Come: for the hour of redemption is nigh.

CHILDREN.

OUR Savior said, while on earth in the flesh, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven; and, in these last days, he has given a law for the benefit of children, that they may be baptized at eight years old.

It is as follows: And again, inasmuch as parents have children in Zion, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old: the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they also shall teach their children to pray, and to walk uprightly before the Lord.

When the Lord gave the children of Israel commandments through Moses, he said, And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.

If it were necessary then, to teach these things DILIGENTLY unto the children, it is so now, that they may grow up without sin, and be able to abide the presence of the Lord when he comes in his glory.

It will be a joyful task to teach the children of Zion, the printed commandments, and all things which may tend to eternal life.

Teach them also to wash themselves: to comb their hair; to be mannerly, and obedient: to be industrious; to be meek and charitable; and above all, to pray vocally and in secret.

Before they are old enough to think words for themselves, let them learn the Lord's prayer, in the book of Mormon, and repeat it when they rise in the morning and when they go to bed at night: (namely:)

Our Father which art in heaven, Hallowed be thy name. Thy will be done in earth as it is in heaven. And forgive us our debts, as we forgive our debtors.—And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever: Amen.

Again: how sweet it would sound, to hear a child say:

I must love the Lord, and trust in him, and pray to him always.

I must love my father and mother and obey them.

I must not lie; I must not steal; I must not swear, but I must be good, and the Lord will bless me.

REVELATIONS.

A COMMANDMENT GIVEN, SEPTEMBER 4, 1830.

LISTEN to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful.

For behold I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins:

Wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies:

Wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built up on the earth.

Behold this is wisdom in me, wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you, on the earth, and with all those whom my Father hath given me out of the world:

Wherefore lift up your hearts and rejoice, and gird up your loins and be faithful until I come: even so. Amen.

REVELATION GIVEN, HIRAM, OHIO, NOVEMBER 1, 1831.

HEARKEN, O ye people of my church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, listen together; for verily the voice of the Lord is unto all men, and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated; and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed; and the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants, and my Preface unto the Book of my Commandments, which I have given them to publish unto you, O inhabitants of the earth:

Wherefore fear and tremble, O ye people for what I the Lord have decreed, in them, shall be fulfilled.

And verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given, to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked, without measure, unto the day when the Lord shall come to recompence unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets, and apostles, shall be cut off from among the people:

For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall:

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph, and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled, which was written by the prophets:

The weak things of the world should come forth and break down the mighty and strong ones; that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world; and before kings and rulers. Behold I am God and have spoken it:

These commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred, it might be made known:

And inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time:

After they, having received the record of the Nephites; yea, even my servant Joseph might have power to translate through the mercy of God, by the power of God, the book of Mormon:

And also, those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually, for I the Lord cannot look upon sin with the least degree of allowance:

Nevertheless, he that repenteth and doeth the commandments of the Lord, shall be forgiven, and he that repenteth not, from him shall be taken even the light which he hath received, for my Spirit shall not always strive with man, saith the Lord of hosts.

And again, verily I say unto you, O inhabitants of the earth, for I the Lord am willing to make these things known unto all flesh, for I am no respecter to persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also, the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them, shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same:

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever: Amen.

REVELATION GIVEN KIRTLAND, OHIO, JANUARY 3, 1833.

THE order of the house prepared for the presidency and instruction in all things, that is expedient for the officers, or in other words them who are called to the ministry in the church, beginning at the highpriests even down to the deacons.

And this shall be the order of the house:

He that is appointed to be a teacher shall be found standing in his place, which shall be prepared for him in the house of God; in a place that the congregation in the house may hear his words correctly, and distinctly, not with loud speech.

And when he cometh into the house of God, for he should be first in the house:

Behold this is beautiful, that he may be an example, let him offer himself in prayer upon his knees before God, in token of the everlasting covenant.

And when any shall come in after him, let the teacher arise and with uplifted hands to heaven:

You even directly and salute his brother, or brethren with these words, saying:

Art thou a brother or brethren, I salute you in the name of the Lord Jesus Christ, in token of the everlasting covenant; in which covenant I receive you to fellowship in a determination that is fixed, immoveable and unchangeable to be your friend and brother through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving forever and ever.

And he that cometh in, and is a brother or brethren, shall salute the teacher with uplifted hands to heaven, with this same prayer and covenant, or by saying amen, in token of the same.

Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God.

And to you the called to the ministry of the ordinances of the house of God; and ye are called to do this by prayer and thanksgiving, as the Spirit shall give utterance, in all your doings in the house of the Lord, that it may become a sanctuary, a tabernacle of the Holy Spirit, to your edification: Amen.

LETTERS.

Bath, New Hampshire, January 23, 1833.

DEAR brethren, we have traveled in the states of Pennsylvania, New Jersey, New York, Vermont, New Hampshire, Massachusetts and Connecticut; and we baptized four in Blakely, Pennsylvania; and also my brother on Long Island; eight in Madison, Connecticut; twenty in Bath, New Hampshire; twenty seven in Charleston Vermont; and eighteen in Troy, Vermont. We went to a conference which was held in Spafford, New York, on the tenth of November, where brother Lyman (Johnson) baptized eight: he then, in company with brother Hazen Aldrich, started for Ohio; and I, in company with brother William Snow, started for Bath and Charleston, and baptized twelve by the way.

We have ordained several elders, since last February, and they bid fair to be faithful, and may do much good.

Brother Orson (J.) has returned from Missouri.

Brother Hazen has baptized four in Colebrook, New Hampshire. There are calls on the right hand and on the left, for faithful laborers in this region. Your brother in Christ,

ORSON PRATT.

North Moreland, Pa., February 2, 1833.

Mr Phelps, Sir, I want you to send me the Evening and Morning Star, commencing at the first number, and also a prospectus, as soon as possible.

Send me also a book of commandments, and all other records, which shall come by the will and commandment of God: For which I enclose you a five dollar note. If this is not sufficient, send me word and I will send the remainder.

Please to continue the Star till I send you word or come up.

A word to you in the name of Christ, and this because you have the use of the press; and in this situation you have the privilege of enlightening the brethren; many of whom are in error concerning the prophet of whom Moses spake.

I conclude this is in consequence of not knowing the scriptures, on the subject, especially the book of Mormon: For Christ said, when he showed himself to the Nephites, Behold, I am he of whom Moses spake, saying: A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you, &c. Book of Mormon, page 197. One truth is worth ten thousand errors.

I remain yours, &c. Daniel Stephens.

Washington City, Post Office Department,
Office of appt's and instructions, Feb. 5, 1833.

Sir, your letter of the 12th ult. asking the privilege of enclosing the various packages of your monthly publication, destined for the same state, in one package, is received. In reply I have to state, that there will be no impropriety in making up, and despatching by mail, your papers in the mode you propose.

I am respectfully your Obt. Serv't.

W. W. Phelps Esq.
Independence, Mo.

S. R. HOBBIE,
Ass't. P. M. Gen'l.

Extract of a letter from one of our correspondents, dated at Piqua, Ohio, February 13, 1833.

Dear Sir: Your letter of January 22, was very thankfully received last evening, by myself and many persons with whom the Indians were acquainted. I am truly glad to hear from them: they were, many of them, as fine people as I wish to travel with. I expect to come through your Village again in July or August, with the remaining few of the Shawnees, who reside at Waghpughkonnetts. It is thought they will leave here about the first of June. There are about ninety people of them in all, and if they start at that time they will arrive at the Kansas about the time named above.

I read your letter to two of the Chiefs who were in town today, and they were very much pleased to hear that their brothers were well, and pleased with their new homes. Their old Interpreter (Jo. Parks) left this place for Washington City today to try to obtain deeds for some lands he had granted to him by the Indian Nation. When he returns, which will be in about four weeks, he will commence getting ready to move, for he goes with them: he intends settling in the Indian country, on the Kansas River. Respectfully, Yours, &c.

PRAYER.

PRAYER, if in faith, is acceptable to God at all times. In order to keep our thoughts from roving upon unlawful objects, we can follow the advice of one of the apostles of old, and pray without ceasing in our hearts. The Lord says in these last days, call upon me while I am near. The prayer of the righteous avail much: Therefore, as it is said in the book of Mormon, may God grant unto you, my brethren, that ye might begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you; yea, cry unto him for mercy; for he is mighty to save; yea, humble yourselves, and continue in prayer unto him; cry unto him when ye are in your fields; yea, over all your flocks; cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening; yea, cry unto him against the power of your enemies; yea, cry unto him against the devil, which is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your fields, that they may increase. But this is not all: ye must pour out your souls in your closets, and your secret places, and in your wilderness; yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those which are around you.

And now behold, my beloved brethren, I say unto you, Do not suppose that is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those which stand in need; I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites which do deny the faith; therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, it being of no worth, and is trodden under foot of men.

We regret to learn that the Typus fever is prevalent both at Quebec and Montreal. The number of sick at both places in the hospitals is unusually great, and several cases exist at private lodgings. The mortality has not hitherto been severe.

[Argus.]

EXTRACT, &c.

THE book of Mormon contains a great many good things. The following extract from the writings of Nephi, is worth a great deal to the saint.—While war and commotions are dividing and ruining the nations, he can lift up his heart to God, that there will be peace by and by.

And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth; and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me saying:

Behold, the wrath of God is upon the mother of harlots; and, behold, thou seest all these things! and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, which are of the House of Israel.

And it came to pass that the angel spake unto me, saying, Look! and I looked and beheld a man, and he was dressed in a white robe; and the angel said unto me, Behold one of the twelve apostles of the Lamb! behold, he shall see and write the remainder of these things; yea, and also many things which have been; and he shall also write concerning the end of the world, wherefore, the things which he shall write, are just and true; and, behold, they are written in the book which thou beheld proceeding out of the mouth of the Jew; and at the time they proceeded out of the mouth of the Jew, or, at the time the book proceeded out of the mouth of the Jew, the things which were written, were plain and pure, and most precious, and easy to the understanding of all men.

And, behold, the things which this apostle of the Lamb shall write, are many things which thou hast seen; and, behold, the remainder shalt thou see; but the things which thou shalt see hereafter, thou shalt not write; for the Lord God hath ordained the apostle of the Lamb of God, that he should write them.

And also, others which have been, to them hath he showed all things, and they have written them; and they are sealed up, to come forth in their purity, according to the truth which is in the Lamb, in the due time of the Lord, unto the house of Israel.

And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was John, according to the word of the angel.

And, behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore, the things which I have written, sufficeth me; and I have not written but a small part of the things which I saw.—And I bear record, that I saw the things which my father saw, and the angel of the Lord did make them known unto me.

And now I make an end of speaking concerning the things which I saw, while I was carried away in the Spirit; and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen.

ITEMS.

THE following items are taken from the newspapers of the day:—Wilderness of Judea.—This was a neglected tract of country on both sides of Jordan. It commenced at Tekoah, in the tribe of Judah, and extended through Arabia Petrea, to the Persian gulf. In this region John the Baptist commenced the ministry, and commenced preaching until the time of his showing unto Israel. Here he first taught his countrymen. This wilderness represented the Jewish church, to which John was sent. It was at that time destitute of all religious cultivation—John went to preach repentance, and prepare the way of the Lord.

Region round about Jordan.—This comprises that level country, on both sides of Jordan, from the sea of Gallilee to the Dead sea. Jordan, in its nearest place, is twenty three miles east of Jerusalem. Jerico, celebrated for its unusual fertility and extreme heat, is in this region; also the valley of salt, near the Dead sea, where David defeated the Syrans, and Amaziah discomfited the Edomites; the plains of Moab, where the Israelites encamped, which are called the plains and valley of Shittim. This is thirteen miles wide, and fifty six long.

New-Orleans, December 4, 1832.

FIRE!—GREAT LOSS OF PROPERTY!

This morning, just as our paper was going to press, an alarm of fire was given. We hastened to the spot and beheld a most awful sight—two steam boats in flames! one of them the Cotton Plant, just arrived from Bayou Sarah, having on boad 15 hundred and twenty four bales of cotton, besides other freight—the other the Saratoga. We have not time to give further particulars, but will merely add that the fire is supposed to have originated on board the Cotton Plant.

[From the Maysville Monitor.]

At Bradenburg, 40 miles below Louisville, the steam boat Superior burst one of her boilers, killed three persons and scalded 16 others, four of whom it was supposed could not survive.

The Portsmouth was lost in the Wabash a short time since, with her cargo.

The Citizen ran against a snag a few days ago, 50 miles below the mouth of the Ohio, in the Mississippi, and was sunk with her cargo.

The steam boat 'Seventy six, sunk below the mouth of the Ohio, with her cargo.

The steam boat Falcon, sunk below Henderson, with her cargo.

From the Louisville Journal & Focus.

INDIAN WAR.

We received, last evening, the following letter, which contains information of considerable moment. The writer has our thanks.

CANTONMENT GIBSON, January 12, 1833.

Dear Friend: I take this opportunity of informing you of our situation.—Capt. Ford's company of U. S. Rangers left this place on the 5th inst. by order of Col. Arbuncle, on an expedition against the Pawnees, but, to their surprise, they were attacked on the 9th by a band of Camansha Indians, five hundred in number. They fought with great bravery for the space of an hour and a half, but they were surrounded and overpowered and compelled to surrender themselves prisoners of war. I was at the fort when the express came in. One of the Lieutenants made his escape, and brought the information that the savages, at the time of his leaving them, were massacreing their prisoners. It is supposed, that all have been put to death. Five companies of Regulars on the receipt of the intelligence, immediately started to rescue such, as might be still alive. There is every probability of a bloody war with the Camansha Indians.

JAMES SMITH,
A Ranger under Captain Boon.

Captain Wm. Armstrong, superintendent of the removal of the Choctaws east of the Mississippi, and Lieutenant Holmes, United States Agent, passed up a few days since from Nashville, the former for the western Choctaw Agency, near fort Smith, and the latter for fort Gibson.

Lieutenant Joseph A. Phillips, United States Agent, and Messrs. Cross and Irwin, who passed through this place, a few weeks ago, in charge of parties of the emigrating Choctaws, returned here last week, after safely conveying the Indians whom they had charge of, to their new country on Red River.—[Arkansas paper.]

GREAT MORTALITY.—The British brig Tweed, captain King, twenty five days from Kingston, Jamaica, put into Hampton Roads a few days since, having lost all the crew except the cook by fever twelve days previous. She was bound to Halifax, and the captain and cook were the only persons left to conduct her into port.

A violent eruption of Mount Ætna, took place on the 17th and 18th November which destroyed Bronte, a town situated nine leagues from Catania, and containing a population of 10,000 persons.

The Cholera had broken out again in Paris. The correspondent of the Journal du Havre writes under date of the 9th ult. that 159 cases of cholera had occurred that day.

FROM ABROAD.

TO give a correct, and detailed account, of all the commotions, perplexities, and calamities, which are contained in the newspapers of the day, among the nations abroad, is not our intention, nor will our limits permit it, in the Star: a sketch of the most prominent movements of men, or of the judgments of God, is all we design. We begin from the Journal of Commerce.

FROM CALCUTTA AND CHINA.

We are indebted to the Captain of the brig Nabob, for Calcutta papers, to August 18th, containing Canton dates to the 14th, of June.

CALCUTTA, August 18.

The Elphinstone brings intelligence from Bushire to the 6th July. It is stated that the plague had almost entirely lost its violence there before May, and that towards the end of that month scarcely any instance of a fresh attack occurred.

It is reported that the disease has extended to Shiraz, but this is doubtful, although it is certain that it has reached the coast of Persia opposite to Bassadore. Almost all the former inhabitants of Bushire who are alive, have returned to the town, and their number does not exceed 2000, while Bushire contained, four months before, at least 20,000 inhabitants.

CANTON, June 2.

THE CHINESE REBELLION.—The success of the rebels has been such, that another body of 2000 troops has been sent off to the seat of war, and the RED PAPER of Canton announces the intended departure to day to head the express.

The news of the wars between France and Holland and Belgium, is thus related in the New-York Courier and Enquirer:—The operations against the citadel of Antwerp are, as was to be expected, each succeeding day becoming more serious. The town itself has thus far been preserved although no positive agreement appears to have been made on this point between the two contending commanders. In the course of events likely to follow the work of destruction which is going on around it, it is impossible to say how long it will be spared. Nothing evince the least intention on the part of William of Holland to give way, on the contrary, the exasperation among his people is continually increasing. The passengers arriving in Rotterdam, from England, did not find it safe to go out after dark; and one of them had been pelted by the populace while standing at the door of his lodging. The dutch accounts of what is passing in the citadel of course represents matters in a different light to the French.

CAPITULATION OF THE CITADEL OF ANTWERP.

The capitulation is at length signed, and the brave General Chasse is a prisoner of war in the hands of the French. The negociations were carried on during the whole of the day, and it is only within the last hour that the terms have been definitively settled. Chasse at first demanded that himself and garrison should be allowed to return to Holland. To this Gerard positively refused, and desired that the citadel should surrender at discretion.

A second parlementaire was then sent by Chasse, with a different proposition. The Marshal, having consulted a Council of War, returned for answer, that Chasse should give up all the forts belonging to Belgium along the Scheldt; and that, on such conditions being acceded to, he would consent to the first demand of the Dutch General. Chasse, after a little delay, sent a third parlementary with a note to Gerard, stating that he had no control over forts Lillo and Liefkenshock, which were placed under the orders of Captain Bake. Gerard at length sent his alternative to Chasse, and desired a categorical answer with as short delay as possible.

The Marshal demanded that Lillo and Liefkenshock, with all the forts dependencies of the citadel, should be given up, when the garrison would be permitted to leave the citadel with all the honors of war; or, that the dependencies only should be given up, and the garrison remain prisoners of war until the forts of Lillo and Liefkenshock were in possession of the Belgians.

Chasse accepted the latter condition, and the capitulation was signed at 10 of the clock, by which the Belgians are to take possession of the out posts of the gates of the esplanade and secours, and that the Tete de Flandre, forts Burght and D'Austruwil were to be immediately evacuated.

After twenty-four days' seige 75,000 Frenchmen, with upwards of 150 pieces of cannon, have succeeded in reducing the citadel of Antwerp, with its handful of men.

LETTERS.

LETTERS have been received, since our last: one from Columbus, one from Kirtland Mills, one from Cincinnati, and one from Piqua, Ohio; one from Florida, one from Lexington, one from St. Louis, one from Middle Grove, and one from Richmond, Missouri; one from Bath, New Hampshire; one from Waterloo, and one from Homer, New York; one from Canton, one from Troy, and one from Centre Moreland, Pennsylvania; and one from Washington city.

Unpaid in the Office, one from Oxford, New York.

HOME.

NOW let us rejoice in the day of salvation,
No longer as strangers on earth need we roam;
Good tidings are sounding to us and each nation,
And soon the hour of redemption will come:

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

We'll love one another and never dissemble,
But cease to do evil and ever be one:
And while the ungodly are fearing, and tremble,
We'll watch for the day when the Savior shall come:

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

In faith we'll rely on the arm of Jehovah,
To guide through these last days of trouble and gloom;
And after the scourges and harvest are over,
We'll rise with the just, when the Savior doth come:

Then all that was promis'd the saints will be given,
And they will be crown'd as the angel of heaven:
And earth will appear as the garden of Eden,
And Christ and his people will ever be one.

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PRINTING,

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

Vol. I. Independence, Mo. April, 1833. No. 11.

THE GOSPEL.

BY a reference to the last number of the Star, it will be seen that the plan of salvation, was revealed to Adam, after he was driven out of the garden of Eden. To show further concerning this subject, we make an extract from a revelation concerning him, after he had been driven out:

For after that he had been driven out, he began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of the brow, as the Lord had commanded him; and Eve also, his wife, did labor with him, and he knew her, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth. And from that time forth, the sons and daughters of Adam began to divide two and two in the land, and to till the land and to tend flocks; and they also begat sons and daughters.

And Adam called upon the name of the Lord, and Eve also his wife, and they heard the voice of the Lord from the way towards the garden of Eden, speaking unto them and they saw him not, for they were shut out from his presence.—And he gave unto them commandment, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

And after many days an angel of the Lord appeared unto Adam, saying, why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me. And then the angel spoke saying, this thing is a similitude of the sacrifice of the only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forever more.

And in that day the Holy Ghost fell upon Adam, which bore record of the Father and the Son, saying, I am Jesus Christ from the beginning, henceforth and forever; that as thou hast fallen thou mayest be redeemed; and all mankind, even as many as will.

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying, blessed be the name of God for my transgression, for in this life I shall have joy, and again in my flesh I shall see God.

And Eve his wife, heard all these things and was glad, saying, were it not for our transgression we should never had seed, and should never had known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient.

And Adam and Eve, blessed the name of God; and they made all things known unto their sons and their daughters. And satan came also among them, saying, I am also a son of God, and he commanded them saying, believe it not: and they believed it not, and loved satan more than God. And men began from that time forth to be carnal, sensual and devilish.

And the Lord God called upon men by the Holy Ghost every where, and commanded them that they should repent; and as many as believed in the Son and repented of their sins, should be saved; and as many as believed not and repented not, should be damned: and the words went forth out of the mouth of God in a firm decree; wherefore they must be fulfilled.

And Adam ceased not to call upon God, and Eve also, his wife. And Adam knew Eve his wife, and she conceived and bare Cain, and said, I have gotten a man from the Lord; wherefore he may not reject his words.

Thus we have the assurance, and so also may all the world of mankind, that Adam had the gospel preached unto him, and he believed, and was baptized, and became a son of God, and was ordained unto the high priesthood of the holy order of God, to preach repentance unto his seed, and teach them the things of the kingdom.

From this time till Enoch, from Enoch till Noah, from Noah till Melchizedek, and Abraham, and from Abraham till Moses, the order of the high priesthood, on earth, continued, and the gospel was preached.

Adam, according to the commandment, taught his children the plan of salvation, and some of them believed, for Abel was righteous and the Lord had respect unto his offering. Enoch, after he had gathered the people of the Lord, continued his preaching in righteousness, and they builded a city, even Zion.

For one proof that the order of the high priesthood was on earth between the days of Adam and Moses, we refer to the time when Abraham returned from the slaughter of the kings: And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth:

It cannot be authentically disputed, that Moses was not a high priest after this same order, for Peter said, when speaking of the Savior, This is he of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. Moses also says, the Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

The Lord also said by Moses: I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Moses preached the gospel, and sought diligently to sanctify the children of Israel, that they might enter into the rest of the Lord: even the same good tidings that Adam taught his children; for Paul said, in his letter to his Hebrew brethren, while speaking of the children of Israel: For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

The gospel, according to the best knowledge we have, means good, or glad tidings, and is the power of God unto salvation to all that believe; for therein is the righteousness of God revealed from faith to faith; and it is held forth, the gift of God to all men, who are transgressors of his law; and is in the plan of redemption laid from the foundation of the world for all who embrace it, that they may have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of their faith in him according to his promise.

The gospel, then, according to sacred history contained in the scriptures, and also the revelations which we have given us by the power of the Holy Ghost, has always been given, or preached to men, that they must repent, and become better, by obeying the commandments of the Lord, that they might be saved in the celestial kingdom.

The gospel to Adam, was: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized even by water, in the name of mine only begotten Son, which is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men: and ye shall ask all things in his name; and whatever ye shall ask, it shall be given.

The gospel that Enoch preached was the same, for he called upon the people to repent, and he received a commandment to baptize, &c.; and when men repented and were brought into the kingdom of God, he continued his preaching in righteousness, that the saints might know the mysteries of the kingdom; even see and know for themselves, and through the power and manifestation of the Spirit, while in the flesh, they might be able to bear the presence of God in the world of glory; for Enoch and all his people walked with God, and were translated, even taken up into the bosom of God.

The gospel that Noah preached to the inhabitants before the flood, was the same that had been preached to his fathers before him; for he was a just man, and perfect in his generations, and walked with God. To show still further, and more plain respecting the calling and preaching of Noah, we give an extract from his history, as it has been given of him in these last days:

And it came to pass, that Noah and his sons hearkened unto the Lord, and gave heed, and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, that the sons of men saw that their daughters were fair, they took them wives even as they chose. And the Lord said unto Noah, the daughters of thy sons have sold themselves; for behold mine anger is kindled against the sons of men, for they will not hearken to my voice.

And it came to pass, that Noah prophesied and taught the things of God, even as it was in the beginning. And the Lord said unto Noah, my Spirit shall not always strive with man, for he shall know that all flesh shall die; yet his days shall be an hundred and twenty years; and if men do not repent, I will send in the floods upon them.

And in those days there were giants on the earth, and they sought Noah to take away his life; but the Lord was with Noah, and the power of the Lord was upon him.

And the Lord ordained Noah after his own order, and commanded him that he should go forth and declare his gospel unto the children of men, even as it was given unto Enoch.

And it came to pass, that Noah called upon men, that they should repent: but they hearkened not unto his words; and also, after that they had heard him, they came up before him, saying, behold, we are the sons of Gods: have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying and given in marriage? Our wives bear unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not to the words of Noah.

And God saw that the wickedness of men had become great in the earth; and every man was lifted up in the immagination of the thoughts of his heart, being only evil continually.

And it came to pass, that Noah continued his preaching unto the people, saying, hearken, and give heed unto my words, believe and repent of your sins, and be baptized in the name of Jesus Christ the Son of God, even as our fathers did, and ye shall receive the gift of the Holy Ghost, that ye may have all things made manifest; and if you do not do this, the floods will come in upon you.

Nevertheless they hearkened not, and it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at his heart.—And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping things, and the fowls of the air: for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me; and they have sought his life.

But Noah found grace in the eyes of the Lord: and Noah was a just man, and perfect in his generations, and Noah walked with God, and also his three sons, Shem, Ham and Japheth. The earth was corrupt before God and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them from off the earth.

The gospel that Moses preached, was the same that was preached by Adam, Enoch and Noah; and also the same that was preached to Abraham: for God is the same yesterday, today and forever. And it was as necessary, that men should have the gospel preached unto them before the death and resurrection of Christ, that they might know of the plan of redemption, as after he came.

To name the precise words that might constitute the term gospel, we shall not attempt to do. When the Savior came in the flesh, the gospel was the same, and it is the same now, and will continue the same forever.

The Lord said, while instructing his twelve disciples whom he had called and chosen to build up his church among the Nephites: Behold I have given unto you my gospel, and this is the gospel which I have given unto you: that I came into the world to do the will of my Father, because my Father sent me; and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works.

And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day.

One important point relative to the gospel, is, whose duty was it to preach? Christ preached the gospel, and gave authority to his disciples to do likewise; he even said, Go ye into all the world and preach the gospel. Paul had authority to preach the gospel: for the voice to him was: Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and the Gentiles, unto whom now I send thee; to open their eyes; to turn them from darkness to light, and from the power of satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.

In Paul's first epistle to his Corinthian brethren, he says: I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. He says further: I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve; after that of above five hundred brethren at once; after that he was even seen of me.

He also says in his epistle to his Galatian brethren, that the gospel that was preached by him, was not after man. For he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ. And while writing to Timothy, he says: The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Taking for example the calling of all the ancient servants of the Lord, we know that none have authority to build up his church, except they are called, and commissioned of him. We say nothing here, about the various modes of worship, as they are called, of the different denominations, for all men are agents unto themselves, and can worship as they please; but we are sure, that the time is not far distant, when the works of all men will be proven, and the secrets of all hearts be revealed; the wheat gathered into the garner of the Most High, and the chaff burned with unquenchable fire!

Nor do we aim to meddle with the different sects that are continually contending, lo, this is the right way! and, lo, this is the right way! The apostle declared many hundred years ago, that there was but one Lord, one faith and one baptism, and the Lord has said by his own voice in these last days, that the church of Christ, is the only true and living church upon the face of the whole earth, with which he is well pleased, speaking, as he has said, unto the church collectively, and not individually, because he can not look upon sin with the least degree of allowance.

Before we proceed further on this subject, we take another extract from the book of Mormon. Although but few, or a small portion of our fellow men believe this book: some in consequence of the cunning craftiness of those who seek the praise and glory of this world, and are thus willingly blinded, and thousands have never come to a knowledge of it, yet we know, that it contains the fulness of the gospel of Christ in plainness, and that all things necessary to instruct men to repent of their sins, and of the manner of baptism, and of the gift of the Holy Spirit by the laying on of the hands, and of the plan of salvation, is set forth in that clear and easy style, that all men who are endowed with a common understanding, may receive light and intelligence in the things of God, if prejudice does not interfere; and that by obeying its precepts, all men, if they will, may have eternal life.

The following is taken from the teachings of the Savior, after his resurrection from the dead, when he appeared to the Nephites: On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, he that hath the spirit of contention, is not of me, but is of the devil, which is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away.- Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, every where, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they which shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned.

Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire, and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me: for the Father, and I, and the Holy Ghost, are one.

And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them.

Having this plain teaching set forth before us in this generation, the question might arise, whose duty is it now to preach? Were we to consult many of our fellow men for an answer, without any assistance from the revelations of the Lord, the most probable answer would be, such as have been qualified and fitted for the ministry; but taking the word of the Lord for a guide, the answer is: Those whom he has called and chosen: As for instance, those who come forth in the resurrection of the just, are they who receive the testimony of Jesus, and believe on his name, and are baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandment, they might be washed and cleansed from all their sins, and receive the Holy Ghost by the laying on of the hands of him who is ordained and sealed unto this power. Therefore, we say as we have said before: Taking for example the calling of all the ancient servants of the Lord, we know that none have authority to build up his church, except those who are called and commissioned of him.

Hence we begin with Adam, for he was called and chosen of the Lord. Abel was called and chosen of the Lord, and offered an acceptable offering, by which he obtained witness that he was righteous, God testifying of his gifts. Enoch was called and chosen of the Lord, and the Lord blessed him, and even took him and his city into his own bosom. Noah was called and chosen of the Lord, and he by faith was warned of God and prepared an ark, and he and his household were saved. Melchizedek was called and chosen, for he even had power to bless Abraham. And Paul said: Without all contradiction the less is blessed of the better. Melchizedek was a priest of the most high God, as is said of him in the bible; that is, he was a high priest after the holy order of God, which order holds the keys of the mysteries of the kingdom of God, even the keys of the knowledge of God, and has power to pronounce blessings according to the will and commandment of the Lord.

Abraham, Isaac and Jacob, were called and chosen of the Lord. Joseph, the son of Jacob was called and chosen of the Lord, and while speaking to his brethren, he says: God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Nephi, the son of Lehi, thus writes of the prophecies of Joseph: Behold he truly prophecied concerning all his seed; and the prophecies which he wrote, there are not many greater.

Moses was called and chosen to do the work of the Lord, and the evidence is, that he did it. When Aaron and Miriam spake against Moses, the Lord said unto them: My servant Moses is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold. The historian at the close of the book of Deuteronomy, in setting forth the character of Moses, says: And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel. Paul says in his epistle to the Hebrews, that Moses verily was faithful in all the house of the Lord, as a servant, for a testimony of those things which were to be spoken after.

From the days of Moses, taking all the prophets that spake the word of the Lord, as they were moved upon by the Holy Ghost, till John began to cry in the wilderness of Judea, Prepare ye the way of the Lord, make his paths strait, they were called and chosen; and inspired to do the work of the Lord.

When the Savior come to the Jews he called and chose twelve, (Judas excepted) to them he gave authority to build up his church; and they, by his authority, commissioned others and so the gospel was preached to men, that they might turn unto the Lord. This state of order in the church of Christ, lasted for some time; perhaps till the Nicean council, and from that time till the book of Mormon came forth, the fulness of the gospel of our Lord and Savior to the Gentiles, and also to the house of Israel, there were many sects, that had a form, in some degree, of godliness.

But none declared, by the power of the Holy Ghost, that they were inspired by the Lord to move on his cause, although they would admit that the Lord was unchangeable, the same yesterday, today and forever; and that he gave revelations in the first thousand years; in the second thousand years; in the third thousand years; in the fourth thousand years, and in the fifth thousand years; but in the sixth thousand years, he ceased to give his precious word to fallen man, to guide them in the way to eternal life, as in olden times.

The only name given under heaven, whereby man can be saved, is Jesus Christ. Men in days of old heard the glad tidings, that the Son of Man would come in the fulness of his own time, to make intercession for the children of men, and suffer, the just, for the unjust, and rise from the dead, that the bands of the temporal death might be broken, that the resurrection might pass upon all men, that all might stand in the presence of God to be judged according to their works.—These glad tidings were communicated from heaven to earth, by the ministering of holy angels and by the voice of the living God. Thousands have looked forward with an eye of faith, and a confidence unshaken in the promises of God, to the time when the great and last sacrifice should be made for fallen man. Many have rejoiced to see the day of the Son of Man, have seen it, and were glad; and have fallen asleep after obtaining the promise, that they should see God in the flesh and should reign with him on the earth a thousand years.

All men who were willing to be instructed in the plan of salvation, before the Lord came in the flesh, if they were obedient to his commandments, have had a knowledge of his gospel, and know how to look forward on the Son of Man by faith, for a remission of their sins. The gospel was preached to the children of Israel, and the law was added because of transgression; which law was fulfilled in Christ. Nephi while speaking of Christ some hundred years before he came in the flesh, says: Notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ until the law shall be fulfilled; for, for this end was the law given: wherefore, the law hath become dead unto us, and we are made alive in Christ because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. Wherefore we speak concerning the law, that our children may know the deadness of the law, and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given.

When the time was fulfilled, & the Savior had made his appearance in the flesh, the gospel was preached by himself and his disciples. The disciples of John, as they were called, whom he sent to Christ, to inquire if he was the true Messiah, were answered thus: Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the leapers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. When the twelve were first sent forth to preach, the Lord said: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. Many, and precious, were the instructions which the disciples received from the mouth of their Lord, before he was lifted up upon the cross. He said to them at one time, Unto you it is given to know the mysteries of the kingdom of heaven. In another place it is said, that he expounded all things unto his disciples, when they were alone. Again it is said: The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatever I have said unto you: And after he had risen from the dead, he gave them their great commission to preach his gospel to their fellow men, and says: Go ye, therefore, and teach all nations.

With this authority, they proclaimed the gospel on the day of pentecost; some marveled; some mocked; many were pricked in the heart, and three thousand were baptized and added to the church. The language of Peter, at the time the lame man was healed at the beautiful gate of the temple, is very plain. He said to the Jews: But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. But these things, said he, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

In this positive manner spake the apostle the truth, and in this plain language he preached the gospel and bore record of the resurrection of the Lord Jesus; and about five thousand more believed the word. He declares before the high priest, being filled with the Holy Ghost, that there is none other name under heaven given among men whereby they must be saved. The language of the Lord to Adam was also positive, when he said, that Jesus Cerist was the only name which should be given under heaven, whereby salvation should come unto the children of men.

When the Galatians had been troubled by some who preached a false doctrine, and pretended to have another gospel, Paul says: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—

The gospel that the apostle preached, was, as he said to his Corinthian brethren, the glorious gospel of Christ. It was even that by which men might be saved.

Paul was an instrument, no doubt, by the blessing of the Lord, in building up the church of Christ very extensively in many places, as well as the other apostles and those who were ordained by them. But yet very little of their preaching to those who were out of the kingdom, is to be found in the New Testament.—How much was contained in the Acts of the apostles written by Luke, before it fell into the hands of those who robbed the scripures of their plainness; and how much was contained upon the parchments which Paul desired Timothy to bring from Troas, which were left with Carpus; and how much was written by others, we shall not here attempt to show. The epistles were written by the apostles to churches and not to the unbelieving world; consequently, the manner of instruction to them was different in general from their discourses to the wicked who had never heard the gospel. Yet all their writings will show but one gospel, and but one manner of building up the church of Christ. And Paul declares with much plainness, that as he said before, so he now says again, if any preach any other gospel than that which they had received, let him be accursed. Truly, because there never was, nor never will be, but one gospel.

Having proceeded far enough with the subject, to show that there is but one gospel, and that the same in all ages; and that the Lord calls and chooses his own servants to labor in his vineyard, we shall next proceed to bring some scripture to show how the gospel has been preached and how the church of Christ has been established in days of old. In the beginning the Lord said unto Adam: I give unto you a commandment to teach these things freely unto your children, saying, that inasmuch as they were born into the world by the fall, which bringeth death; by water and blood and the Spirit which I have made, and so become of dust a living soul; even so ye must be born again of water and the Spirit, and cleansed by blood, even the blood of mine only Begotten, into the mysteries of the kingdom of heaven, that ye may be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory.—For by the water ye know the commandment; by the Spirit ye are justified, and by the blood ye are sanctified, that in you is given the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things and hath all power according to wisdom, mercy, truth, justice, and judgment.

This plain teaching was to Adam after he was driven out from the garden of Eden, and points out the way for his seed to be saved. From time to time were the children of men called upon to repent in days of old, by those who were chosen of the Lord to preach his gospel. From time to time were the inhabitants of the earth warned of approaching destructions and sore calamities, which were sent to scourge them because of their iniquities, by those who were called and commanded of the Lord.

The Lord is just, and he gave the gospel, after man had transgressed, that he might be brought back into his presence. By obeying the gospel and keeping the commandment men are sanctified and prepared for the Celestial kingdom where God and Christ is the Judge of all. The gospel, then, is the power of God unto salvation. It is the good news of heaven, and calls upon the children of men every where to repent.

The news that the gospel brought in days of old, was, that Jesus Christ would come into the world; that he would suffer according to the flesh; that he would rise from the dead, and thereby redeem his people from the power of the grave.

TO BE CONTINUED.

THE EVENING AND THE MORNING STAR.

TO THE BRETHREN ABROAD.

As many false reports are in circulation abroad, respecting the disciples of our Savior in the land of Zion, we feel it our duty to correct such as may be injurous to them, and can say, that, in general, the disciples here, enjoy good health, and are as well off as the generality of new settlers. The price of corn, during the past winter, has been about one dollar per barrel, which is equal to twenty cents per bushel: and now, on prompt pay, it is very little higher; not more than twenty five cents. Wheat is from fifty to seventy five cents per bushel. The present crop now on the ground looks very fine, and with the blessings of a merciful Father, an abundance will be raised this season, as very considerable was sown last fall.—Should the spring be as prosperous accordingly as the winter has been, great quantities of corn will be put into the ground. Bacon is not high, and contracts were offered not long since, of 6 to 7000 lbs. in a lot.

A mild winter and the smiling spring, are among the blessings of the Lord, in this climate, and remind us of his promise to Noah, that, while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease: and where these blessings are improved with industry, (for all that are able in the church of Christ, have to work for their living) we can exclaim like David of old: I have been young, and am now old; yet have I not seen the righteous forsaken, nor his seed begging bread.

HRISE AND PROGRESS OF THE CHURCH OF CHRIST.

HAVING promised in our last number, something on the rise and progress of the church of Christ, we commence with the intention of giving a relation of a few facts, as they have occurred since the church was organized in eighteen hundred and thirty. We shall be brief in this article, as we design to give from time to time the progress of this church, for the benefit of inquirers as well as the satisfaction of those who believe.

Soon after the book of Mormon came forth, containing the fulness of the gospel of Jesus Christ, the church was organized on the sixth of April, in Manchester; soon after, a branch was established in Fayette, and the June following, another in Colesville, New York.

We shall not give, at this time, the particulars attending the organization of these branches of the church; neither shall we publish in this, the account of the persecution of those who were then called and authorized to preach the everlasting gospel. Twenty more were added to the church in Manchester and Fayette, in the month of April; and on the 28th of June, thirteen were baptized in Colesville: and of these we can say as Paul said of the five hundred who saw the Savior after he had risen from the dead: The greater part remain unto this present, but some are fallen asleep. In October, (1830) the number of disciples had increased to between seventy and eighty, when four of the elders started for the west, and founded a branch of the church at Kirtland, Ohio, around which many have since arisen.

These first four, having added one to their number, proceeded to the west, after having baptized one hundred and thirty disciples in less than four weeks and ordained four of them elders, and finally stopped in the western bounds of the state of Missouri, having been preserved by the hand of the Lord, and directed by his Spirit.

In the winter, (1831) the church in the state of New York, after a commandment had been received from the Lord, began to prepare to remove to the state of Ohio. The following is a part of the revelation referred to above: And that ye might escape the power of the enemy, and be gathered unto me a righteous people without spot and blameless: wherefore for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law, and there you shall be endowed with power from on high, and from thence, whomsoever I will shall go forth unto all nations, and it shall be told them what they shall do, for I have a great work laid up in store: for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

In the spring the greater part of the disciples who were in New York, removed to the Ohio. In June, the word having been preached in many places and hundreds having been baptized, a number of the elders, by the commandment of the Lord, journeyed west, proclaiming the gospel and bearing testimony of the work of the Lord in these last days; saying none other things than that which the prophets and apostles had written, and that which was taught them by the Comforter, by the prayer of faith, as the Lord had said. Many gladly received the word and were baptized, so that branches of the church were built up in many places, notwithstanding the opposition with which the elders were often met.

Indeed we have the testimony before our eyes of the faithfulness with which they discharged their duty in publishing salvation to their fellow men. Many have already come up to the land of Zion who were fruits of their labors; and by what we can learn from time to time, we are reminded of the parable of the seed, for we are certain that much of it has fallen on good ground: and we are sure, having the testimony in our hearts, that these faithful elders, although often fatiagued and wearied with the length of their journey, will at the last day receive a crown of eternal life, and joy unspeakable in the everlasting kingdom of God and the Lamb, with those that they were the means of turning from darkness to light. And while reflecting on this subject, a few words from Daniel seems to be applicable: And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. For the word of the Lord to them has thus far been verified, which says: Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's edge: for thus saith the Lord, I will cut my work short in righteousness: for the days cometh that I will send forth judgment unto victory.

In July they began to arrive in the western boundaries of Missouri, and shortly after, a branch of the church from Colesville, New York, came on by water, and thus the gathering commenced.

From this time, the progress of the church though gradual, has been more than many of great faith had anticipated. Many churches have been built up in different states, and some hundreds of members have come up to this land, and are striving to keep the commandments of the Lord, that they may be prepared, whether in life or in death, to meet him when he comes in his glory with all his holy angels.

It may be proper to say, as we have often said before, that this church is taught by the revelations of the Lord, in all things, as they have been received from time to time from the days of Adam, until now. And it is really a matter of joy to see how fast the work of the gathering is continuing amid the discouragements, persecutions, and false statements of the world.

It has been reported that the church had settled in this country, and were living as one family. This is not so.

The faith of the church has greatly increased in these first three years of its existance, in these last days. Much is said at home and abroad about Mormonites, as the world has seen fit to call the diciples of Jesus Christ, but wherever the gospel has been truly set forth; wherever the book of Mormon has been fully explained and understood, and wherever men have listened with unprejudiced minds to learn the truth for the purpose of escaping the desolations and calamities which are already abroad in the earth, there the Lord has borne record of his own work by his Spirit.

While the gifts in many instances have been manifested beyond doubt, in healing the sick, &c. some have doubted and some have believed, as in the days of the apostles; and even from the beginning this has been the case more or less, and will be till satan is bound

We promised to correct as many falsehoods as we could, that were in circulation. In this article we have commenced, but upon looking at some of the late misrepresentations that have found their way to the public, we think the best method will be for us to continue an account of the rise and progress of the church, and publish the truth as we have done; for, of all the statements that have been published in the newspapers of the day concerning this church, not one has reached us but what in a greater or less degree was untrue; and what adds more to our astonishment, is, that these publications came from those who proffess the religion of Christ. By this however we do not intend to cast any reflections, for we remember the example of our Lord, who, when he was reviled, reviled not again.

The progress of the chuch has been great, and while we witness the spread of the work, knowing it is of God, we are willing to give the world all the light we can that will lead them to salvation.

OLDEN TIME.

ON reading the fifth chapter of Genesis, it will be seen that it is the book of the generations of Adam, and contains the names of ten persons from the beginning till the flood, or rather to Noah. It ought to be remembered, that these men or some of them, were the sons of God.

During the time (1656 years) from the beginning till the flood, there must have

been a multitude of people on the earth, as many lived to the age of nearly a thousand years and begat sons and daughters.

Enoch, who was a man of God, lived in the latter part of the first thousand years; and when the Lord commanded him to look, he says, And it came to pass that I beheld in the valley of Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked towards the north, and I beheld the people of Canaan, which dwelt in tents.

And the Lord said unto me, Prophesy, and I prophesied saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever: And there was a blackness come upon all the children of Canaan, that they were despised among all people.

And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hananihah, and all the inhabitants thereof: and the Lord said unto me, Go to this people and say unto them, Repent, lest I shall come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth and the Holy Ghost, which beareth record of the Father and the Son.

It ought to be known, for it is published, that after Adam and Eve were driven out of the garden of Eden, they had many children, and the children went forth two and two and began to multiply and replenish the earth; yea, and all this too, before Adam had the gospel preached unto him or was baptized. The fact is very few of the present generation have a knowledge of what took place in the first thousand years.

When the first trump shall sound the second time, in the ears of all living and reveal the secret acts of men, and the mighty works of God in the first thousandth year, great things will be known.

When the first seal of the little book is opened, which will be when the above trump sounds, the saints may lift up their heads and rejoice, for the mystery of God will soon be finished: Then the history of olden time will be known; then the family record of Adam and his children down to this generation, with all the thoughts and intents of the heart, will be revealed; then the saints will be crowned and made equal with Michael the Lord's arch angel.

Few persons are aware that Adam lived long enough, in the first days, to witness the gathering of the saints, by Enoch, as well as the building up of Zion. Adam lived to see, at least, seven generations of his children around him, multiplying and replenishing the earth. Adam fell asleep in the Lord only fifty seven years before Zion, even the city of Enoch, was taken up to the bosom of God, where it has remained, and will remain till the Lord brings it again, when he comes in his glory with all his holy angels with him, to reign on earth a thousand years.

For the Lord, while speaking unto Noah after the flood, said: I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity. And God made a covenant with Noah, and said, this shall be the token of the covenant: I make between me and you, and for every living creature with you, for perpetual generations; and I will set my bow in the cloud, and it shall be for a token of a covenant, between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; & I will remember my covenant which I have made between me and you, for every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant which I made unto thy father Enoch: That when men should keep all my commandments Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy, and the general assembly of the church of the first born, shall come down out of heaven and possess the earth, and shall have place until the end come. And this is mine everlasting covenant which I made with thy father Enoch.

Then those that have gathered faith for a treasure, and have kept all the commandments of the Lord, will see God in the flesh; being quickened, they will have part in the first resurrection, and will be raised unto immortality: on such the second death will have no power.

LAMENTABLE FACTS.

THE righteous have always been derided by the wicked, and sacred things ridiculed by those that knew not God.

The Lord said, Beware of false prophets, and Paul said, This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

Now let us ask the sincere, (if there be any in the world) if that sacredness is to be seen in the performances of religion, which ought to distinguish the sons of God? Are the professers who pretend to worship God, examples of piety, that will not look upon sin with any degree of allowance? Or is it not a lamentable fact, that thousands who have a form of godliness deny the power thereof? Is it not a lamentable fact, that whatever is highly esteemed by the world, is also highly esteemed by those that ought not to love the world, neither the things that are in it?

Is it not a lamentable fact, that those who pretend to worship God, are the first to persecute the church of Christ? The Jews did so in the days of the Savior.—Is it not a lamentable fact, that the time has come when men will not endure sound doctrine; but, as Paul said, After their own lust they heap up to themselves teachers having itching ears?

Is it not a lamentable fact, that in all the controversies between the sectarians, a spirit is manifest, which is any thing but that of our Lord?

But let us turn from these lamentable facts, to others whose record has lain on the pages of holy writ, for ages, to warn the inhabitants of the earth not to do likewise.

Is it not a lamentable fact, that when Adam and Eve transgressed the command of the Most High, they were driven out of the garden of Eden? Is it not a lamentable fact, that when the earth was filled with violence, and all flesh had corrupted itself, that the Lord brought a flood of waters & destroyed the inhabitants of the world, save Noah and his family?

Is it not a lamentable fact, that when men began to build a Tower, that they might go to heaven as they pleased, notwithstanding there was no other name given, than Jesus Christ, whereby men could be saved, that the Lord confounded their language, and they were scattered over the face of the whole earth?

Is it not a lamentable fact, that when the Egyptians pursued the children of Israel into the Red sea, that they were drowned for their folly? Is it not a lamentable fact, that the children of Israel were scattered among all nations for disobeying the commandment of God. Let the bible answer these questions, that those that would become righteous, and be saved, when the Lord comes out of his place to destroy the wicked, may have a solemn warning to flee from the wrath to come.

THE SIXTH OF APRIL.

ON the 6th of April, between seventy and eighty ordained members, representing more than five hundred members of the church of Christ, met for instruction, serving God, &c. in the land of Zion, and spent the day, from ten till four o'clock, very agreeably.

It affords us much pleasure to record this little fact. When the foundations of this earth were laid, the morning stars sang together, and all the sons of God shouted for joy: the Passover was kept solemnly by the children of Israel, and so let the solemnities of eternity rest upon our minds, since the Lord has been so merciful as to re-establish his church for the last time, in these last days.

LETTERS.

SINCE our last number, letters have been received: one from Florida, one from Palmyra, Missouri; one from Pontiac, Michigan, and one from Kirtland Mills, Ohio.

One in the office unpaid.

☞ Brother Simeon Carter built up a new church in Hanover, Indiana, while on his way to this place last winter, containing twenty seven members.

ALL MUST COME TO PASS.

OCCASIONALLY we extract some of the signs of the times, that those that watch for such appearances, as one evidence that the hour of redemption is near, may not look in vain. With a confidence unshaken in the promises of the Lord, they can look forward to the time of their redemption, notwithstanding every nation will have its calamities, and every year its troubles, until the consumption decreed shall make a full end of the wicked. Although calamity shall cover the mocker, and the scorner be consumed; though the mountains shall depart, and the hills be removed; though the voice of the Lord goes forth in the whirlwind, in the earthquake, in the tempest, in the thunder, and in the lightning, unto the nations, to warn them to repent, until, in his wrath, they are cut off, happy will that man be, who has obeyed the gospel, and put his trust in God, and walked by faith and held out unto the end.

The righteous have nought to fear; the promise of deliverance to them is certain; though the heathen rage, though bigots cry delusion, yet they know that those who put their trust in the Lord, will never be confounded. The following from the prophecy of Isaiah is to the point: Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Hearken unto me ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings, for the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation.

Short extracts of the scenes that are passing at this day, is all that our limits will allow; for it would be beyond our power to give them in full. We begin:—CAPE DE VERDS.—A passenger in one of the vessels which carried out provisions to the Cape de Verds, states the number of deaths by actual starvation to be 30,000 (population 100,000.) He says, "Capt. Hays, of brig Emma, of Philadelphia, with a full cargo of provisions, assured me that the scene of wretchedness and desolation at St. Antonio, where he touched long enough to discharge 500 bbls. of provisions, was beyond the power of tongue or pen to describe. The miserable inhabitants looked more like moving skeletons, than living beings—their flesh was gone, their muscles seemed dried up, and they presented the appearance of only the naked frames of men, which could scarcely be kept together. A pilot was despatched in a boat with some half a dozen skeleton beings to hail the first vessel that could be seen, and beg of it to stop and sell them something to keep them alive for a few days longer; when the Emma hove in sight, and the entreaty prevailed to stop and sell them something to eat, Capt. H. replied that he had nothing to sell, but that his vessel was loaded with provisions to give away; and that he had come for the express purpose of affording relief to any of the Islanders who needed the gratuity. They seemed incredulous at first, but when satisfied of the fact, they raised their hands in astonishment toward heaven, intimating that he must have been despatched from thence, on such an errand of mercy. Capt. H. states they even followed him to the water's edge, and there, in attempting to give three cheers with all the little energy which they possessed, they made a noise more like a sepulchral groan than the voice of the living. Capt. H was assured that almost every morning the dying and the dead could be seen in almost every direction from the door of his informant, and that but a short time before, a boy was seen cutting a piece of flesh from the carcass of a fellow creature, to lengthen out his own miserable existence, but was found soon after, dead, with the piece of flesh in his hand. I have often heard them say—Americans kinder than our own country,—we have two kings, but they no send provisions to keep us from starving—they fight one another to see who shall govern—they care nothing about us, &c. The rains have begun to fall in the Islands, and vegetation is coming forward rapidly, and the hope is cherished that something, in a few months may be obtained from the fruits of the earth, to supply the wants of the people.—[Boston Paper.]

Information has been received at Boston from Cape de Verds, that the supplies which have been sent from this country, had been received but would afford only temporary relief, as the great drouth of three years duration had been succeeded by a disasterous flood of rain, by which the crops were utterly destroyed. The islands are represented to be in a miserable condition.—[Exeter News-Letter.]

A great number of religious Jews in Poland are making preparations to visit Jerusalem, in the belief that the time predicted by their prophets has nearly arrived in which they shall be restored to the possession of that country.—[Foreign paper.]

VESUVIUS.—Advices from Palermo state that the eruption of Mount Vesuvius continued up to the 9th inst. and that many foreigners had been attracted by the grandeur of the scene. The inhabitants residing at the foot of the volcano, had, however, begun to be considerably alarmed at the continuance of the phenomenon, as the lava had not only advanced, but had likewise extended itself on all sides, threatning destruction to their inhabitants.—[ib.]

IRELAND.—The cholera had made its appearance at Belturbet and Monaghan, and many cases had proved fatal.

The papers contain accounts of numerous outrages by the peasantry in search of arms, and an article from Rathangan says, there are many and extensive manufactories of gunpowder throughout the country. An unsuccessful attempt had been made to murder M. Fishbourne, Esq. agent to the Duke of Buckingham.—[ib.]

DESTRUCTIVE FIRE.—A great fire had taken place in Liverpool, in which 10 to 12,000 bales of cotton were consumed. The total damages said to be £150,000 sterling.—[ib.]

Last week we published the proceedings of a public meeting held at Galena, in consequence of a certain rumor relative to the Indians. A committee had been appointed to inquire whether any cause of apprehension need exist of a war with the Indians on our border, or whether the reports now in circulation are groundless. They reported that a disposition totally the reverse of hostilities was manifest and apparent; and that the principal chiefs offered to surrender themselves as hostages, thereby to relieve them of all their fear.

It now appears from the Galena of Jan. 16th, that a party of Sac and Fox Indians recently fell upon and killed three lodges of Menomonee, and three of the principle men of the Winnebagoes. This accounts for the warlike appearances which gave such uneasiness to some of the citizens of Galena: and renders the professions of peace towards the whites perfectly consistent. But it appears that the Trader, who gave the above information, expressed an opinion that the Indians are determined on a general war in the spring, either among themselves, or the whites.—[St. Louis Times.]

Copy of a letter to the editor of the Arkansas Gazette, Col. S. C. Stambaugh, Secretary to the board of United States Commissioners for settleing differences, &c. among the western tribes of Indians, dated Fort Gibson, Feb. 5, 1833.

DEAR SIR.—An express arrived at this place, yesterday, from Fort Towson, bringing the intelligence, from the Commandant of that post, that a very serious outrage has been committed by a party of Osage Indians, in Miller county, Arkansas Territory. Mr. Simkins, who is represented as a very respectable citizen, has sustained damages in loss of property, to the amount of nearly two thousand dollars; and several other houses have been plundered. Parties of Osage Indians have been discovered within a few miles of this place, within the last ten days approaching this country from the direction of Red river, loaded with articles of clothing, bed-quilts, knives, spoons, and a variety of merchandize, answering to the property stolen.

As the depredating Indians used violence, in driving families from their homes, and killed and drove off a number of cattle, it is supposed a military force will be sent in the direction of Fort Towson, from this place, as it is supposed there are still a band lurking in that vicinity. The Commissioners can do nothing more in the matter than direct the Intercourse Law, which is plain on this subject, to be carried into effect—that is to demand the stolen goods of the Indians, and if they refuse to surrender them, to report the matter to the War Department, that the proper steps may be taken, to secure indemnity to the party injured. I am sorry to say, that the Osages have been very troublesome lately—very little behind the Pawnees and Kimanches.

The Commissioners are now in the midst of the Cherokee and Creek treaty, for the purpose of establishing their boundaries. I trust we shall get through in two or three days, and that the dispute about their lines, existing between these tribes, will be adjusted in such a manner, as not only to gratify those who have already emigrated, but also to induce the removal of the whole of the nations still remaining east of the Mississippi. You are aware that this is a matter of deep and absorbing interest to the government, and the adjustment which we hope to make, will be received with much satisfaction by the government and the states interested.

ARRIVAL OF TROOPS.—Regiments are arriving daily at several of our ports, with a hope, on the part of our misguided rulers, that their appearance will operate as a check upon the rebellious manifestations which are assuming so fixed and formidable appearance. Nothing can be more preposterous than such a hope. The people, as they are called, sneer at the military displays of the Marquis of Anglesey, and laugh outright at his sham fights and stage spectacles. Already have the priests commenced regular approaches towards the soldiery, through the columns of their acknowledged journal in the south of Ireland, which contains the following conciliatory paragraph, presenting, as the Register of this day says, a very national view of the subject. It says:

We would like to have the troops here by all means—the majority of them are our own countrymen—and they would spend among us some of the taxes which are raised from our sweat and industry.

There is no mistaking the meaning of this patriotic appeal to the national prejudices of such of the soldiers as may happen to be Irish. Whether the bait take or no, just depends upon the number of Papists that each regiment may contain, or the quantum of influence that the priests may be permitted to exercise. If they be treated with the same deference at military head quarters that they receive at those of the civic authorities—at the Castle of Dublin, the worst consequences may be apprehended.

In fact, there is but one course now open to any government—Whig or Tory—a suspension of the Habeas Corpus Act, the proclamation of martial law, and the arming and calling out the Protestant yeomanry.

Dublin, Jan. 13.—The accounts from the country are terrific; and those counties which have been hitherto tranquil, are now the scene of the same system of outrages which have lately characterised the more southern parts of Ireland. A novel addition to the catalogue deserves to be noticed. The tenantry have systematically commenced refusing to pay rent except to their landlords in person.—The avowed object of this is to compell the return of the absentees; but the con-

sequences are obvious. A privy Council was held at the Castle yesterday, but I have not heard the result.

Lord Anglesey leaves this country on the 25th instant—positively never to return in the capacity of Viceroy.—[Dublin Evening Mail.]

From Constantinople.—We learn by the ship America, which arrived last week from Constantinople, that Captain Mathews, on going up the Archipelago in the middle of November, passed through the Egyptian fleet, consisting of 25 sail, in pursuit of the Turkish, consisting of 40. The latter came to anchor at the mouth of the Dardanelles, and illuminated the whole squadron, presenting a sublime appearance. In consequence of the cowardice of the Turkish Admiral, he had been displeased, and the command given to the commanding officer who fought the battle of Navarino. At the time of sailing of the America, the 9th of December, it was reported and believed that 70,000 men had deserted the Turkish and joined the Egyptian standard; and it was the general opinion that unless the Grand Sultan received assistance in men and money from the European government, he would be obliged to yield to the Pacha of Egypt, and retire into Asia.

The plague had raged violently for about three weeks, during which time about 17,000 persons had died. When Captain M. sailed, it had nearly subsided.

[New York Gazette.]

Earthquakes.—Captain Flint, of the British schr. Brisk, at Wilmington, (N. C.) from Nevis, reports that on the night of the eighth of February last, the Island of Nevis and St. Kitts experienced sixteen violent and distinct shocks of earthquakes, which very much alarmed the inhabitants; and on the 9th after the Brisk was under way, at 4 o'clock, experienced a considerable shock. It is to be feared that dreadful accounts will be received from these Islands, or some of the neighboring ones, from the effects of these earthquakes.—[Boston Paper.]

Lima, 13th Nov. 1832.

A few days since we were favored here with the suppression of another attempt to produce a revolution in the government. Its object was to put down President Gamarra, and substitute in his place Gen. Santa Cruz, from Bolivia. Of the conspirators five were arrested on Sunday morning—among which are three military men and two members of Congress. They are still in search of others. The head of it is Gen. Sardinia, a man of high standing, and it is said a brave officer. It was to have been accomplished by bribing the troops in the city. So great was the alarm, that a battalion was under arms within the Palace, the whole of Saturday night. The Peruvian Congress is still in session, but have done nothing of any moment as yet. The difficulties between this country and the Bolivian Republic, have rather increased—and was the finances of Peru in a fit state, I have no doubt they would be foolish enough to declare war at once—but their poverty will, I trust, prevent such a crisis. I have nothing else to tell you deserving mention.—[Adv'e.]

NAVY DEPARTMENT.

U. S. Schooner Porpoise, Port Prayu, Island of St. Jago, January 3rd, 1833.

Sir—I embrace an opportunity from Foyal via London, to inform you of the arrival of this vessel at our place, on the evening of the 26th of November, and our intention of sailing on the 28th in the further execution of your instructions.

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The very many reports which have reached the United States as regards the sufferings of the inhabitants of these Islands have not been at all exaggerated; although at present there are no deaths on this Island, in consequence of the relief which has been extended to them by the citizens of the United States; yet the many walking skeletons and objects of misery which continually present themselves to your view while on shore, but too plainly assure you what recently has been the dreadful situation on the Islands; on St. Antonio, from a population of 24, only 11,000 are remaining; on the small Island of Fogo 4,000 now remain from a population of 14, and several of the other Islands have suffered equally, and what is still more painful, their sad sufferings are by no means at an end. Another year they must exist, if they exist at all, from the charity of others; for these three years previous to the present, scarcely a drop of rain fell from the heavens; although they have had abundance during the present year, it has been so unseasonable as rather to be an injury than an advantage to cultivation. I have been astonished, however, while witnessing the misery of the inhabitants, to view the hills covered with cattle of various kinds, and have asked in vain for an explanation of the fact or what law could restrain starving thousands from supplying, partially at all events, their necessities. I have the honor to be most respectfully, your obedient servant, JAMES McINTOSH, Lieut. Commanding.

Hon. Levi Woodbury, Secretary of the Navy.

Ocean Phenomena—A naval friend, of high respectability and intelligence, who has seen in a recent number of the Journal, an account of a singular ball of fire, which fell on board the ship Sir Edward Hamilton, has given us the annexed extract from the Journal of a passenger on board the ship Poctolus, captain George Wilson, while on a passage from Valparaiso to Marblehead, Massachusetts:-

After a succession of heavy gales from the time we sailed from Valparaiso, till we were nearly up with Cape Horn, in which we lost our boat, &c. &c., and while in the act of taking in a close reefed foresail having scudded her under that sail as long as a due regard for the safety of the ship would allow—at about 11 o'clock A. M., we were enveloped for a few seconds in almost total darkness by a large black cloud from which came wind and hail, either of which were sufficient to take a person off his feet, provided he had hold of nothing: out of this cloud came a ball of fire, about the size of a 32 lb. shot. It descended to within three or four feet of the long boat, where it was seen by every person on board, previous to its explosion which was several seconds after its first appearance. The report of this non-descript thing was as loud as that of four or five sharp muskets fired together. It had the effect to knock down nearly every man on deck—without, however, injuring any of them, if I except the injury received from the fright, which was almost death. The air was sulphurous for some time after the bursting of the ball. The chief mate was the first who came to his senses and observing that the men were, from fear, unable to attend to the duty of the ship, he called out 'Come on!' tis only a Cape Horn snow ball!

I cannot describe the effect it had upon me, better than by comparing it with a severe shock of an electric machine—to which it was very similar. Its effect upon the chief mate was, he said, as if an immense weight was pressing him down and I think he remarked at the same time, that he had once been struck with lightning and that the sensation was similar. No person on board (and we had some old, very old 'salts,') had ever witnessed any thing of the kind before. It left no trace of its having come on board, except upon our memories, and from mine I am certain it will never be erased.—Providence Journal.

FROM THE BOOK OF ETHER.

It is our intention to give extracts from the book of Mormon, occasionally for the benefit of the world, or such as have not this book in their possession. And it came to pass that Jared, & his brother, and their families, and also the friends of Jared and his brother, and their families, went down into the valley which was northward, (and the name of the valley was Nimrod, being called after the mighty hunter,) with their flocks which they had gathered together, male and female, of every kind. And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in the which they did carry with them the fish of the waters; and they did also carry with them deseret, which by interpretation, is a honey bee; and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind. And it came to pass that when they had come down into the valley of Nimrod, the Lord came down and talked with the brother of Jared; and he was in a cloud, and the brother of Jared saw him not.

And it came to pass that the Lord commanded them that they should go forth into the wilderness, yea, into that quarter where there never had man been: & it came to pass that the Lord did go before them, and did talk with them as he stood in a cloud, and gave directions whither they should travel. And it came to pass that they did travel in the wilderness, and did build barges, in the which they did cross many waters, being directed continually by the hand of the Lord. And the Lord would not suffer that they should stop beyond the sea in the wilderness but he would that they should come forth even unto the land of promise, which was choice above all other lands, which the Lord God had preserved for a righteous people; & he had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them

And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it, shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity: for behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decrees of God.

And it is not until the fulness of iniquity among the children of the land, that they are swept off. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may, repent and not continue in your iniquities until the fulness be come, that ye may not bring down the fulness of the wrath of God upon you, as the inhabitants of the land hath hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, which is Jesus Christ, which hath been manifested by the things which we have written. And now I proceed with my record: for behold it came to pass that the Lord did bring Jared & his brethren forth even to that great sea which divideth the lands. And as they came to the sea, they pitched their tents; and they called the name of the place Moriancumer; and they dwelt in tents; and dwelt in tents upon the seashore for the space of four years. And it came to pass at the end of the four years, that the Lord came again unto the brother of Jared, and stood in a cloud and talked with him. And for the space of three hours did the Lord talk with the brother of Jared, and chastened him because he remembered not to call upon the name of the Lord.

And the brother of Jared repented him of the evil which he had done, and did call upon the name of the Lord for his brethren which were with him. And the Lord said unto him, I will forgive thee and thy brethren of their sins; but thou shalt not sin any more, for ye shall remember that my spirit will not always strive with man; wherefore if ye will sin until ye are fully ripe, ye shall be cut off from the presence of the Lord.

And this is my thoughts upon the land which I shall give you for your inheritance; for it shall be a land choice above all other lands.

And the Lord said, Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work and also his brethren, and built barges after the manner which they had built according to the instructions of the Lord

And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water; and they were built after a manner that they were exceeding tight, even that they would water like unto a dish; & the bottom thereof was tight like unto a dish; and the sides thereof was tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish.

And it came to pass that the brother of Jared cried unto the Lord, saying: O Lord, I have performed the work which thou hast commanded me, and I have made the barges according as thou hast directed me. And behold, O Lord, in them there is no light, whither shall we steer. And also we shall perish, for in them we cannot breath, save it is the air which is in them; therefore we shall perish.

And the Lord said unto the brother of Jared, Behold, thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air.

And if it so be that the water come in upon thee, behold ye shall stop the hole thereof, that ye may not perish in the flood.

And it came to pass that the brother of Jared did so, according as the Lord had commanded. And he cried again unto the Lord, saying, O Lord, behold I have done even as thou hast commanded me; and I have prepared the vessels for my people, and behold, there is no light in them.

Behold, O Lord, wilt thou suffer that we shall cross this great water in darkness? And the Lord said unto the brother of Jared, What will ye that I should do that ye may have light in your vessels?

For behold, ye can not have windows, for they will be dashed in pieces; neither shall ye take fire with you, for ye shall not go by the light of fire: for behold, ye shall be as a whale in the midst of the sea; for the mountain waves shall dash upon you. Nevertheless, I will bring you up again out of the depths of the sea: for the winds have gone forth out of my mouth, and also the rains and the floods have I sent forth.

And behold, I prepare you against these things: for howbeit, ye can not cross this great deep, save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come. Therefore what will ye that I should prepare for you, that ye may have light when swallowed up in the depths of the sea?

BAPTISM, &c.

IN order to keep our minds in a proper channel, and, that all men that would be saved, may have a full knowledge of the mode, and requisites of baptism, we make an extract from the book of Mormon. Before we commence it, it seems necessary, as it speaks of meeting together oft for fasting and prayer and partaking the sacrament, to refer the readers to the commandment for keeping the Sabbath, published on the first page of the second number of the star; where they will observe, that it is a duty to meet every Sabbath to pay their devotions, &c. to the Most High. It will be seen by reading this commandment, that by offering their oblations & their sacraments, unto the Most High, confessing their sins unto their brethren and before the Lord, is fasting and prayer, or in other words rejoicing and prayer. The Extract:

And now I speak concerning baptism. Behold, elders, priests, and teachers were baptized; and they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins. And none were received unto baptism, save they took upon them the name of Christ, having a determination to serve him unto the end.

And after that they had been received unto the baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the church of Christ, and their names were taken, that they might be remembered and nourished by the good word of God, to keep them in the right way, to keep them continually watchful unto prayer, relying alone upon the merits of Christ, who was the author and the finisher of their faith.

And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls; and they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus; and they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders; and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ; but as oft as they repented, and sought forgiveness, with real intent, they were forgiven. And their meetings were conducted by the church, after the manner of the workings of the spirit, and by the power of the Holy Ghost: for as the power of the Holy Ghost led them whether to preach, or exhort, or to pray, or to supplicate, or to sing, even so it was done.

THERE are many true words spoken, but few heeded. As to the meaning of words, we are sensible, that many contradictions in terms exist, and will till wickedness is destroyed, and the Pure Language returned.

The following close hit upon the present understanding of terms, appeared not long since in the Genius of Temperance:

CIVILIZED AND SAVAGE.—We would thank any body to define these two terms, and tell exactly what makes a savage, and what a civilized personage. Among savages, every man is regarded as honest: in civilized society, we are taught to regard all as rogues. Among savages, if a family leave their wigwam to visit a neighbor, they put a stick against the door on the outside, to show the passer by they are absent: in civilized society, bars and bolts, and locks, are hardly sufficient security. Savages manage their matters without prisons: civilization fills the country with them.

Which, then, deserves to be considered barbarians? We have learned to read—and savages have not: but we delight more in reading things that tend neither to make us wise, nor improve our morals, than in those which do—and where are we the better? The fault, however, is not in civilization—but in the want of it: in our semi-savage love of frippery and nonsense: in our ungoverned appetites, and uncultivated morals.

Pontiac, Michigan Territory, February 16, 1833.

DEAR SIR: I am requested by brother Jared Carter, an elder in the church of Christ, to inform you, that he will pay one dollar over to the bishop in Kirtland, and wishes you to send the Evening and the Morning Star, directing it to Jeremiah Curtis, Pontiac, Oakland County, Michigan Territory. Brother Carter has been laboring in the ministry for about five weeks past, in this county, and his labors have been blest by God, to a goodly degree; he has baptized 22 persons and received them into the church of Christ, myself, and wife, are two of the above named members, for which I desire to bless the Lord. He has ordained me an elder in the church of Christ, and I earnestly desire that God will bless me, and make me faithful, to become an instrument in his hands in building up his church and kingdom in this region.

There is a great opposition to this cause in this section of country, but I hope and trust, that the Lord, will over rule and glorify his name, & subdue the hearts of his people, and make them obedient to his will.

I have been travelling with brother Carter, for two weeks past; I find him to be a faithfull servant of our Lord and Master. When I view the dealings of God, towards me, I feel to adore his great and holy name, that he has opened my eyes to see the wondrous things of his kingdom, which he has commenced in these last days.

I have been a professor of the christian religion for twenty seven years, and stood among the sects, but never, until about four weeks past, have I been brought to see the errors which the different sects embrace.

Be pleased to except these few lines from a brother in the church of Christ with you, & laborer in the same great cause; although I am not personally acquainted with you, yet my heart feels to unite with you in the same great cause of our great Redeemer.

I hope, if God shall see fit to spare my life, I shall see you in Zion before long, and converse with you upon things appertaining to the kingdom of Christ.

From your brother in the Lord, SAMUEL BENT.

FOR BAPTISM.

COME, ye children of the kingdom,
Sing with me for joy to day;
Gather round, as Christ's disciples,
Kneel with grateful hearts and pray.

There's a line contain'd in Matthew
What the Savior said to John,*
And the sacred words from heaven:
This is my beloved Son.

As 'twas said to Nicodemus,
So I must be born again;
'Tis by water and the Spirit
I the promise may obtain.

So I will obey the Savior,
Keep his law and do his will,
That I may enjoy forever,
Happiness on Zion's hill.

* Mat. 3, 15.

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PRINTING,
OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

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REVELATIONS.

☞ Having given, in a previous number, the Preface to the book of Commandments now in press, we give below, the close, or as it has been called, the Appendix. It affords us joy to lay before the saints, an article frought with so much heavenly intelligence, having previously published many from the same book for their instruction.

We hope that while they read it, they will remember, that it is a voice from him who spake as never man spake. We hope that while they are blessed with revelation upon revelation, with commandment upon commandment, and with precept upon precept, they will remember to do them. We hope that while they are thus blessed with the precious word of their Lord from heaven, in these last days, to fulfill that which was spoken in days of old, they will hearken to his counsels and lend an ear to all his precepts.

Indeed it is a source of joy to us, to know, that all the prophecies and promises which are contained in them, which have not been fulfilled, will come to pass. The saints may lift up their heads and rejoice, for their redemption will soon be perfected. Soon the curtain of heaven will be unfolded, as a scroll is unfolded after it is rolled up, and they will see their Lord face to face. In view of these coming scenes, they may lift up their heads and rejoice, and praise his holy name, that they are permitted to live in the days when he returns to his people his everlasting covenant, to prepare them for his presence.

☞ The book from which this important revelation is taken, will be published in the course of the present year, at from 25, to 50 cents a copy. We regret that in consequence of circumstances not within our control, this book will not be offered to our brethren as soon as was anticipated. We beg their forbearance, and solicit an interest in their prayers, promising to use our exertions with all our means to accomplish the work. ☜

HEARKEN, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you.

For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God:

Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry.

Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another.

And let every man call upon the name of the Lord; yea, verily I say unto you, again, the time has come when the voice of the Lord is unto you, Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews.

And behold and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about:

Yea let the cry go forth among all people: Awake and arise and go forth to meet the Bride-groom:

Behold and lo the Bride-groom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour.

Let them, therefore, which are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house.

Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

But verily thus saith the Lord, let not your flight be in haste, but let all things be prepared before you: and he that goeth, let him not look back, lest sudden destruction shall come upon him.

Hearken and hear O ye inhabitants of the earth. Listen ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men every where to repent: for behold the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads:

Wherefore, prepare ye for the coming of the Bride-groom: go ye, go ye out to meet him, for behold he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found:

He shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion, shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence.

And an high way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them, and in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants.

And the boundaries of the everlasting hills shall tremble at their presence.—And then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy

Behold this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows.

And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in his presence day and night for ever and ever.

And now verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth, and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice:

Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying:

O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth, and as the fire which causeth the waters to boil.

O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doeth terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remember thee in thy ways:

For since the beginning of the world have not man heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said, Who is this that cometh down from God in heaven with died garments; yea, from the regions which are not known, clothed in his glorious apparrel, travelling in the greatness of his strength?

And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparrel, and his garments like him that treadeth in the wine vat, and so great shall be the glory of his presence, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places:

And his voice shall be heard, I have trodden the wine-press alone, and have brought judgment upon all people; and none was with me; and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment: for this was the day of vengeance which was in my heart.

And now the year of my redeemed is come, and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, forever and ever. In all their afflictions he was afflicted.

And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the prophets which were before him, and Noah also, and they who were before him, and Moses also, and they who were before him, and from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb.

And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night forever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness, and simplicity, to prepare the weak for those things which are coming on the earth; and for the Lord's errand in the day when the weak should confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh.

And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, That they should be cut off from among the people.

And also that which was written by the prophet Malachi: For behold the day cometh that shall burn as an oven, and all the proud; yes, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch.

Wherefore this shall be the answer of the Lord unto them: In that day when I came unto my own, no man among you received me, and you were driven out.—When I called again, there was none of you to answer, yet my arm was not shortened at all, that I could not redeem, neither my power to deliver.

Behold at my rebuke I dry up the sea. I make the rivers a wilderness: their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering.

And this shall ye have of my hand, ye shall lay down in sorrow.

Behold and lo there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens, ye believed not my servants; & when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth.—Behold the Lord your God hath spoken it. Amen.

PREACH THE WORD.

IT is very necessary that the disciples of our Lord, especially those that have come up to the land of Zion for an inheritance, and those that have been planted in their inheritance, should have the word preached unto them, that they may understand the peaceable things of the kingdom. Wisdom is profitable for the saints. Jeremiah said: The Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation: he hath made the earth by his power, he hath established the world by his wisdom. And it is certainly important, that all who have come up to the land of Zion, professing to be the disciples of Christ, while blessed with knowledge and wisdom from on high, should be dictated with wisdom enough, to walk in obedience to all the commandments, and observe all the statutes of their Lord, not by constraint but willingly, that their reward may be from above.

While in the world, surrounded with fashions, vanities, abominations, and evil spirits, it can not be expected that the members of the church of Christ, considering their opportunities to acquire knowledge, having but little time, or opportunity, with the elders who declare the word to them, can be free from the world; neither is it expected that they will have a knowledge of the evil spirits which are abroad in the earth, nor keep all the commandments, and have an understanding of all the statutes of the Lord, as perfectly, as those who have been upon the land of Zion for years. Where much is given, much will be required. How important then, that all walk perfectly, so that, when the destroying angel goes through, he may pass over them and not slay them. Not all that say Lord, Lord, shall enter into the kingdom.

This being the last generation of the wicked, before the Lord comes to his temple, satan will exert himself, and use all his power to overthrow, or hinder the progress of Christ's kingdom. Every deception, therefore, that he is master of, will be practiced, as far as he has power, that he may deceive some, and lead them to destruction. John said in one of his epistles, supposed to have been written ninety eight years after the birth of our Lord: Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. If false prophets, and evil spirits were then in the world, what less is to be expected now, since the world has been engrossed in wickedness, and lain in darkness for ages; the sacred scriptures been robbed of their plainness, and man set himself up as a guide, to direct his fellow beings to happiness by his own wisdom? Is it not important, that the disciples try the spirits, and be reminded continually of the word of the Lord to his ancient disciples, when he said: Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh? For it is the pure in heart that shall see God.

After Paul had been writing to Timothy concerning things which would come to pass in the last days, he says: I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

It might be well to bear in mind, that Paul was then writing to the first bishop of the church at Ephesus, and notwithstanding he had previously written to his Ephesian brethren, reminding them of the great promises of the Lord, yet Timothy was required to watch, and labor with all diligence, that he might be blameless, as some of them would not endure, but turn from the truth. And when Paul called the elders of the church at Ephesus, unto him at Miletus, which was the last time they saw his face in the flesh, he said: Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the flock of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

After Paul had declared to his Ephesian brethren, that those who first trusted in Christ, should be to the praise of his glory, he says: In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. This then, was the condition of one of the churches built up by the ancient apostles: some were sealed with the Holy Spirit of promise, and some would not endure sound doctrine; and even of the elders, Paul said, some should arise, speaking perverse things, to draw away disciples after them, &c.; so that Timothy was charged to reprove, rebuke and exhort, with all long suffering and doctrine. And the Lord has said in these last days, that there will be foolish virgins among the wise until he comes. This has always been the case in the church of Christ on earth, more or less since the beginning, except in the days before the city of Enoch was taken to the bosom of the Father.

To be prepared for the coming of the bridegroom, is an all-important preparation; we must have oil in our vessels, and our lamps trimmed and burning. How necessary then, that we walk in humility before the Lord: this certainly is pleasing unto him, for if we walk so, he bestows his Spirit. In this condition we can search his holy commandments, and learn our duty. For unless we keep all his commandments blameless with thanksgiving, we are not prepared to meet him.—By keeping his commandments, we have the promise of his blessings; and by keeping his commandments, we are endowed with the Comforter, and by it, we can try all the spirits and know whether they are of the Lord or not.

To have the Spirit of the Lord always in our hearts, requires a perfect walk in his statutes. A thousand things may be imagined in our minds, and for an instant supposed to be of the Lord, but to be certain, they must be compared with the word, and found to agree. The creations of the Lord, roll in their regular courses, and the stars move in their beautiful order, and will till their time is fulfilled. So likewise with his word. If it has been written and sealed up for ages; if it has been kept from the eyes of man from generation to generation, because of wickedness, when it is brought forth by his own gift and power, the same beauty will manifest itself in it, without a jar or discord, as in that which has been permitted to remain, and still more, as it is given in plainness.

Every good and perfect gift is from above: every thing that enlightens, every thing that invites to do good and persuades men to believe in Christ, is sent forth by his gift and power; every spirit then manifested which edifies, is of the Lord, if he from whom it is manifested obeys his ordinances.

As all were not called, nor chosen for the same office, it behooves every disciple to watch that they are not deceived. Our Lord says: To some is given by the Holy Ghost, to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life if they continue faithful. And again, to some it is given by the Holy Ghost to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again it is given by the Holy Ghost to some to know the diversities of operations, whether it be of God or not, so that the manifestations of the Spirit may be given to every man to profit withal.

As all have not the same gift, but to some it is given to discern all the gifts, lest some should be manifested and not be of the Lord, and thereby the church be deceived, we beseech all the disciples to search diligently the revelations, and learn the order of the kingdom of our heavenly Father. In this way we shall be preserved from evil, and delivered from seducing spirits and doctrines of devils, and the commandments and precepts of men. Every thing in the church of God must be conducted in order, according to the authority of the offices which he has given; for these all were given for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

In this way, while we are taught from the revelations, and guided by the Holy Spirit, we are strengthened, and grow up in all things, into him who is our head, even Christ; and when the rains descend, and the floods come, and the winds blow, we shall not be harmed neither moved. But if we deviate from his word, and hold not his sacred oracles carefully, we have not the assurance of his protection from the storm of the enemy, who is stirred up in great anger, knowing he has but a short time.

It requires much time and study to learn all the commandments of the Lord; but when we have learned them, they will profit us, for they are sure.

We may readily see by the 14th chapter of Paul's first epistle to the Corinthians, that he was careful of sacred things, and preserved order. He says: Let all things be done unto edifying Moroni, in speaking of the manner of conducting meetings among the Nephites when they were righteous, says, they were conducted by the church after the manner of the workings of the Spirit, and by the power of the Holy Ghost.

In a revelation given for the instruction of the church in these last days, it reads: But notwithstanding those things which are written, it always has been given to the elders of my church from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit.

Again it reads: But ye are commanded in all things to ask of God who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

Wherefore, beware lest ye are deceived! and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or asketh of me, that asketh and not for a sign that he may consume it upon his lusts.

There is much said about miracles, and thousands suppose if they could see one performed, they would believe. When Moses had received the message from the Lord, while feeding the flocks of his father-in-law at the mount Horeb, he returned to Egypt, and in company with Aaron, called the elders of the children of Israel together, and performed those signs in the sight of the people, which were given them of the Lord, and they believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped. But when they were performed before Pharaoh, he said: Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

It would seem, that some among the servants of Pharaoh believed the word of the Lord by Moses, when the hail was about to come upon the Egyptians, for they caused that their cattle and their servants should flee into the houses. And also, when the locusts were to be sent into the coasts of Egypt, some of the servants of Pharaoh said: How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

Here we have a sample how far signs and wonders, and even judgments, convince mankind, or the wicked, of the existence and power of God.

When Moses visited his brethren the children of Israel, when he was forty years old, he supposed they would have understood how that God by his hand would deliver them; but they understood not: and in consequence of his avenging one who was oppressed, he was obliged to flee. But after remaining in the land of Midian forty years, the children of Israel by this time, were humbled by oppression, and heavy burdens, so that, when the message from the Lord came, they were ready to believe; but Pharaoh in his pride, said: Who is the Lord? and was driven on in his wickedness and hardness of heart, until he, and his mighty host, were drowned in the Red Sea.

After the children of Israel were saved from the power of their enemies; brought forth into the desert; fed with angel's food, and with quails to their fill; the Lord going before them by day in a pillar of a cloud, to lead them; and by night in a pillar of fire, to give them light; after hearing the voice of the living God in the thunder from Sinai, and even Aaron, Nadab, and Abihu, with seventy of the elders of Israel, went up with Moses, where they saw the God of Israel: after Moses had gone up into the mount to receive the precious oracles from his own hand, because he delayed to come down, they took their golden ear-rings, fashioned them with a graving tool, after they had made them a molten calf, and said: These be thy gods, O Israel, which brought thee up out of the land of Egypt.

Paul, at the close of his epistle to his brethren at Rome, says: Whatsoever things were written aforetime, were written for our learning. Peter, in his second epistle, says, that the Lord turned the cities of Sodom & Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly. If the saints in the days of Paul, could learn by those things which were written before them, and if the Lord made ensamples of the wicked by destroying them in days of old, would it not be wisdom for those who are favored with the oracles of God in these last days, to beware and hold them carefully?

After the children of Israel were brought to mount Sinai, the Lord said unto Moses, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation.

But they despised the promised rest, and in their hearts turned back into Egypt, and rejected signs and wonders; and after forty years' travel, were permitted to enter the land of Canaan. In these last days their seed will again be brought to inherit the same land, the righteous among all nations be gathered according to the word of the Lord, & those who keep his commandments, see his face, while those who do not, perish.

Having taken sufficient from the history of the ancients, to show the dealings of the Lord with them, by all these examples we may in our day receive instruction. In fact, it only needs a careful examination of the records of olden time, to convince the unprejudiced and sincere, that great things await the inhabitants of the earth in the last days.

Much is said in our day relative to the literal fulfillment of ancient prophecy.—Some assert, that the ancient prophecies are to be literally fulfilled. Others say, that those pointing to the coming of the Messiah, were to be, and were literally fulfilled, but the remainder of the prophecies contained in the bible, are to be Spiritually understood, and that they are not to be fulfilled literally, or are not to take place as they read, according as they were spoken by the mouths of the prophets.

We find a prophecy contained in the 18th chapter of Deuteronomy, spoken by Moses, thus, I will raise them up a Prophet [the children of Israel] from among their brethren, like unto thee. In the third chapter of the Acts, Peter says, this is he [Christ] of whom Moses spake. Thus we see, that the words of Moses concerning the coming of Christ, were literally fulfilled. Peter says further, that it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people. A part of that prophecy, so far as it related to the first coming of Christ, then, according to the scriptures, has been fulfilled as it was spoken; and who will say that the remainder shall not be?

Isaiah said, Behold, a Virgin shall conceive and bare a Son, and shall call his name Immanuel. This prophecy according to Matthew, was literally fulfilled, probably between seven and eight hundred years after it was spoken.

The word of the Lord to the Israelites, was, that they should be scattered if they rejected his word; and in the 17th chapter of II Kings, we learn that they were led away captive out of their own lands. The Jews were admonished from time to time, and the Lord said that they should be carried captive to Babylon, and according to the scriptures, in the days of Zedekiah their king, they were. He also said that they should return and re-build Jerusalem, and after seventy years' captivity, this promise was literally fulfilled.

In five hundred and thirty years from the end of their captivity, the Savior was born in Bethlehem of Judea, as Matthew says: for thus it is written by the prophet, And thou Bethlehem in the land of Judea, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

Micah, who probably delivered the above prophecy, lived in the days of Isaiah, as it will be seen by the commencement of the two books. Indeed, his comes very near the words recorded in Matthew. He says, But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.

When Christ rode into Jerusalem, Matthew says all this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and setting upon an ass, and a colt the foal of an ass. Zechariah, from whose prophecy the above no doubt is taken by Matthew, lived at, or near the time of the return of the Jews from Babylon, and is the only prophet in the bible, who mentions a prophecy of this, or of similar kind, of our Savior's entering Jerusalem riding upon a beast.

He says, Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Thus then, has been literally fulfilled. The Lord has rode into Jerusalem according to the word of the prophet, amid acclamations of joy from the multitude, saying, Hosanna to the son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!

Before the Savior was crucified, when instructing his disciples concerning the destruction of Jerusalem, and the signs of his coming, he says, There shall be great distress in the land, and wrath upon this people. [The Jews.] And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. The prophecy concerning the destruction of Jerusalem, and the scattering of the Jews, was literally fulfilled. All who are acquainted with the history of Jerusalem, know that it has been trodden down by the Gentiles, notwithstanding all the efforts made in the holy wars, to wrest it from the power of barbarism.

In these quotations, we have a plain sample of the literal fulfillment of ancient prophecy; and not finding any rule directing them to be understood different, given by those from whose mouths they were delivered, the rules of men formed by their own wisdom, certainly must fail to establish the principle in the mind of the diligent searcher after truth, that they were ever designed by the great Author of them, to be understood in the least, contrary from what they were actually spoken, by those who spake moved by the Holy Ghost.

Many parables were spoken by our Savior, and many figures, types, similitudes, &c., were set forth by the ancient prophets. We conclude then, that a parable is to be taken, or understood and applied as a parable; and that figures, types, or similitudes, are to be understood and applied as such. But if the plain word of God, without a parable, without a similitude, and without a type, spoken to man, with all the fulfillment of plain prophecy which ever has been from the beginning to Christ, and from that time to the present, for examples, is not now, in these last days to be literally fulfilled, then certainly a change has taken place, and the Lord is a respecter to persons, and dealt better with our fathers than with us! but this is not the case: he ever remains unchangeably the same.

The prophet that said, rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass; which was literally fulfilled; also said: Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

It may be thought by some, that the destruction and captivity here mentioned, would refer to the time of the captivity of the Jews, by Nebuchadnezzar; but a moment's reflection is sufficient to correct this idea, as only half were to be cut off and go into captivity: and also, this prophecy was spoken after the destruction of Jerusalem by Nebuchadnezzar, who took all except the poor with him to Babylon, and they, [the poor] in a short time fled into Egypt, and Jerusalem and the land of Judea lay waste; and, according to the words of the prophet Jeremiah, enjoyed her Sabbaths for seventy years.

Some may suppose, that if this captivity does not mean the captivity of the Jews by Nebuchadnezzar, that it may be applied to the destruction of Jerusalem after the Savior was crucified: but this is not so, because when Jerusalem was destroyed by the Romans, no part was left. According to the account, one million one hundred thousand of the Jews perished, ninety seven thousand were taken prisoners; besides an innumerable company in other places of Judea, killed themselves, or perished through famine, banishment, or other miseries.

It can be seen further by the expression of the prophet, that this captivity has not yet been, for he says that when one half of the city goes forth, and the other half not cut off, that, Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. By the expression above, it will be seen that all nations are to be gathered against Jerusalem at the time of this captivity, which has never been at any of her previous destructions. By the mouth of Jeremiah before the Babylonish captivity, the Lord said, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, & will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

By this prophecy from Jeremiah, it may be seen that all nations were not to be gathered against Jerusalem at the time of Nebuchadnezzar's conquest over it, but that the nations round her, were also to become subject to him as well as the Jews; for he further says, These nations shall serve the king of Babylon seventy years.—But at the end of seventy years, he would punish the king of Babylon, and that nation, and the land of the Chaldeans, and make it perpetual desolations.

But when all nations are gathered against Jerusalem to battle, and the city is taken, &c., and the Lord goes forth to fight against those nations, as when he fought in the day of battle, the prophet says, then, at that time, His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

If the last quotation is to be literally fulfilled, then certainly the Lord himself will come upon the earth once more for the salvation of his people, and according to the word of the prophet, set his feet again upon the mount of Olives before the city of Jerusalem. That the captivity spoken of by Zechariah, does not mean the destruction of Jerusalem by Titus, is plain, because then the city was utterly destroyed, and according to the word of the Savior to his apostles before he was crucified, the Jews were led captive into all nations: when at the time, of which Zechariah speaks, only a half of the city is to go into captivity, while the residue are not to be cut off from the city.

At the time when the Lord sets his feet upon the mount of Olives, agreeable to Zechariah, and the mount divides so as to form a valley, he further says, [speaking of the inhabitants] And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: AND THE LORD MY GOD SHALL COME, AND ALL THE SAINTS WITH THEE. And it shall come to pass in that day, that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.

If this prophecy is to be literally fulfilled yet, and the following which immediately succeeds it will also show that it has not been: then the inhabitants of the earth may rely upon the certainty of the Savior's making his appearance in person from heaven. Zechariah further says, And it shall come to pass in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one.

All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

All who are acquainted with the situation of Jerusalem, know that there is but the small brook Cedron, which takes its rise there, and that empties into the sea of Sodom, or the lake of Sirbon, anciently called, now called the Dead Sea. But the prophet said, that living waters should go out from Jerusalem in summer and in winter, half toward the former sea, and half toward the hinder sea. Ezekiel who was among the captive Jews in the land of Chaldea, after giving a description of the re-settling of the Israelites in the land of Canaan in the last days, and after giving a plan, or description of the house of the Lord then to be built, says, Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshhold of the house eastward: for the fore front of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the alter. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in; a river that could not be passed over.

From the prophecy of Ezekiel then, we also learn, that a change is to take place at Jerusalem, if his prophecy is yet to be fulfilled; and that it yet remains to be fulfilled, must be admitted from the facts, that those waters mentioned, do not now flow; and, that the land of Palestine has never been divided into inheritances for the whole twelve tribes of Israel, as mentioned by him, since they were led away captive by Shalmaneser king of Assyria in the days of Hoshea king of Israel, seven hundred and between twenty and thirty years before Christ came in the flesh.

From this prophecy of Zechariah, if we may understand him as it is written, we may conclude, that the Lord is coming on earth yet before the end, and, that from the city of Jerusalem, where now rises the small stream Cedron, living waters will go out from thence in summer and in winter; and according to Ezekiel, they will be a great river. A material change will also take place with the country south of Jerusalem according to Zechariah. The city is now situated on a rocky mountain, on all sides of which are steep ascents, except toward the north. But he says, all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place. Men shall dwell therein safely; and utter destruction shall no more be known.

Again, the prophet that said, A virgin shall conceive and bear a Son, also said, Jerusalem is ruined, and Judah is fallen; because their tongue and their doings are against the Lord, to provoke the eyes of his glory. He further says, Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah.

But he says, it shall come to pass that the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.—And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. If this prophecy is to be literally fulfilled, then the Lord will yet gather the Israelites from their dispersion, as Isaiah further says,

The Lord will have mercy on Jacob, and yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

Perhaps some may think, that the last quotation was fulfilled when the Jews returned from Babylon. But it will be recollected, that the house of Israel, as the ten tribes were called after their revolt from the house of David in the commencement of the reign of Rehoboam the son of Solomon, were not led to Babylon, but were taken away more than one hundred years before the Babylonish captivity.—And that this prophecy can not be applied to the Jews, will be admitted from the fact, that when they returned from Babylon, they neither took those captives, whose captives they were, nor did they rule over their oppressors.

Some may suppose, that if the above prophecy of the return of Israel, when they were to rule over their oppressors, does not mean the return of the Jews from Babylon, it is to be understood in a spiritual sense, or in some manner different from the plain words. But it can be seen in the preceding chapter, that the destruction of Babylon is spoken of by the Lord by the mouth of the prophet, where he says,

Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the shepherds make their folds there: but wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and Satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.

It can be seen from Daniel, that this prophecy upon Babylon, so far as related to its being taken by the Medes, took place in the days of Belshazzar the son of Nebuchadnezzar; and that it has long remained desolate, a habitation for dragons, and a court for owls, a lasting monument of the literal fulfillment of ancient

prophecy, can not but be admitted by all. Not a spire, not a tower, not a palace, nor scarce a wall, or even a stone remain visible, to show where once stood the ancient and splended city Babylon, the glory of kingdoms, the beauty of the Chaldeas' excellency.

From Isaiah then, we find the prophecy of the coming of the Messiah, and the destruction of Babylon; and we find from others, that both were literally fulfilled. If we are to understand that the remainder of his prophecy is to be literally fulfilled, (and he has left no rule to the contrary) then certainly, the children of Israel may lift up their heads and rejoice, for they will yet be gathered. For the prophet, after saying that the earth should be full of the knowledge of the Lord, and that the Lord should set his hand again the second time to recover the remnant of his people, says, that the Lord shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt.

When the defanced city is desolate, the habitation forsaken, and left like a wilderness, Isaiah says, It shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

The Lord also says by Isaiah, Upon the land of my people shall come up thorns and briers, yea, upon all the houses of the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks, until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places, when it shall hail coming down on the forest; and the city shall be low in a low place.

From these prophecies then, we conclude, that if the Lord ever brought the children of Israel out from Egypt, and divided the waters that they might pass over in the days of Moses; even so in the last days he will gather them again, and according to the prophet, smite the river in the seven streams, or beat off from the channel of the river unto the stream of Egypt, and cause them to pass over dry-shod. If Jerusalem and the land of Judea, were inhabited in ancient days by the children of Israel, even so in the last days they will be again.

For the Lord has said, Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Again he says, Break forth into joy, sing together ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

If the Lord ever made his appearance in the flesh, was born in Bethlehem of Judea, rode into Jerusalem, was smitten upon the cheek, slain upon the cross, rose from the dead and ascended on high according to the scriptures, then in these last days he will set his feet upon the mount of Olives, deliver his people, that Jerusalem become a quiet habitation, and no more be destroyed.—For the prophet said, The Lord my God shall come and all the saints with thee: Thus will he come in the clouds of heaven with power and great glory; and while the sound goes forth, Prepare to meet the Bridegroom, we beseech all the disciples of our Lord to be also ready. For the time is at hand when every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.

For the time is at hand, when the Lord will bring again the captivity of Jacob's tents and have mercy on his dwelling-places: for thus says the Lord by the prophet, the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregations shall be established before me, and I will punish all that oppress them. And ye shall be my people, and I will be your God.

For the time is near when that which was written by Jeremiah concerning the house of Israel, will be fulfilled, which says, Therefore, behold, the days come saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks.

For the time is near, when the Lord will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

None need mistake relative to the time of the fulfillment of the above prophecy; nor need any suppose for a moment that it has yet been fulfilled, for Jeremiah, (by whose mouth it was spoken) lived long after the house of Israel were led away captive, who have not since returned to their former habitation in righteousness, when their iniquity has been sought for and there was none: but the time is near.

And the time is near when the Lord will fulfil his promise to the house of Israel, and to the house of Judah, according to his covenant, when he will put his law in their inward parts, and write it in their hearts; when he will be their God, and they will be his people. When none will have occasion to say to his neighbor, or brother, Know the Lord: for all will know him from the least of them to the greatest of them. These promises are sure to the children of Israel, as the fact is certain, that the Lord gives the sun for a light by day, and the ordinances of the moon and stars for a light by night; and that heaven above can not be measured, and the foundations of the earth searched out beneath by man.

For the time is near when the Lord will rend the heavens, and come down, and the mountains flow down at his presence. When he will reign in mount Zion, and in Jerusalem, and before his ancients, gloriously: when there are none to molest or make afraid in all his holy mountain. Therefore, we again beseech the disciples of our Lord, to let solemnity rest upon their minds, to lift up their heads and rejoice, and put their trust in him whose word never fails, and whose course is one eternal round.

THE EVENING AND THE MORNING STAR.

CHILDREN.

LO, children are a heritage of the Lord, says the Psalmist; and our Savior said, Wisdom is justified of her children: let them, then, be trained up in the way they should go, that when they are old, they may not depart from it: let them be trained up in the commandments of the Lord, and they will be saved in his kingdom.

After Lehi had finished speaking to his sons, as he was about to leave this world, he said to the children of his eldest son: Behold, my sons and my daughters, which are the sons and the daughters of my first born, I would that ye should give ear unto my words; for the Lord God hath said, That inasmuch as ye shall keep my commandments, ye shall prosper in the land; and inasmuch as ye will not keep my commandments, ye shall be cut off from my presence. But behold, my sons and my daughters, I can not go down to my grave, save I should leave a blessing upon you. For behold, I know that if ye are brought up in the right way that ye should go, ye will not depart from it. Wherefore, if ye are cursed, behold I leave my blessing upon you, that the curses may be taken from you, and answered upon the heads of your parents.

Among many nations, some of the children are schooled and taught much of the wisdom and knowledge of the world, that they may have a knowledge of men and things, and become famous. If, then, the world, merely for gain and fame, which, to their children, can not last longer than life, train them up to science and learning, for the sake of happiness in this state of existence, how much more necessary is it, that the disciples of Jesus Christ should teach their children, not only in common learning to transact business among men, but in the knowledge of God, which points out their way to eternal life?

As soon as Adam became a member of the church of Christ, by being baptized and receiving the Holy Spirit, he received a commandment to teach his children; which is the first example of teaching children, and might serve as a profitable lesson to all the disciples of our Lord in these last days to do likewise, lest the blood of their souls be required at their hands in a day to come.

We feel anxious on this point, when we reflect upon a certain clause of a revelation given for the benefit of the saints in November, 1831, and particularly for the saints in Zion, who are required to teach their children the doctrine of repentence, faith in Christ the Son of the living God, that they may be baptized, and receive the Comforter, and all this by the time they are eight years old. Certainly, then, there is to be an important duty attended to, by all who are blessed with children in Zion. In the world, surrounded with wickedness, children are allowed (many of them) to do as they please, or as their fancy leads them, being allured by the scenes of vice and folly constantly presented before them, until they grow up to years, and then are prepared themselves to fill the same paths of wretched depravity.

But in Zion, where the disciples are blessed with the oracles of God from time to time, they may so instruct their children, especially those that are now young, that they will be strangers to the thousand vices which now shock the meek and honest in heart, who are striving to do the will of the Lord in the world. Here

they may be kept from polluting the holy Sabbath, from strolling about according to their own wills, and mingling with those who blaspheme the name of their Maker. Here they may be taught to appear before the Lord from time to time, and unite their petitions to him with their parents, and call down the richest blessings from above upon their heads: so that, out of the mouths of babes, praise may be perfected. Here they may grow up in righteousness, and be prepared to meet their Lord in peace, when he comes in his glory.

How important then, that they be watched over, and instructed in a feeling and impressive manner. How important that they be taught to be sober, and avoid every vain and foolish amusement. How important that they be taught to love one another, and always speak the truth: and that for every word they will have to give an account. How important that they be taught to avoid quarrels, and angry words. How important that they be taught that God sees their hearts, and knows the thoughts and intents of the same. How important that they be taught the example of the Savior, who, when he was reviled, reviled not again. How important that they be taught that he laid down his life for mankind, and that ere long he will judge the secrets of all hearts, and that none can escape the glance of his all-searching eye.

Up to the days, when the tower of Babel was built, there was but one language, and how far the knowledge of men extended as a whole family, we shall not pretend to say. But notwithstanding Noah and his sons were saved from destruction, because of wickedness the earth was divided in the days of Peleg, the sixth from Noah; after which Abraham was called, and unto him and his seed the promises were made.

The words that the Lord gave to Moses for Israel, were commanded to be taught diligently unto their children also, that they might grow up in the knowledge of God. Rich and important instructions may be gained from a perusal of the commandments given to the children of Israel. He said thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.

We said we would not pretend to say how far the knowledge of the world extended as one great family, even up to the days when the tower was built: but as to the saints, we have a right to say from facts revealed, that, before the flood, they knew more than the word will believe now: yes they had a knowledge of the mysteries of eternity, that have been hid from the eyes of wicked men for ages and generations; mysteries and glories which have been sought for by holy men, and seen by an eye of faith, even the city of Enoch, that was taken up to the bosom of the Father.

What is learnt in childhood, is retained in age: so then, let us teach our children the great virtues that make men good; and the truth from God that guides to eternal life.

We will teach them to trust in the arm of the Lord; to respect their parents; to honor age, and not rove abroad; for hundreds that have roamed to foreign parts have been ruined. When children, as soon as they are old enough, are seen seeking employment and diversion for themselves, we may calculate, in nine cases out of ten, that they have not been taught strictly to keep the commandments of the Lord, for if they had, the words of truth would always be in their hearts: Lord, lead us not into temptation, but deliver us from evil.

Men, that have not professed to be guided by the revelations or religion of Jesus, have had wisdom enough to adopt the maxim of the poet:

"'Tis education forms the common mind,
Just as the twig is bent the tree's inclin'd."

Now, if the world at large, form their minds by precept, how much more noble will it be in the sight of the Lord, for the saints to teach their children by example.

When men preach about being saved, before a scrutinizing generation, they must show, by example, that they are heirs of eternal life themselves, or who will be bettered by what they say? If children are taught to be humble, and keep the commandments of God, they set a pattern for mankind, that the angels will rejoice over. The Savior, when speaking of little children, said: Of such is the kingdom of heaven.

The prayers of the righteous avail much; yes, much more than many are aware of; and it ought to be impressed upon the minds of children. It ought to be impressed upon their minds also, as soon as they are old enough to know good and evil, that this life is one in which they must prepare for another: that this world will pass away, and bring them in the resurrection, into the presence of Jesus Christ, if they have kept his commandments, where they will live and reign.

It is a glorious thought, that some of the present generation will live to see great things, but it is more glorious to reflect, that the time is near when all that live will know the Lord, from the least even to the greatest: Then children will be a heritage of God.

SAINT JOHN.

IT is generally admitted that Saint John wrote his book of Revelations in the year 96 after the birth of the Savior. There has been much said by many on the import of the two following verses, viz: For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, & from the things which are written in this book.

Now let the reader take notice, that the words of the prophecy of this book, meant the Revelation of Saint John, and not the whole bible, as some have endeavored to make the world believe.

If John meant any other book than his Revelation, it would have been better for him to have written his gospel and his epistles first: But the Index to the Holy Bible, which is appended to many Great Bibles, has this information: Saint John is banished into the isle of Patmos by Domitian, and there receives and writes his Revelation. After the death of Domitian St. John returns to Ephesus, and at the request of the church writes his gospel.

The fact is, the various books of the bible were not put together, in form, for many hundred years after John wrote the Revelations, and when authorised to be translated into English, by king James, the translators rejected some books, as doubtful, & admitted others with a small majority of one or two votes, as is said, and all this, too, without a prophet to inquire of the Lord, and know what was right.

John was the beloved disciple of the Lord, and would never be the first to break the Revelations of his Savior.

Again: to show that the above quoted verses meant the book of Revelations, it is thus written in the tenth chapter, And I went unto the angel, & said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

This promise to John that he should again prophesy, brings to mind what the Savior said to him before he was crucified: Then Peter, turning about, seeth the disciple whom Jesus loved, following; (which also leaned on his breast at supper, and said, Lord which is he that betrayeth thee?)

Peter seeing him, saith to Jesus, Lord, and what shall this man do?

Jesus saith unto him, If I will that he tarry till I come, what is that to thee. Follow thou me.

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but If I will that he tarry till I come, what is that to thee?

In one of the late revelations to the church in these last days, it is thus given of what was said: And the Lord said unto me, John my beloved, what desirest thou? and I said Lord, give unto me power that I may bring souls unto thee.—And the Lord said unto me: Verily, verily I say unto thee, because thou desiredst this, thou shalt tarry till I come in my glory.

EXTRACT OF A LETTER.

Rutland, Pa. March 19, 1833.

DEAR Brethren in Zion, peace from God the Father and our Lord Jesus Christ, be with you all. I rejoice much for what my ears hear and my eyes see, of the rising and spreading glory of Zion in these last days.

As the mild rays of the sun, poured forth upon the earth, causes vegetation to spring up, even so the rays that shine from Zion's hill, upon a benighted world, cause the fruits of righteousness to put forth in many parts of our land: And while we are yet struggling in the midst of spiritual Babylon, to save our souls, and them that hear us, it rejoices our hearts & feasts our souls, to hear through the medium of your Star, the success of our brethren who are also laboring in the vineyard, and have sent up their accounts to the land of Zion.

Now, inasmuch as it is requested in your paper, that the elders abroad should do thus, we, therefore take this opportunity to inform you, that we, through the grace of God, have shared a measure of the blessing shed forth in his new and everlasting covenant. About forty five have been baptized into the church where I live. Some have set out for the land of Zion, and nearly all the rest are ready to go up this spring.

I was baptized one year ago from last June, and after a close trial of about three weeks respecting the revelations and the gathering to Zion, my mind became clear, and I was ordained an elder in the church of Christ.

In the fall following, I went with brothers Potter and Bowen to Shaftsbury Vermont where a few received the work. In the winter several of us went to Mendon, New York, and the work of the Lord commenced here. From thence we went to Warsaw, then to Lake Erie, and home by the way of Angelica, preaching the word, and blessed be the name of the Lord, signs followed them that believed, insomuch that some who were sick was healed, and some spake with tongues and glorified God.

Last summer four of us from Rutland, and two from Mendon, went to the province of Upper Canada. We landed at Kingston, and labored at Ernest town and its vicinity. Here thousands flocked to hear the strange news; even so that the houses could not contain the multitude, and we had to repair to the groves. Hundreds were searching the scriptures to see if these things were so. Many were partly convinced, and some were wholly, so, when we left, and a small church was founded there. We have heard since we came away, that the cause of the Lord was prospering in that region.

Brother Miller, an elder that has travelled with me in the two last routes, has baptized about twenty. I have baptized, in all, thirty-five; nine in Rutland and Sullivan; four in Columbia; seven in Troy and three in Canton, Pennsylvania; five in Shaftsbury, Vermont; one in Chenango, and one in Mendon, New York, and five in Ernest town, Upper Canada.

We have labored under some disadvantage, not having instructions till within a few months past, respecting this great work, other than the Articles, book of Mormon, and the Comforter. But we remember, that where much is given, much is required, and where little is given, little is required: Therefore by the grace of God, we mean to improve the talent, or talents that we have received, that we may gain other talents: Hence we would call upon our brethren in Zion, from whence the light is to flow, and the law is to proceed, to remember us in Babylon, and let the strong bare the infirmities of the weak. Pray the heavenly Father to open an effectual door for us, to make our escape from the midst of spiritual wickedness, to the place of the name of the Lord of Hosts, the mount Zion.

We rejoice that the time has come, that the Lord has set his hand again the second time to gather his elect. That he has already set up the ensign and lifted the standard for the gathering of the nations; that the covenants and promises made to the fathers, concerning the remnants of his people, might be fulfilled.

And above all, we have great reason to rejoice, that we, as Gentiles, have the privilege of receiving the light manifested for their restoration; and by entering into the covenant, we may become the spiritual children of Abraham, and with Israel partake of the fatness and the fulness of the olive tree.

We long to see the time when we can see the tribes of Israel's remnants, coming up to Zion with songs of everlasting joy; we long to see the time when Jacob's face will no longer wax pale; when the bride shall be adorned and ready for the Bridegroom; and finally, we long to see the time, when Jesus shall come in the clouds of heaven, with power and great glory, and be admired by all his saints.

Your brethren in the Lord,

ELIEL STRONG,
ELEAZER MILLER.

THE city of Florence stands in a delightful and extensive plain, fruitful, and filled with fine country places. The river Arno runs through it, over which are four fine bridges of stone: that called the Four Seasons has four large statues of marbles, respecting the four seasons of the year, at one end. It has but three arches, the vaults of which are almost flat: they are the admiration of architects. The work is of Michael Angelo Bonarotti.

Florence is near six miles in circuit, and contains above 90,000 souls, and as many in its territory. We must not expect to meet streets for palaces, like the Strada Nuova in Genoa; but it is a city so nobly adorned, that a certain person with justice remarked, it ought only to be shewn on holy-days. Its streets are spacious, well paved with large flat stones, called pietra forte, of which most of the houses are likewise built.

Its inumerable palaces, churchs, &c. are perfect models of architecture. It contains 152 churches, 80 convents, 22 hospitals, 16 public pillars, 2 pyramids, 4 bridges, 7 fountains, 17 squares, and 160 public statues, agreeable to the information of my guide. Its walls are in tolerable repair, but its strength consists chiefly in three fortresses: the first of five bastions, the other two falling into decay. They are called Belvedere, San Minato, and San Giovanni, (or St. John.) The Dome or Cathedral called our Lady del Fiore, is an immensely large Gothic edifice, founded in the year 1284.

It is covered with marble, both within and without, is 490 feet long, and to the cross on the globe upon the dome, 380 feet high; it is paved with fine marble: the choir is surrounded with pillars of marble, and with a great many figures of the same material. Over the high altar, all of marble, appears our Savior in his sepulchre, supported by Piety, in white marble: above is God the Father, holding a book in his hand. On the other side of the altar is Adam and Eve, covered with a leaf, standing under the Tree of Life, exquisitely carved in fine marble; all executed, as well as the high altar itself, by Bandinello.

Against the huge pillars in the church, stand the Twelve Apostles, curiously carved. That of St. James, by Sansovin, is most admired. One of St. Antonius of a gigantic size, is very well executed. Here are many monuments of great men, as of Dante, the Tuscan Poet; of Marsilius Ficinus, the modern great Platonic philosopher, with his epitaph. Michael Angelo used to admire the cupola as an octagon 200 feet high. Each side of the octagon is 75 feet broad. A representation of the Last Judgment is painted on the inside of it by Zuccharo and Lazari; the outside is richly gilt: above the dome is a high capital upon pillars of white marble. The gilt globe seems not larger than a man's head; yet they assured us it would contain twenty men. This dome is the work of Brunischelli.

The steeple, Il Campanile, or La Torre delle Compane, is a little seperated from the church. It is a square building of a prodigious height, covered on every side with marble of different colors, red, white, and black, and adorned with innumerable great statues of incomparably carved, especially one of a bald old man by Donatelli. This towering steeple is ascended by 406 steps, and is reckoned 180 feet high. It was built by Jottus, a famous architect and painter, as we learn from his epitaph in this church, composed by the celebrated Angelus Politianus. —[Foreign Paper.]

LETTERS.

SINCE our last, Letters have been received: One from Kirtland, Ohio; two from Bluffdale, and two from Mississippi-bottom, Illinois; one from Eugene, Indiana; one from Troy, and one from Rutland, Pennsylvania; one from Fieldsborough, one from Richmond, and two from Liberty, Missouri.

MEMORANDUM OF SIGNS, &c.

IT is no more than will be expected of us to note the passing tidings, signs, and wonders of the day. The world is full of strange appearances, and all eyes are once and a while turned towards the coming events of the day, to catch a glympse of what may be expected. There are great things near, and while one nation rises to rejoice, behold another sits down to weep. Verily the fountains of the nations will soon be broken up, for the Lord hath decreed a consumption, & none can stay his hand; yea, as Daniel said: unto the end of the war desolations are determined:

BALTIMORE, April 5.—The cholera in Havana.—Accounts received by the Fan Fan, this morning, from Havana, represent the progress of this most dreadful of all human afflictions as truly appalling. From the 24th of February to the 24th of March, five thousand [1,000 whites, and 4,000 blacks] had died of the disease — and, on the day before the sailing of the Fan Fan, five hundred persons are stated to have been taken off, and nearly the same number had been burned each day for several days previously.

CHINA.—On the 30th of October, 67 houses and 700 boats were burnt in the suburbs of Canton, (Sha-meen.) Ten persons perished. The rebels continued in force, and had destroyed two forts erecting against them at Leanchow

Governor Le of Canton was reported to have been strangled, by order of the Emperor. Governor Le had ordered 300 members of the Triad Society to be put to death. Decapitations were frequent.

INDIAN TREATIES.—The Globe of Tuesday contains the treaty with the Menomonees, as finally negotiated by Gov. Porter, of Michigan. Its chief object is to stipulate a reservation for the New York Indians on the east side of the Winnebago lake—The New York Indians, including the remnants of the Stockbridge, Munsees, Brothertown, St. Regis and Six Nation tribes, assenting.

The same paper of the 22d, contains the Chickasaw treaty, duly ratified, stipulating for the removal of the whole Chickasaw nation west of the Mississippi.

The Cherokees are now the only Indians remaining within any of the states.

GALLATIN, Ten. March 8.—We are informed, by a gentleman direct from the neighborhood, in whom implicit credit may be placed, that seven severe cases of the cholera occurred in the family of Mr. Tribew, in the north west part of this county, 12 or 15 miles from this place, three of which proved fatal within a very short time. The eyes of one is said to have bursted.—[Union]

CHOLERA AT OPORTO.—Captain Jennings of brig Marcellus, arrived yesterday from Malaga and Gibraltar, informs that the Cholera had broken out at Oporto, and was making considerable ravages. It was carried thither by the troops sent out for Don Pedro's army, several staff officers of which died on the passage. The disease first made its appearance among those of the inhabitants visited by the troops. This intelligence was brought to Gibraltar by the Hyperion, the master of which inadvertantly mentioned the fact, and he was forthwith ordered to Port

Mahon. Two Portuguese vessels also arrived from Oporto while the Marcellus lay at Gibraltar, and were likewise ordered off. The news created great alarm at Gibraltar. This is the first account of the cholera in either Portugal or Spain.

A Proclamation, recently issued by our Board of Health,—exhorting our Citizens to early preparations for resisting a second invasion by the Disease which caused so much consternation last summer—has been republished by many intelligent journalists in other cities of the Union. The National Intelligencer says:—'The solemn facts addressed to the Philadelphians, by the enlightened Board of that city, appeal with equal force to the inhabitants of every place which has been visited by the desolating scourge and especially of one where, on its first occurrence, its ravages were experienced with such dreadful severity as in this. Let the People, as well as the authorities, look to it, and do their part also, to avert the threatened return of the destroyer.—[Sat. Courier.]

Russia.—Hamburg papers of the 12th, contain letters from Saint Petersburg; their contents refer chiefly to the prevalence of the influenza, under which more than 100,000 persons were suffering. It was still more violent at Moscow, where the Theatres were closed on account of it.

Cholera in Havana.—By the arrival of the Topaz at New York, bringing news to the 18th ult. information has been received that the Cholera is raging extensively in Havana. Within four or five days before the sailing of that vessel 4 or 500 people had fallen victims to the disorder, principally among the blacks, and whites of bad habits. Some of the more respectable people however had died, and the attacks of the disorder were as sudden and its course as short as they had been in other places. Business was very much at a stand in consequence.

Jamaica.—A paper from Jamaica of the 2d of March, says:—We have scarcely had a drop of rain for the last three months. The shrubs and trees are suffering most materially—the pastures are withered up by the fiery breezes, unrelieved by the night dews, which are very scanty in this quarter of the country. The ground near the town is quite baked and cracked by the sun, and all vegetation is at a stand. The month of March usually brings rain, and there is an apparent change in the atmosphere at this moment. The prospects of the sugar crop is most unpromising. Several placards had recently been posted in the neighborhood of St. Ann's Bay, tending to excite rebellion and disobedience among the slaves.

The New Montreal Gazette, on the subject of the cholera, says: We take leave to ask what has been done by the constituted authorities of the province on this vitally important subject? If no precautionary measures have yet been adopted, not a moment longer should be lost. It is but reasonable to anticipate a second visit of this depopulating pestilence with the returning tide of emigration from Europe; and it then becomes the imperative duty of those who have the power, to guard, as far as human agency can, against a repetition of those scenes of desolation, which made our city a charnel house, and covered the whole province with mourners.

Melancholy.—The Rival which sailed from Greenock for Oporto, on the 22d November, with a crew of 37 men & 428 passengers for the service of Don Pedro, was totally lost on the 4th of December, near Galway, and every soul on board perished. The vessel was commanded by Mr. William Wallace, and the men for Portugal were under the charge of Captain Bygraves. The passengers were chiefly mechanics, journeymen operatives, weavers, and laborers, from almost every town and village in the west of Scotland, but principally from Galway.

Liberia.—In September, 1832, J. Mublin, agent of the Colonization Society, at Liberia, wrote as follows:—With respect to the character of the people composing this expedition, I regret to be compelled to state that they are, with the exception of those from Washington, the family of Pages from Virginia, and a few others, the lowest and most abandoned of their class. From such materials it is in vain to expect that an industrious, intelligent, and enterprising community can possibly be formed; the thing is utterly impracticable, and they can not but retard, instead of advancing the prosperity of the Colony. I have noticed this subject in one of my former communications, and nothing but a thorough conviction that such an influx of vagrants cannot fail of blasting the hopes, which our friends have so long & so ardently cherished, could have induced me again to advert to it. Our respectable colonists themselves are becoming alarmed at the great number of ignorant and abandoned characters that have arrived within the last twelve months; & almost daily representations are made by those, who have applied themselves to the cultivation of the soil, of the deep depredations committed on their crops by the above described people, who can not be induced to labor for their own support. —[North Star.]

Venezuela.—The Spanish "Reflector" of the city of New York, contains recounts from Caracas, of the prevalence of a dreadful mortality in the Canton of Calabozo, in the department of Apure. In every house there are or have been several persons sick or dead, and in some not an individual has been spared. The few persons who have the means of removing, emigrate to distant places, abandoning their dwellings, cattle and other property. Of the poor who are sick, the greater part die, and their bodies remain unburied, which increases the impurity of the atmosphere. These disastrous effects are aggravated by the want of physicians, medicines and subsistence.

Songs of Zion.

AGE after age has roll'd away
Since man first dwelt in mortal clay;
And countless millions slept in death,
That once supplied a place on earth:

According to the fate of man,
Which God had fix'd in his own plan,
So age must come, and age must go
Till work complete is done below:

Which had been seen by saints of old,
And by the prophets were foretold;
Which wondrous things are drawing near:
That Enoch saw, and saints did cheer.

Enoch who did converse with God;
Stood on the mount and stretch'd abroad
His soul wide as eternity:
He rent the vail and wonders see.

With mighty faith he did expand
O'er earth and heaven, o'er sea and land,
Till things above and things below
He did behold; yea, did them know.

His heart he tun'd to notes above,
His soul o'erwhelm'd with boundless love,
He sang a song in heav'nly lays,
While angels' images join'd him in praise.

With finger and God touch'd his eyes
That he might gaze within the skies;
His voice he rais'd to God on high,
Who heard his groans and drew him nigh.

With joy and wonder, all amaz'd,
Amid the heav'nly throng, he gaz'd!
While heav'nly music charm'd his ear,
And angels' notes, remov'd all fear.

Hosanna, he aloud did cry,
To God who dwells above the sky:
Again, Hosanna did resound,
Among the heav'nly hosts around.

His voice he rais'd in higher strains,
Echo'd and re-echo'd again,
Till heaven and earth his voice did hear:
Eternity did record here.

The trump of God around the throne
Proclaim'd the power of God aloud,
And sounded loud what should take place,
From age to age, from race to race.

Among the heavenly hosts he rang
God's scheme of life for sinful man,
And for the gospel's saving grace,
He prais'd the Father face to face.

The end of all his labors here,
Were all unfolded to him there:
His city rais'd to dwell on high,
With all the saints above the sky.

He saw before him all things pass,
From end to end, from first to last;
Yea, things before the world began,
Or dust was fashion'd into man.

The place of Adam's first abode,
While in the presence of his God:
Before the mountains rais'd their heads,
Or the small dust of balance weigh'd.

With God he saw his race began,
And from him emanated man,
And with him did in glory dwell,
Before there was an earth or hell.

From age to age, whate'er took place,
Was present then before his face;
And to the latest years of man,
Was plain before him, heav'ns' plan.

His eyes with wonder did behold,
Eternal glories yet untold;
And glorious things of latter time,
Which angels have to tell to men.

He then did hear, in days of old,
The message that to John was told;
The angel which the news did bring,
He heard him talk and heard him sing.

And knew before the days of John,
What glories were on him to dawn,
The message which he did receive,
He heard and saw, and did believe.

He knew full well what John should hear,
Concerning times and latter years,
When God again should set his hand,
To gather Israel to their lands.

The gospel then from darkest shades,
Should rise and go with rapid strides,
Till nations distant, far and near,
The glorious proclamation hear.

The angel that this news proclaims,
Should come and visit earth again,
Commit the gospel, long since lost,
To man, with power, as at the first.

ERE long the vault will send to twain,
The King descend with all his train;
The earth shall shake with awful fright,
And all creation feel his might.

The trump of God, it long shall sound,
And raise the nations under ground;
Throughout the vast domains of heav'n
The voice echoes, the sound is given.

Lift up your heads ye saints in peace,
The Savior comes for your release;
The day of the redeem'd has come,
The saints shall all be welcom'd home.

Behold the church, it soars on high,
To meet the saints amid the sky;
To hail the King in clouds of fire,
And strike and tune th' immortal lyre.

Hosanna now the trump shall sound,
Proclaim the joys of heav'n around,
When all the saints together join,
In songs of love, and all divine.

With Enoch here we all shall meet,
And worship at Messiah's feet,
Unite our hands and hearts in love,
And reign on thrones with Christ above.

The city that was seen of old
Whose walls were jasper, and streets gold,
We'll now inherit throu'd in night:
The Father and the Son's delight.

Celestial crowns we shall receive,
And glories great our God shall give,
While loud hosannas we'll proclaim,
And sound aloud our Savior's name.

Our hearts and tongues all join'd in one,
A lone hosanna to proclaim,
While all the heav'ns shall shout again,
And all creation say, Amen.

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OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

Vol. II. Independence, Mo. June, 1833. No. 13.

THE ARTICLES AND COVENANTS OF THE CHURCH OF CHRIST.

THE rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ, in the flesh;

It being regularly organized and established agreeable to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month, which is called April:

Which commandments were given to Joseph, who was called of God and ordained an apostle of Jesus Christ an elder of this church:

And also to Oliver, who was also called of God an apostle of Jesus Christ, an elder of this church, and ordained under his hand:

And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

For, after that it truly was manifested unto this first elder, that he had received a remission of his sins, he was entangled again in the vanities of the world;

But after truly repenting, God ministered unto him, by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all whiteness, and gave unto commandments which inspired him from on high, and gave unto him power, by the means which were before prepared, that he should translate a book;

Which book contained a record of a fallen people, and also the fulness of the gospel of Jesus Christ to the Gentiles;

And also to the Jews, proving unto them, that the holy scriptures are true;

And also, that God doth inspire men and call them to his holy work, in these last days as well as in days of old, that he might be the same God forever. Amen.

Which book was given by inspiration, and is called the book of Mormon, and is confirmed to others by the ministering of angels, and declared unto the world by them:

Wherefore having so great witnesses, by them shall the world be judged, even as many as shall hereafter receive this work, either to faith and righteousness, or to the hardness of heart in unbelief, to their own condemnation, for the Lord God hath spoken it, for we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high; to whom be glory forever and ever.—Amen.

Wherefore, by these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the maker of heaven and earth and all things that in them is, and that he created man male and female, and after his own image, and in his own likeness created he them:

And that he gave unto the children of men commandments, that they should love and serve him the only being whom they should worship: but by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore, the Almighty God gave his only begotten Son, as it is written in those scriptures, which have been given of him, that he suffered temptations, but gave no heed unto them;

That he was crucified, died, and rose again the third day, and that he ascended into heaven to sit down on the right hand of the Father, to reign with Almighty power according to the will of the Father.

Therefore, as many as would believe and were baptized in his holy name, and endured in faith to the end, should be saved;

Yea even as many as were before he came in the flesh, from the beginning, who believed in the words of the holy prophets who were inspired by the gift of the Holy Ghost, which truly testified of him in all things, as well as those who should come after, who should believe in the gifts & callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father & Son and Holy Ghost, is one God, infinite and eternal, without end. Amen.

And we know, that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they can not be saved in the kingdom of God.

And we know, that justification through the grace of our Lord and Savior Jesus Christ, is just and true;

And we know, also that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength, but there is a possibility that men may fall from grace and depart from the living God.

Therefore, let the church take heed and pray always, lest they fall into temptation;

Yea, and even he that is sanctified also.

And we know, that these things are true and agreeable to the revelation of John, neither adding to nor diminishing from the prophecy of his book;

Neither to the holy scriptures;

Neither to the revelations of God which shall come hereafter, by the gift and power of the Holy Ghost;

Neither by the voice of God;

Neither by the ministering of angels and the Lord God hath spoken it; and honor, power, and glory, be rendered to his holy name both now and ever. Amen.

And again, by way of commandment to the church, concerning the manner of baptism; Behold whosoever humbleth himself before God and desireth to be baptized and comes forth with a broken heart and a contrite spirit, and witnesseth unto the church, that they have truly repented of all their sins and are willing to take upon them the name of Christ, having a determination to serve him unto the end, and truly manifest by their works that they have received the Spirit of Christ unto the remission of their sins, then shall they be received unto baptism into the church of Christ.

The duty of the elders, priests, teachers, deacons and members of the church of Christ. An apostle is an elder, and it is his calling to baptize and to ordain other elders, priests, teachers and deacons and to administer the flesh and blood of Christ according to the scriptures;

And to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, & the giving of the Holy Ghost, and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost.

The priest's duty is to preach, teach, expound, exhort and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and also to attend to all family duties;

And ordain other priests teachers and deacons, and take the lead of meetings; but none of these offices is he to do when there is an elder present, but in all cases is to assist the elder.

The teacher's duty is to watch over the church always, and be with them, and strengthen them, and see that their is no iniquity in the church, neither hardness with each other, neither lying nor back-biting, nor evil speaking;

And see that the church meet together often, and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, and in all his duties in the church by the deacons;

But neither the teachers nor deacons have authority to baptize nor administer the sacrament, but are to warn, expound, exhort and teach, and invite all to come unto Christ. Every elder, priest, teacher or deacon, is to be ordained according to the gifts and callings of God unto him, by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ, are to meet in conference once in three months, or from time to time as they shall direct or appoint to do church business whatsoever is necessary.

And each priest or teacher, who is ordained by a priest, is to take a certificate from him at the time, which when presented to an elder, he is to give him a license which shall authorize him to perform the duty of his calling.

The duty of the members after they are received by baptism.

The elders or priests are to have a sufficient time to expound all things concerning this church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders;

So that all things may be done in order.

And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures, walking in holiness before the Lord. Every member of this church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of the Lord, and bless them in the name of Christ.

There cannot any one be received into this church of Christ who has not arrived to the years of accountability before God, and is not capable of repentance.

And baptism is to be administered in the following manner unto all those who repent:

Whosoever being called of God & having authority given them of Jesus Christ, shall go down into the water with them and shall say, calling them by name:

Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall he immerse them in the water, and come forth again out of the water.

And it is expedient that the church meet together oft to partake of bread and wine, in remembrance of the Lord Jesus;

And the elder or priest shall administer it, and after this manner shall he do, he shall kneel with the church, and call upon the Father in mighty prayer, saying:

O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, & witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep his commandments which he hath given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine:

Behold they shall take the cup and say, O God, the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the Eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of this church of Christ, transgressing or being overtaken in a

fault, shall be dealt with according as the scriptures direct. It shall be the duty of the several churches, composing this church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of this church, with a list of the names of the several members, uniting themselves to the church since the last conference, or sent by the hand of some priest, so that there can be kept a regular list of all the names of the members of the whole church, in a book kept by one of the elders;

Whomsoever the other elders shall appoint from time to time:

And also, if any have been expelled from the church, so that their names may be blotted out of the general church record of names.

Any member removing from the church where he resides, if going to a church where he is not known, may take a letter certifying that he is a regular member and in good standing; which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers or deacons of the church.

THE BOOK OF MORMON.

Notwithstanding the church of Christ has received the fulness of the gospel from the book of Mormon, and every member as a true disciple of the blessed Savior, studies it as a heavenly treasure, yet few, very few of our fellow men in the world, know any thing about the merits of this sacred volume. We therefore, have concluded to commence its publication in the Star, and shall continue from number to number until it is finished.

By this means the world will have an opportunity to read for themselves, and prepare for the great days to come. By this means those who are seeking for truth can find it, and compare the book of Mormon with the bible, and witness the great doings of the Lord in these last days, in bringing forth his everlasting covenant for the gathering of his elect, and the restoration of the tribes, and scattered remnants of Israel from the four quarters of the earth.

We have again inserted the articles and covenants according to our promise in a previous number, for the benefit of our brethren abroad who have not the first number of the first volume. As there were, some errors which had got into them by transcribing, we have since obtained the original copy and made the necessary corrections.

CHAPTER I.

I, NEPHI, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days—nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days; yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. And I know that the record which I make, to be true; and I make it with mine own hand; and I make it according to my knowledge.

For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah, (my father Lehi having dwelt at Jerusalem in all his days;) and in that same year there came many prophets, prophesying unto the people, that they must repent, or the great city Jerusalem must be destroyed. Wherefore it came to pass, that my father Lehi, as he went forth, prayed unto the Lord, yea, even with all his heart, in behalf of his people.

And it came to pass, as he prayed unto the Lord, there came a pillar of fire and dwelt upon a rock before him; and he saw and heard much; and because of the things which he saw and heard, he did quake and tremble exceedingly.

And it came to pass that he returned to his own house at Jerusalem; and he cast himself upon his bed, being overcome with the Spirit & the things which he had seen; and being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open; and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.

And it came to pass that he saw one descending out of the midst of heaven, and he beheld that his lustre was above that of the sun at noon-day; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth; and the first came and stood before my father, and gave unto him a book, and bade him that he should read.

And it came to pass that as he read, he was filled with the Spirit of the Lord, and he read saying, Wo wo unto Jerusalem! for I have seen thine abominations; yea, and many things did my father read concerning Jerusalem—that it should be destroyed, & the inhabitants thereof, many should perish by the sword, and many should be carried away captive into Babylon.

And it came to pass that when my father had read and saw many great and marvellous things, he did exclaim many things unto the Lord; such as, Great and marvellous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy is over all the inhabitants of the earth; and because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish! And after this manner was the language of my father in the praising of his God; for his soul did rejoice, and his whole heart was filled because of the things which he had seen; yea, which the Lord had shown unto him.

And now I, Nephi, do not make a full account of the things which my father hath written, for he hath written many things which he saw in visions and in dreams; and he also hath written many things which he prophesied and spoke unto his children, of which I shall not make a full account; but I shall make an account of my proceedings in my days—Behold I make an abridgement of the record of my father, upon plates which I have made with mine own hands; wherefore, after that I have abridged the record of my father, then will I make an account of mine own life.

Therefore, I would that ye should know that after the Lord had shown so many marvellous things unto my father Lehi, yea, concerning the destruction of Jerusalem, behold he went forth among the people, & began to prophesy and to declare unto them concerning the things which he had both seen and heard.

And it came to pass that the Jews did mock him because of the things which he testified of them; for he truly testified of their wickedness and their abominations; & he testified that the things which he saw & heard & also the things which the read in the book, manifested plainly of the coming of a Messiah, and also the redemption of the world.

And when the Jews heard these things, they were angry with him; yea, even as with the prophets of old, whom they had cast out and stoned and slain; and they also sought his life, that they might take it away. But behold, I, Nephi, will show unto you that the tender mercies of the Lord is over all them whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.

For behold it came to pass that the Lord spake unto my father, yea, even in a dream, and saith, Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people the things which I commanded thee, behold they seek to take away thy life.

And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness. And it came to pass that he was obedient unto the word of the Lord, wherefore he did as the Lord commanded him.

And it came to pass that he departed into the wilderness. And he left his house, and the land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him save it were his family, and provisions, and tents, and he departed into the wilderness; and he came down by the borders near the shore of the Red Sea; and he travelled in the wilderness, in the borders, which was nearer the Red Sea; and he did travel in the wilderness with his family, which consisted of my mother, Sariah, and my elder brothers, which were Laman, Lemuel and Sam.

And it came to pass that when he had travelled three days in the wilderness, he pitched his tent in a valley beside a river of water. And it came to pass that he built an altar of stones, and he made an offering unto the Lord, and gave thanks unto the Lord our God. And it came to pass that he called the name of the river Laman, and it emptied into the Red Sea; and the valley was in the borders near the mouth thereof.

And when my father saw that the waters of the river emptied into the fountain of the Red Sea, he spake unto Laman saying: O that thou mightest be like unto this river, continually running into the fountain of all righteousness. And he also spake unto Lemuel: O that thou mightest be like unto this valley, firm, and steadfast, and immoveable in keeping the commandments of the Lord. Now this he spake because of the stiffneckedness of Laman and Lemuel; for behold, they did murmur in many things against their father, because that he was a visionary man, and that he had led them out of the land of Jerusalem, to leave the land of their inheritance, and their gold, and their silver, and their precious things, and to perish in the wilderness. And this they said he had done because of the foolish imaginations of his heart.

And thus Laman and Lemuel, being the eldest, did murmur against their father. And they did murmur because they knew not the dealings of that God who had created them. Neither did they believe that Jerusalem, that great city, could be destroyed according to the words of the prophets. And they were like unto the Jews, which were at Jerusalem, which sought to take away the life of my father.

And it came to pass that my father did speak unto them in the valley of Lemuel, with power, being filled with the Spirit, until their frames did shake before him. And he did confound them, that they durst not utter against him; wherefore they did do as he commanded them. And my father dwelt in a tent.

And it came to pass that I, Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore I did not rebel against him like unto my brothers. And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit.

And it came to pass that he believed in my words; but behold Laman and Lemuel would not hearken unto my words: And being grieved because of the hardness of their hearts, I cried unto the Lord for them.

And it came to pass that the Lord spake unto me, saying: Blessed art thou Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart. And inasmuch as ye shall keep my commandments, ye shall prosper,

and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands. And inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord. And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren. For behold, in that day that they shall rebel against me, I will curse them even with a sore curse, and they shall have no power over thy seed, except they shall rebel against me also. And if it so be that they rebel against me, they shall be a scourge unto thy seed, to stir them up in the ways of remembrance.

And it came to pass that . Nephi, returned from speaking with the Lord, to the tent of my father. And it came to pass that he spake unto me, saying: Behold I have dreamed a dream, in the which the Lord hath commanded me that thou and thy brethren shall return to Jerusalem. For behold, Laban hath the record of the Jews, and also a genealogy of my forefathers, and they are engraven upon plates of brass. Wherefore the Lord hath commanded me that thou and thy brothers should go unto the house of Laban, and seek the records, and bring them down hither into the wilderness. And now, behold, thy brothers murmur, saying it is a hard thing which I have required of them; but behold I have not required it of them, but it is a commandment of the Lord. Therefore go, my son, and thou shalt be favored of the Lord, because thou hast not murmured.

And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

And it came to pass that when my father had heard these words, he was exceeding glad, for he knew that I had been blessed of the Lord. And I Nephi, and my brethren, took our journey in the wilderness with our tents, to go up to the land of Jerusalem.

And it came to pass that when we had come up to the land of Jerusalem, I & my brethren did consult one with another; and we cast lots which of us should go in unto the house of Laban. And it came to pass that the lot fell upon Laman; and Laman went in unto the house of Laban, and he talked with him as he sat in his house. And he desired of Laban the records which were engraven upon the plates of brass, which contained the genealogy of my father.

And behold, it came to pass that Laban was angry, and thrust him out from his presence; and he would not that he should have the records. Wherefore he said unto him, behold thou art a robber, and I will slay thee. But Laman fled out of his presence, and told the things which Laban had done, unto us. And we began to be exceeding sorrowful, and my brethren were about to return unto my father in the wilderness.

[TO BE CONTINUED.]

THE SECOND COMING OF THE SAVIOR, No. II.

IN the 4th number of the Star, the second coming of the Savior was commenced, and we again continue the same subject, for the instruction of those who hope to see him in the flesh. This is one of the greatest subjects that we can write upon in these last days. It is a subject that concerns all men. For the warning voice has gone forth in these last days, for all men to be prepared for the time when he comes in the clouds of heaven with power and great glory.

Notwithstanding all, or the most of christendom, pretend to believe, that the Millennium will soon be ushered in and cause a spiritual reign of the Savior over mankind, still, the plain fact, that he will come down in person and reign on earth with the righteous, a thousand years, seems to be as foreign to the minds of those who pretend to believe that the bible is true, except those who believe in the fulness of the gospel, as his birth and ministry were to the Jews.

Now if the church of Christ had no other prophecy than that of Moses, and Peter's words added to it, the disciples would be bound to believe that Jesus Christ would, at some time or other, come on earth, and that all who would not repent and become righteous, would be cut off.

Moses said, The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Peter said, that Christ should come again, for said he, the heavens must receive him until the times of restitution of all things, &c., and that this Jesus was the same of whom Moses spake.

This prophetic language, in connection with what precedes it, is enough to convince any rational man, that the Savior will come again in person, and the wicked be destroyed. For the language is equally as plain that he will come the second time in person, as it was that he would come the first. And all who deny this fact, deny his word. For it is plainly set forth in his word, that he will come again on earth before the last great day of judgment; and all who believe his word, who are acquainted with his Spirit, and who know his voice, know that this is true.

If Peter did not mean that Jesus Christ should be sent again, (for this was after his crucifixion) what did he mean? But he proved his words from the prophecy of Moses, that the Lord had come once, and then said that he should come again. The great mistake which the world, or which the Jews made, and which the Gentiles now make, is, in supposing one thing for another, or, thinking that when the word of the Lord directly says one thing, that it does not mean as it says, but must be applied some other way, or be turned into some other meaning; when they deny that any one can speak moved by the Holy Ghost in these last days, that God does not inspire men now to give revelations, and that his word is infallible, eternal truth, and will never pass away, and yet they will, by their own wisdom, figure a something directly different from the plain, precious, and easy word of God; and say, Listen ye to my precept, for behold, I show unto you a more excellent way. And all have a different precept, and all show a different way, and we ask where are they all going, and where will they all land?

The Jews supposed that when the Messiah came, he would come with power and great glory, and subdue all enemies under his feet. They expected the Savior to come but once; they were disappointed, and fell upon that Rock, and were broken and scattered.

The Gentiles received the Savior spiritually, and they never expect him in person again. When Paul says: And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.—And also the Lord said, that he would come in the clouds of heaven.

It is really strange that men blind themselves, and miss the truth; but so it is. The Gentiles are in the same dilemma for the second coming, that the Jews were for the first, and although the Jews fell upon the Rock and were broken, yet they have the promise of mercy, while those upon whom the Rock shall fall, will be ground to powder.

Enoch, who walked with God while Zion was upon the earth in the first thousand years, said, the Savior was to come in the meridian of time, and then again in the last days, in the days of wickedness and vengeance, to fulfill the oath which he made unto him concerning the children of Noah.

The day shall come that the earth shall rest, but before that day, the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth, and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth to bear testimony of mine Only begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ZION, a New Jerusalem.

It is clearly expressed in the sacred volume, that before the great day of the Lord, there shall be great distress and trouble, such as was never before, nor should be afterward: But immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Our Savior said to the three Nephites who desired to tarry: Behold, I know your thoughts, and ye have desired the thing which John, my beloved, which was with me in my ministry, before that I was lifted up by the Jews, desired of me; therefore more blessed are ye, for ye shall never taste of death, but ye shall live to behold all the doings of the Father, unto the children of men, even until all things shall be fulfilled, according to the will of the Father, when I shall come in my glory, with the powers of heaven.

GOOD PROOF.

NO people that have lived on this continent, since the flood, understood many of the arts and sciences, better than the Jaredites and Nephites, whose brief history is sketched in the book of Mormon. The facts following, from the Star in the West, is not only proof of their skill, but it is good proof, to those that want evidence, that the book of Mormon, is TRUE.

In Rowan County, (N. C.) on the summit level of a piece of table land, in the first settlement of that section of the new world, a stone house was found, completely imbeded in the earth—even the funnel of the chimney was covered by the growth of the earth. This relic of antiquity, was discovered by one of the early planters in plowing up a piece of land. Finding some stone on a particular part of his farm, in a position which seemed to indicate the work of art, he fell to removing the same, and soon found he was taking off the funnel of a stone chimney. This circumstance excited the curiosity of the neighboring planters, who met and agreed to examine the edifice by excavating the earth from the stone wall. They soon found that the chimney was attached to a large stone house; by tracing the angles of the same, and digging to the very foundation, they found its dimentions to be 23 feet 11 inches, by 36 feet 3 inches, with a wall 15 feet in height, constructed with doors and windows according to the strict rules of architecture. At the foundation of this ancient edifice, which appeared to be built with much taste, was found relics of house-hold furniture, such as broken pieces of earthen pots, &c. which showed the arts of civilized life were well understood by the inhabitants of this antique dwelling place of human beings.

In Cincinnati, when excavating the earth, at the first settlement of that place, 27 feet below the surface was found an artificial peach and pear, cut out of stone, with a complete imitation of the stem and blossom end, which proved beyond the possibility of a doubt, that the skill of some human being had been exerted in imitation of nature's beautiful works.

THE EVENING AND THE MORNING STAR.

THE PROGRESS OF THE CHURCH OF CHRIST.

FROM time to time, as we receive intelligence from our brethren who are preaching the fulness of the gospel of Jesus Christ, that the elect may be gathered from every nation, kindred, tongue, and people; that the captivity of Jacob's tents may return, and his children be planted in the land of their promised inheritance; that the wicked may be warned of the judgments which God will send forth unto victory, if they repent not; yea, from time to time, if our brethren continue to send up to Zion, an account of what they do in their missions, we shall lay before the disciples, and the world, the progress of the church of Christ.

Notwithstanding some who have fallen away, and some of the world, who have not the Spirit of God to discern what the Lord is doing for the righteous, that, according to the words of Isaiah, he may bring again Zion, have written letters, and are publishing THEIR OPINIONS against the gathering of the saints to the land of Zion, still the work of the Lord goes on, according to his word, and, not only Gentiles, which seek to the standard, but the sons of Joseph, come up and settle down where they mean to watch for the day when the Son of Man will come down in heaven, and reign with them a thousand years.

It may be well to remark in this place, for the benefit of the public, that in proportion as the judgments of the Lord, are poured out upon the wicked, the church of Christ flourishes, and the righteous are gathered; and when they are gathered, instead of becoming a common stock family, as has been said, or of making preparations to become rich in the goods of this world, as is supposed, each man receives a warranty deed securing to himself and heirs, his inheritance in fee simple forever; and all, after having embraced the fulness of the gospel, the everlasting covenant to be saved, prepare for the coming of the Lord Jesus Christ, being in fellowship in a determination that is fixed, immoveable and unchangeable to be friends and brethren through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving forever and ever.

Nor shall we deny, that in proportion as the church increases, we find the words of the Lord fulfilled, where he says, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away: even so, many come to Zion, that can not abide the law of God, and they go again into the world: hence comes many reports. But thanks be to God, his work goes on; the elect hear his voice and harden not their hearts, and though there are many called and but few chosen; and though there will be foolish virgins among the wise until the Savior comes, the righteous, those who are determined to keep the commandments, and endure to the end, can say like Job of old: I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, YET IN MY FLESH SHALL I SEE GOD. To show the progress of the church of Christ more fully, we make a few extracts of letters received from the elders abroad.

Kirtland, April 13, 1833.

Brethren, agreeable to your request, which we saw in the Star, we will relate the dealings of God with us since the 15th of January, when we left this place for Pennsylvania, where we have been laboring for the space of twelve weeks, in laying before the children of men the new and everlasting covenant, that is established in these last days, and the fulness of the gospel of Christ Jesus unto the Gentiles.

The Lord is carrying on a great work in this place, and has made us strong and valiant in the testimony of Jesus in breaking down prejudice and superstition, and holding forth the gospel in its true light; and numbers were pricked to the heart and began to flock under the banner of King Jesus: and God has made us the happy instruments of baptizing between seventy and eighty souls, the most of whom are rejoicing in their Redeemer. Thus we see how the Lord prospers his church and builds up his Zion in these last days, which makes the highminded Pharisee persecute and raise his puny arm against the works of God: but we rejoice that God is making bare his arm among the nations, and showing forth his matchless power: for the stone cut out of the mountain has began to roll, and will proceed until it fills the earth with the glory of God, as the waters cover the seas; and Jesus shall reign King of nations as he does now King of saints; when the meek shall inherit the earth, and the saints of God shall take the kingdom and possess it forever.

When parties, sects and names shall fall,
And Jesus Christ be all in all.

We understand the work continues to roll on at the east, and we expect soon to bend our course thither, in hopes to attend a conference in Bath, New-Hampshire, on the eighth of June. Yours in Christ, &c. JOHN F. BOYNTON,
EVAN M. GREENE.

Another letter from Kirtland, under date of April 21, 1833, says: We have just received a letter from brother Sidney. He has built up a church in Medina county of eight members, and there is a prospect of more.

Another under date of May 2, 1833, says: Brother Sidney has just returned from his mission, and has baptized sixteen.

Windsor, Ohio, May 6, 1833.

Dear brethren in Christ, I, for the first time, take up my pen to give you a general account of my travels. On the eleventh of March, 1832, I started with brother Luke Johnson unto the south country, and on the twenty second, we left our brethren at Shalersville, and began to preach and baptize, and arrived at Windsor, Lawrence county, Ohio, on the ninth of May, having witnessed several instances of the Lord's healing power. At this place we built up a church, which made in all that we had baptized, fifty three members.

I then returned to Kirtland with brother Luke, and moved my family unto this church, where I now reside. Since brother Luke left me, brother Fisher and I, have built up two churches more; and brother Zerubbabel Snow, and brother A. Lyman, have built up one about thirty miles from this, of ten members. The heavenly Father has wrought several special miracles by my hands, and the cause of Christ is more and more extending in this place; and opposition is falling under truth.

The Evening and the Morning Star is doing much good here. Please send me two more papers.

Great is the excitement in these parts about the book of Mormon, and Zion on the earth. The sectarian clergy are making every exersion in their power, to prevent people from believing it; and when they find that truth and the word of the Lord, will not support their argument, their recourse is to try to scare the people, by telling them that the Mormons, as they call them, are building a wall around a certain quantity of land, where they put all that go there, for slaves to the elders. One man said that when he was moving from the state of Illinois, he met several wagons, loaded with coffins, filled with guns and ammunition, &c. This man is an official member of a certain church.

Brother Phelps, please give us some hints on the situation of Zion, in the Star, from time to time.—[We would remark, that there are no walls in Zion, nor stone, except here and there a quarry of lime stone, for such purposes. No coffins filled with arms and ammunition have arrived here since the gathering commenced, but we learn from our exchange papers, that in many places abroad, coffins have been buried, filled with the bodies of those that died of the cholera and other plagues —EDITOR.]

O my dear brethren and sisters, you have reached that consecrated spot to which we are all bound in heart, and which we hope to enjoy with you, and the remnant of the house of Israel; yea, the blessing of beholding our Savior together, face to face, and celebrate his praise forever.

O my dear brethren, you all know our situation; many of the elders have witnessed our trials: therefore, pray for us that are absent from the land of the Lord, for as yet we can not come up to Zion, for there are many precious souls, that have not yet obeyed, nay, not even heard the truth. The worth of souls calls for our labors; yea, God's house must be filled, and the glory of the celestial kingdom calls for it.

O ye elders in Zion, ye children of that sacred land, raise your prayers to the heavenly Father, for us, for trouble is on every hand. Fire consumes a block in this city, and a block in that. Well might the prophet say, that there should be signs in the heavens, and on the earth, blood, and fire, and pillars of smoke.

O that the Lord would make bare his arm, and bring in that happy day, when Christ shall come in the clouds of heaven. The time is nigh, and the wickedness of the people, is great. The fields are white already to harvest, and Babylon will soon realize her destruction; and while we realize that the Lord has said, that he will spare none that remain in her, how can we hold our peace? God forbid.

Then let us awake, my brethren, for the time is at hand when we can do them no good. So let Zion's watchmen all awake, and begin, from that sacred land, with the press, to send forth the sacred truth, that holy light, that the Lord has committed unto us, that the earth may be filled with his knowledge, as the waters cover the face of the great deep: so that all that are spared, shall know him, and rejoice in a glorious resurrection: when the angel shall proclaim: Hail ye sons of Zion! hail ye blessed messengers of peace! And when the saints of Enoch's city,

shall say: We are made kings and priests unto our God, and are coming to reign with you on the earth!

When Michael's trump shall sound,
And Enoch's church descend,
We'll stand on Zion's holy ground,
And welcome Christ our Friend.

Your brother in the Lord. SEYMOUR BRUNSON.

ISRAEL WILL BE GATHERED.

IN the forepart of the last month, about three hundred and sixty Indians, of the Kickapoos and Pottowattamies, pitched their tents on the east before this town, and tarried one night. They were on their way to the place assigned them for the land of their inheritance, being gathered by the government of the United States, fulfilling that scripture spoken by the mouth of Isaiah, which says, Behold thus saith the Lord God, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring they sons in their arms, and thy daughters shall be carried upon their shoulders.

Their agent remarked that "they drunk no spiritous liquors," and those who saw them can bear testimony that they were quiet and inoffensive, and different from many other tribes that have been gathered.

They have a prophet, in whom they place great confidence, and he instructs them that the day is nigh, when the Great Father will send his Son on the earth: then [as he says] white man and red man be one.

Their idea of what is to come to pass in the last days, the resurrection of the righteous, and their living on earth with the Lord while wickedness ceases to trouble the saints, seems to be very correct as far as we could ascertain. They are very devout apparently, and pray night and morning; yea, even children and all.—They have two flat sticks about one foot long, tied together, on which are several characters, which, they say, the Great Father gave to their prophet, and mean as much as a large book. They say one of these sticks, is for the old book that white man has, [the bible] the other for the new book, [the book of Mormon] white man has it written on paper, Great Father writes it in red man's heart.

They seem to pray from these sticks—and worship on the Sabbath with great solemnity, commencing with a salutation from the greatest or oldest to the least that can walk, and ending with the same token of friendship. Should we have time to make them a visit, we may be more particular hereafter.

With such a confirmation of the power of God unto the salvation of Israel, we can say,

O Israel, O Israel! in all your abidings,
Prepare for your Lord when you hear these glad tidings.

We can also turn to the words that were written in the book by Jeremiah, For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. Thus we may read the sure word of the Lord, and rejoice.

Yea, we can behold the elect of the Lord gathering, as sheaves into the barn.—From north to south, from east to west, the voice of the Lord, is, Come out of her, O my people.

This is a glorious day for them that believe: they can see that the Lord has begun to bring again the captivity of Jacob's tents, and have mercy on his dwelling places: that their children may now be as aforetime, and their congregations established before the Lord forever.

Men may try to be ignorant of the great doings of the Lord now passing before their eyes, but the hour is near when they will be revealed in the ears of all living, with his own voice, that will not only cause the earth to tremble, but the heavens will shake also, and none can stop his mighty work, or stay his hand, that Israel shall not be gathered.

From Arkansas to the Missouri, the remnants are gathering together in rapid succession, and all, as far as we have been able to ascertain, have an idea that the Great Spirit is about to do something great and good for the red man.

On the subject of the remnants of the Israelites now inhabiting this continent, Nephi thus writes, in the book of Mormon: And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken, shall come forth and be written unto the Gentiles, and be sealed up again unto the Lord, there shall be many which shall believe the words which are written, and they shall carry them forth unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are a descendant of the Jews. And the gospel of Jesus Christ shall be declared among them: wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. And then shall they rejoice: for they shall know that it is a blessing unto them from the hand of God: and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and a delightsome people.

Arrangements have been made by the General Government, to settle all the remnants of the northern Indians, near lake Winnebago, west of the Michigan.—The middle and southern state's Indians, with the exception of the Cherokees, (and arrangements are said to be making for their removal) are to locate west of the Missouri and Arkansas.

And it affords us great joy to see the work of the gathering go on so rapidly. In fact, thus far the gathering of the remnants of Joseph, have far exceeded our expectations, and it is much more than that of the Gentiles: but God is merciful, and we hope and pray, that while he is pleading with the inhabitants of the earth, with judgments, that thousands will repent and live.

The time is short for the Gentiles; not a moment should be lost. It is the time to save men's souls, and that too, by righteousness; and we do intreat men to behold for themselves, the great things that are passing before their eyes. See the sons of Joseph, [the Indians] gathered by Government; view the distress of nations; pray for deliverance while the destroying angel spreads the pestilence over the whole earth, and then mark the perfect man, for the end of that man is peace.

N. B. The following is a representation of the characters upon the sticks mentioned above, as near as we can make them. On the sticks, they are sunk into the wood, and inserted three times. They are simple and rude.

THE GREAT DAY APPROACHES.

NO one can hide from the signs of the times, who has made himself acquainted with the holy scriptures. No one can hesitate, or even doubt, but that the crisis is near at hand that will try men's souls, who has searched faithfully the sacred record that was given by inspiration. Every thing seems to whisper: The great day approaches. In a paper that professes to serve the Lord, we find these words:

"The world is in travail; a new age is soon to be born; and the great regeneration is at hand. The parchments, the leagues and covenants that bind the nations in the social and unsocial compact, are moth-eaten."

Another, that labors to show that the Lord will soon set up that government, which will never end; as Daniel saw the stone which was cut out of the mountain fill the whole earth, says:

It would seem by the following extracts from a late Circular letter of the Pope, that the troubles and miseries of the fifth vial are beginning to be very sensibly felt. The worst, however, is yet to come, and come it shortly will, when they will gnaw their tongues for pain—and then, after a time, the three evil spirits will go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day, when infidelity and the liberal principles now prevailing in Europe, and which will hereafter much more prevail and establish themselves, will be put down with a most cruel vengeance.

Again: A person writing on the subject of the millennium, in a sectarian paper, says: I have no party interest to promote—will never have. I do firmly believe (from prophecy and "the signs of the times") the world to be approaching the most important crisis, ever known since time began. The world, and especially the church, is to be a theatre of the most tremendous judgments.

TREES, herbs, flowers, and grain, were made for the use and benefit of man: and that, too, that he might not waste flesh. In support of this read the revelations of the Lord, and compare them with such evidence as follows, from the New-York Courier and Enquirer:—Our Country.—Mr. Editor: I this morning saw a specimen of beautiful oil, extracted from Cotton Seed. It is as limped as water, I have seen it burn, and no one can discover a difference between it and the best hard winter strained oil, for machinery, it can not but be superior to Olive oil, being perfectly free from glutinous particles; as a paint oil it has properties beyond the common Linseed, the oil cake is more nutritous for cattle than Linseed oil cake, and the sediment makes the best of Printing ink.

This article being indigenous to this country, I hope it will be patronized by our citizens. HOWARD.

THE SECOND VOLUME.

THIS number commences the second volume of the Star, and as our friends have sustained this paper by their patronage the past year, we hope they will do so the present.

The volume that has closed, was devoted principally, to the work of the Lord, and the present will continue the same, with his assistance, that the world may know of the judgements to come: That the saints may stand in holy places, and escape the desolations that will overtake all that do not repent and turn to the Lord: That Israel may come to the knowledge of the Savior and be gathered to the land of his inheritance: And that them that are gathered, may have the revelations of the Lord, that they may keep his commandments, that the converts of Zion may be redeemed with righteousness, and be samples to all nations, that the Lord is here

The time has arrived, when them that mean to be saved, must save themselves, by keeping the commandments of the Lord. The pestilence wastes at noon-day, and none but the righteous will the destroying angel pass over. When saints pray God hears, and in this way the world at large may see that the meek are spared.

THE SEASON.

WITH little exception the inhabitants of this section of country, have had the pleasure of improving one of the most glorious seasons, known for a long time. Counting time as anciently, we have had the former and latter rain moderately in the first month, and also in the second month. Wheat is fine, and will begin to be harvested by the middle of this month. Much corn has been planted, and it has seldom looked better.

With the prospect of harvest so near, knowing that northern corn planted about the middle of June will have time to get ripe, we can exclaim in the language of Amos: Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

June 1, 1833.

ALL FLESH.

IN the beginning, after man was created, the Lord spake unto him, saying, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which shall be the fruit of a tree yielding seed, to you it shall be for meat; and to every beast of the earth; and to every fowl of the air; and to every thing that creepeth upon the earth, wherein I grant life, there shall be given every clean herb for meat: and it was so. And he looked upon all things which he had made, and they were good.

But, before the flood, God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth, and he destroyed all flesh except what was preserved in the Ark with Noah and his family.

Soon after the flood, flesh began to corrupt his way again upon the earth, men again became wicked, and departed from the law of the Lord, by defiling themselves in his sight, and lest they might be scattered abroad upon the whole earth, began to build a city and a tower, to make them a great name. And the Lord divided the earth, came down and confounded the language of men, and scattered them upon the face of all the earth.

Let us leave men scattered upon the face of the whole earth for many generations, and see what the Lord says shall come to pass in the last days, by the mouth of Joel. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

Again Isaiah says: The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.—And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

There is something beyond expression, cheers the heart of the saint, while contemplating such a happy day to come, when every thing will be turned to its proper use: the Spirit of God upon all flesh, will cause all to fill the place of its creation, as in the day when all was named by Adam in the garden of Eden.

The people of the Lord may rejoice, for the time will soon come, when they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat.—They shall not hurt nor destroy in all my holy mountain, saith the Lord.

When these days come, every thing will be in its place. The beasts of the field, and the fowls of the air, instead of feeding upon flesh, will feed upon the herb and the grain, as was given them in the beginning. Then man will not shed the blood of his fellow man, nor beast the blood of its fellow beast, nor fowl the blood of its fellow fowl; but the Spirit of the Lord will be poured out upon all flesh, the curse be taken from off the earth, when it will become an inheritance for the poor and the meek, when their will be peace thereon and good will towards man.

GREAT EVENTS.

IN the first thousand years, was witnessed the fall of man; the building up of Zion, when Enoch with all his people, walked with God three hundred and sixty five years on earth, and then were taken up into heaven.

In the second thousand years, the world was deluged with a flood for its wickedness; the tower was built that men might go to heaven; the language was confounded; the earth divided into continents and oceans; the people scattered upon the face of the whole earth; and America was peopled by the Jaredites.

In the third thousand years, Pharaoh and his host were swallowed up in the Red Sea; Israel, the chosen of the Lord, was overshadowed by his glory in a cloud by day, and a pillar of fire by night; and the building of the temple of the Lord at Jerusalem.

In the fourth thousand years, the ten tribes of Israel were led away captive out of the land of Canaan, and taken to a place by the hand of the Lord that has not yet been discovered by the Gentiles; the Jaredites were destroyed because of their wickedness; Lehi was guided by the matchless power of God to this continent.

In the fifth thousand years, the Savior of the world was born, crucified, and rose again from the dead; the most of the apostles were slain for preaching the gospel; and Jerusalem was destroyed.

In the sixth thousand years, America, the land of liberty, choice above all others, was settled by the Gentiles; the fulness of the gospel of Jesus Christ came forth in the book of Mormon, the church established, and the gathering of the saints, commenced, preparatory to the second coming of their Lord, that in the seventh thousand years the earth may rest.

LETTERS RECEIVED.

SINCE our last letters have been received: five from Kirtland Mills, and one from Windsor, Ohio; one from Cannonsville, New-York; one from Liberty, and one from Columbia, Missouri.

PRAYER FOR RAIN,

WRITTEN by his Imperial Majesty, Taoukwang, and offered up on the 28th day of the sixth month of the 12th year of his reign—July 25th, A. D. 1832.

"Kneeling, a memorial is hereby presented, to cause affairs to be heard.

"Oh, alas! Imperial heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. Summer is past and no rain has fallen Not only do agriculture and human beings feel the dire calamity; but also beasts and insects, herbs and trees, almost cease to live.

"I, the minister of Heaven, are placed over mankind, and are responsible for keeping the world in order, and tranquilizing the people. Although it is now impossible for me to sleep or eat with composure; although I am scorched with grief, and tremble with anxiety; still, after all, no genial and copious showers have been obtained.

"Some days ago, I fasted, and offered rich sacrifices on the alters of the gods of the land and the grain; and had to be thankful for gathering clouds and slight showers; but not enough to cause gladness.

"Looking up, I consider that Heaven's heart is benevolence and love. The sole cause is the daily deeper atrocity of my sins; but little sincerity and little devotion. Hence I have been unable to move Heaven's heart and bring down abundant blessings.

"Having respectfully searched the records, I find, that, in the 24th year of Keenlung, my Imperial grandfather, the high, honorable, and pure Emperor, reverently performed a 'great snow service.' I feel impelled, by ten thousand considerations, to look up and imitate the usage, and with trembling anxiety, rashly assail heaven, examine myself, and consider my errors: looking up, and hoping that I may obtain pardon. I ask myself—whether, in sacrificial services, I have

been disrespectful? Whether or not pride and prodigality have had a place in my heart, springing up there unobserved? Whether, from the length of time, I have become remiss in attending to the affairs of government; and have been unable to attend to them with that serious diligence, strenuous effort, which I ought? Whether I have used irreverent words, and have deserved reprehension? Whether perfect equity has been attained in conferring rewards, or inflicting punishments? Whether, in raising mausoleums and laying out gardens, I have distressed the people and wasted property? Whether in the appointment of officers I have failed to obtain fit persons, and thereby the acts of government have been petty and vexatious to the people? Whether punishment have been unjustly inflicted or not? Whether the oppressed have found nom eans of appeal? Whether in persecuting heterodox sects, the innocent have not been involved? Whether or not the magistrates have insulted the people, and refused to listen to their affairs? Whether in the successive military operations on the western frontiers, there may have been the horrors of human slaughter, for the sake of Imperial rewards? Whether the largesses bestowed on the afflicted southern provinces were properly applied; or the people were left to die in the ditches? Whether the efforts to exterminate or pacify the rebellious mountaineers of Hoonan and Canton were properly conducted; or whether they led to the inhabitants being trampled on as mire or ashes? To all these topics, to which my anxieties have been directed, I ought to lay the plumb-line, and strenuously endeavor to correct what is wrong; still recollecting that there may be faults which have not occurred to me in my meditations.

Prostrate I beg Imperial Heaven, Hwvng Teen, to pardon my ignorance and stupidity; and to grant me self-renovation; for myriads of innocent people, are involved by me a single man. My sins are so numerous, it is difficult to escape from them. Summer is past and autumn arrived; to wait longer will really be impossible. Knocking head, I pray Imperial Heaven, to hasten and confer gracious deliverance—a speedy and divinely beneficial rain—to save the people's lives; and in some degree redeem my iniquities! Oh—Alas! Imperial heaven, observe these things! Oh—Alas! Imperial Heaven, be gracious to them. I am inexpressibly grieved, alarmed, & frightened. Reverently this memorial is presented."

☞ Remarks.—The above prayer of the Emperor of China, is given, that the saints may know the agitation, and troubles, in the far East.

We have nothing to say of the Emperor, or his prayer, knowing that the Lord is not well pleased with those that find fault with their fellow creatures.

We expect to see many strange things in these last days. Before the great day comes, the Lord says: There shall be a great hailstorm sent forth to destroy the crops of the earth: and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent: for the cup of mine indignation is full; for, behold my blood shall not cleanse them if they repent not: wherefore, I will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets: and it shall come to pass, that the beasts of the forests, and the fowls of the air, shall devour them up.

ALL MUST COME TO PASS, BUT THE END IS NOT YET.

IN order to give the signs of the times, we continue to glean a few of the many accidents, troubles, calamities &c. for the benefit of them that believe, that all must come to pass, which was spoken by the Lord, before the end shall come.

Awful Catastrophe.—We learn that on Wednesday evening last, William Brown of this county, while under the influence of whiskey, ordered his wife and children to leave his house, stating at the time that he intended to set it on fire, and thereby consume his own body; he then assisted his wife in removing part of their furniture out of the house, after which, he commenced putting coals of fire into a straw bed which he had placed in one corner for that purpose, and then taking his jug, he sat down with it, near the bed and there remained until the flames consumed him!—[Mo. Courier.]

An extra from the Batavia N. Y. Times and press, gives an account of a heavy fire which occurred in that village on the 18th of April. Nine or ten buildings were destroyed.

Fire at Montreal.—We are indebted to the editor of the Montreal Herald for the following particulars of the alarming and destructive fire which occurred at Montreal on the evenning of the 24th. [Editor Cour. & Enq.]

To the Editor of the Courier and Enquirer:—

HERALD OFFICE,
Montreal, April 25, 1833.

Dear Sir:—The British American Hotel in this city, was burnt to the ground last evening. The Messrs. Hermanns' were about giving a concert at 8 o'clock. The large ball room, capable of holding 500 people, was prepared and the anteroom to it, had been previously decorated with branches in imitation of an arbor, in which Captain Back the previous evening received the company who attended the dinner given to him by the citizens of Montreal. About a quarter before eight variegated lamps were lighted, and in an instant the boughs, which were left from the previous evening and perfectly dry, caught fire and presented, before you had time for reflection one mass of flame. Capt. Luckin, formerly of the fire department of this city, instantly closed the large folding doors, and we had no means of escape but by the windows, which were four stories high in the rear and three stories in the front. There were at this period only 4 gentlemen and about 27 ladies present. The cries and shrieks were appalling. The flames soon burst into the room with an indescribable fierceness, while we were expecting instant death. At this critical moment a ladder was raised to one of the front windows, and miraculously we all escaped. Had it occurred a quarter of an hour later there would have probably been three hundred persons in the room, and in that case, few could have been saved. Nothing but the walls are standing. Insurance about $12,800, upon the building and furniture. The consternation in the city was indescribable: knowing that so many lives were exposed—but we have not heard of any one having perished. Some have peen severely burnt, amongst whom, we hear is one of the Hermanns. I write in great haste, with a mind horrified by the scene, and thankful for the escape of myself and family.

I am, dear Sir, respectfully yours.

Great Fire in New-York.—On the first of May a great fire happened in the city of New-York. There was, says the Courier and Enquirer,

Not less than one hundred houses destroyed and certainly five hundred families thrown out of a home. When we left the spot, at 3 o'clock, the fire was still raging and its ravages may have extended still further, though we are in hopes, as around it was little else than vacant spots, that the devastation is at an end.

The wind was high, and the engines played with little apparent effect. Kipp & Brown, we are told, have lost upwards of forty horses, and the greater part of their stages. The streets in the vicinity were filled with the furniture of the inmates of the houses consumed. One woman, it is said, lost her life.

This is the third fire in this city within a few weeks.

Cumberland Burnt.—About 75 houses were lately destroyed by fire, in Cumberland, Md. It is said to be one of the most distressing fires known this spring.

Matanzas—.The Cholera is raging here with much fury; it is impossible to form any correct opinion of its fury; its ravages, although I have endeavored to do so—I even question whether the Government itself has returns of the number of interments; of the number of cases I know it has not, for I heard one of the most eminent physicians say to-day, he had not had time to report for a week past. Business is almost paralized, and all who could leave the city have done so; there are some cases in the country some plantations have suffered severely.

Two cargoes of slaves, (over 1000) arrived a few days since; one of them landed her cargo south of this (Matanzas) on the other side, all of whom died, although landed in perfect health; and the other, a few leagues to leeward of this, the most of whom are dead, and the residue dying.

I receeived a letter to-day from Havana, dated the 19th ult. which states, that the number of the deaths by Cholera the day before, was only 10—but adds, that it had broken out on the estates to the southward, and unless soon checked, must ruin the planters.—[Newport Mercury.]

Galignani's Paris Messenger, of the 11th ultimo, says—"Adultery, incest, murder and suicide; all the vices and crimes by which social life can be profaned, form the leading incidents in nearly every work of amusement! that has, for any length of time issued from the Parisian press." This is unquestionably true.—The new popular novels, the memoirs and the favorite melodramas of Paris, beggar all description of their depravity.

The brig Cambrian, Capt. Goodhue, arrived at this port on Saturday from Buenos Ayres, whence she sailed on the 1st of February. Capt. Goodhue reports that the English had taken possession of the Falkland Islands, previous to which the garrison mutinied and murdered the Governor. The garrison had arrived at Buenos Ayres. The Buenos Ayreans were much exasperated against the British for this act as they were previously against the Americans.—[Boston Gaz.]

Roman Catholics.—This sect has increased rapidly in Great Britian. In Manchester, which a few years ago numbered only seventy, there are now 42,000 members of this church. Many other large towns show a similar increase.—They have eleven colleges and thirty-five seminaries in the island.

A gentlemen who left Fort Gibson, about a week since, for Arkansas, is said by the Gazette of that place, to have brought information that the U. S. Commissioners anticipated the speedy conclusion of a treaty with the Osages for all their country west of Arkansas, and for their removal, some two hundred miles N. W. of Fort Gibson, towards the Rocky Mountains. The Arkansas Gazette says it is possible that the evacuated country will be offered to the Georgian Cherokees, on condition of their ceding their country in that state to the United States.

Ireland.—The Irish are somewhat rebellious, for the number of troops in Ireland by the British government, is something like twenty-eight thousand, about a fourth part of their whole standing army.

From China.—By the ship Florida, Capt. Howland, we have received Canton papers to December 10. We have also the Chinese Repository for November, which is published at the close of the month:

THE REBELLION.—On the 16th November, reports reached Canton from Governor Loo, at Leanchow, saying, that the mountaineers had broken forth again in all directions, plundering and murdering the people. Heengan the imperial commissioner ordered two forts to be built, on two commanding hills, to awe those who had recently been in rebellion. But the highlanders waited till the commissioners had set off for Pekin, and the troops were withdrawn to Canton, when they assembled, and attacked the workmen; and after putting them to death, laid their works to ruins.

It is further rumored, that a large party of banditti in the neighborhood of Sanhow, a little eastward of the late seat of the insurrection, have commenced resistance to the government, under the appellation of the Yangteefan association; or "iron bar political union."—[Journal of Commerce.]

ST. CROIX.—The island has been almost ruined by excessive drought. It has not rained for a moment since the first week in Jan. Rum has advanced more than $4 a puncheon, in consequence of the demand for Europe. Sugars are selling for cash at $5.

JAMAICA.—A vast depreciation seems to have taken place, in the value of property in the island of Jamaica. The estate of Temple Hall, with two hundred and forty negroes, which cost, a few years since, fifty thousand pounds, was recently put up at auction, and no bid was made of more than eight thousand. The coffee plantation of Pleasant Hill, which had two hundred and sixty-nine negroes, and cost £100,000, was also offered at auction, and bought in, only £10,000 having been bid for it. These are said to be fair specimens of the general depriciation of estates in the islands.

ST. CHRISTOPHER.—The inhabitants of this town, and indeed of the Island generally, have been kept in a dreadful state of alarm and anxiety since Friday night last, the 8th of February, by an awful and appalling visitation of Divine Providence. On Friday night a few minutes after 8 o'clock a tremendous shock of earthquake, resembling rather a violent explosion, was felt here, and such was its force and violence, and long continuation, as to create the most fearful anxiety in the minds of all for their safety, instant destruction being apprehended. This was succeeded, soon after by two more shocks of slight duration, and about nine o'clock, another severe shock was experienced, nearly as severe as the first; and during the whole of that night, with little cessation, the shocks continued to agitate the town, and to increase the alarm and fears of the terrified inhabitants, several of whom left their abodes to escape the imminent danger, which, from the rocking of the houses particularly the stone buildings, they were threatened with, and remained in the open streets until morning—many others quitted their houses and repaired to the fields. The distressing cries, and deafening screeches of the affrighted negroes—the terror of families who hastily assembled together; the shrieks of the prisoners in Jail, whose voices were distinctly heard among the confusion, calling for mercy by releasing them—had such an effect as baffles all description!—the situation of all in fact can be better conceived than described!—Early on the morning of Saturday, some more shocks were felt, but they having ceased for a few hours the terror of the inhabitants had in some measure subsided, until about 4 o'clock; in the interval of a few seconds each, took place, the last very severe, and about as violent as the second severe shock on the night preceding. This renewed the alarm—the stores which had been opened, were immediately closed—and some of the inhabitants went on board the vessels in the harbour, prefering to trust their safety to the uncertain waves, rather than to remain on shore, considering the latter more unsafe; others preparing to follow their example if shocks continued. No other was felt, until about 8 o'clock at night, and another at four in the morning of Sunday. About a quarter after six on Sunday morning, a smart shock was felt, and during that day and night there were several slight.—It is gratifying to be enabled to state that all the places of public worship both on the forenoon and evening of Sunday, were thronged with immense congregations among whom was a considerable number of the lower orders, whose minds seemed impressed with the awful visitation—all imploring that God, who, in the midst of his judgments, always exercise his attribute of Mercy! On Monday morning about half past 3 another severe shock was felt, and from that time there having been several slight shocks, making a period of seven nights and seven days from the commencement of these appalling occurrences. The sea during the whole period, was much agitated; there was a swell from the southward, and the noise from the sea, as well as that which proceeded the shocks of earthquakes, resembled the firing of cannon or the murmur of distant thunder. Yesterday morning the sea became perfectly calm, and we were blessed with a few light showers of rain—after which about half past nine o'clock, a smart shock was felt and at ten last night and four this morning, there was a slight shock, and during the last night, we had a few light showers of rain. We were again much alarmed by a smart shock, about 11 o'clock this forenoon.

The injury done to the Buildings in Basseterre is very great—there is scarcely a stone building or store we think, that has not been injured in some degree; and several old walls and chimneys have been thrown down. The Church, the Wesleyan Chapel, the Jail, the Custom House, the Reading Room, the Tavern, have all received damage, and several private dwelling Houses have been so shaken as to cause the walls to separate in many places. The Parish Church of St. Thomas, Middle Island, has suffered materially.

A considerable quantity of bottled liquor was destroyed by the first shock of earthquake—the value, supposed to be some hundred pounds sterling.

CHOLERA IN IRELAND.—Never, says a letter from Limerick of the 15th of March, "was there any thing like the state of the surrounding country. The Cholera has spread all around. The Reverend Mr. Noonan, Curate of Knockany, was here to day to purchase coffins, there not being hands enough in that place to make them.—At Hospital, to-day, the parish priest and twelve of his flock are dead of Cholera. Forty persons were attacked last night with the pestilence, out of which the above number fell victims to its fury. Poor Dr. O'Connel said mass yesterday, and appeared to be in excellant health. The manner of his death (being taken off in three or four hours,) has created a general feeling of regret and consternation through the surrounding country. Killmallock, too, is nearly as bad. Bruree is totally deserted. Fedamore attacked at all points; the Reverend Mr. M'Carthy, the parish priest, and his coadjutor, have been called out of bed to attend the sick and the dying, eleven nights in succession. In short the panic through the country far exceeds any thing within the memory of man."

Kilmurry, Ibrikane, and Seafield, in the county of Clare, have been likewise visited with the disease, and as if to provoke its rage, the deluded inhabitants refuse to go to the hospital, where every necessary is provided, but perish in their own miserable dwellings. Upwards of 60 deaths out of seventy three attacks, have occurred in Killmallock. Of those who were effected, seven remain under treatment, only six have recovered. In several other places in that part of the Kingdom the disease was extending.

Bombay papers to the fifth of December have been received at Salem. One of them says:—With deep sorrow we learn from the Bengal papers, that the people of Cuttack in the district of Balasore, are suffering the utmost distress for want of food in consequence of the destruction of their crops by an inundation which occurred in October, 1831. About two hundred people are already said to have died of starvation, and the survivors are said to be suffering all the horrors of famine. Many distinguished English gentlemen, and some worthy and compassionate Hindoos, and other native residents of Calcutta, have made a subcription, and bought a quantity of rice, which they have sent to Cuttack, to be distributed gratis among the poor people. The government also had despatched a small ship laden with the same article,—not, however to be given way, in charity, to the starving population, but to be sold at prime cost!

THE JEWS.—The Restoration of the Jews to the city of Jerusalem and to their long lost and lovely country that "flowed with milk and honey," it is said, is about becoming a very serious point of consideration among the cabinets of Europe.—The complicated state of Turkish affairs, and the dread that Russia may acquire a footing on the Bosphorus and Asia Minor, have led the cabinets of Europe to inquire into the propriety of establishing an independent sovereign in Palestine, as they have already done in Greece.

CHINA.—The first specimen of an Angle Chinese Kalendar and Register has been published in China for the year 1832. According to this authority, the population returns of the celestial empire, in 1813, amounted to 362 millions; of which number the capital, Pekin, alone, is said to contain five millions.

SONGS OF ZION,

MY soul is full of peace and love,
I soon shall see Christ from above;
And angels too, the hallow'd throng,
Shall join with me in holy song.

The Spirit's power has sealed my peace,
And fill'd my soul with heav'nly grace;
Transported I, with peace and love,
Am waiting for the throngs above.

Prepare my heart, prepare my tongue,
To join this glorious, heav'nly throng:
To hail the Bridegroom from above,
And join the band in songs of love.

Let all my pow'rs of mind combine
To hail my Savior all divine;
To hear his voice, attend his call,
And crown him King, and Lord of all.

THE happy day has rolled on,
The glorious period now has come;
The angel sun has come again
To introduce Messiah's reign.

The gospel trump again is heard,
The truth from darkness has appear'd;
The lands which long in darkness lay,
Have now beheld a glorious day.

The day by prophets long foretold;
The day which Abra'm did behold;
The day that saints desired long,
When God his strange work would perform;

The day when saints again should hear
The voice of Jesus in their ear,
And angels who above do reign,
Come down to converse hold with men.

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PRINTING,
OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

Vol. II. Independence, Mo. July, 1833. No. 14.

BEWARE OF FALSE PROPHETS.

OUR object in quoting this caution of our blessed Savior, is to give the saints and the world, insomuch as the inhabitants thereof wish to enter in at the door and be saved, a few hints relative to false prophets.

There have been, are, and will be, till the Lord comes, false prophets, that have tried to, and would if possible, but it is not possible, deceive the very elect.

Jesus said, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.

To come to the point, there were to be many that should deceive many in the last days: such as Paul said should be lovers of themselves, covetous, boasters, proud, blasphemers, false accusers, incontinent, dispisers of those that are good; lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.

It has long been so, that if a saint went east, west, north or south, he could not go, without having his ears continually saluted by individuals of this character.—He could find many deceiving many. How often have many in the presence of many, declared, without the gift of inspiration, that such and such would be damned, except they believed thus and thus, when the Lord says, more than once in the scriptures, Vengeance is mine, I will repay.

It is, and has long been, an acknowledged point, that there can not be but one church of Christ, as there is one Lord, one faith, and one baptism. With this sacred truth before us, amid all the confusion, and trouble now existing, in consequence of so many different denominations, all declaring they are right, and that they take their doctrines from the holy scriptures, we feel it a duty that we owe to God and to all that seek the riches of eternity, to say as Jesus said: Beware of false prophets, which come to you in sheep's clothing.

When men, who pretend to be shepherds of the Lord's sheep, without authority, rail against the word of the Lord, or endeavor to warp its meaning to fit some peculiar notion, which will never extend farther than to gain the esteem and goods of this world, we say, Beware of false prophets, which come to you in sheep's clothing.

When men, as servants of the Lord, under the sacred name of religion, instead of building up the church of Christ, by preaching baptism for the remission of sins, and the gift of the Holy Ghost, by the laying on of the hands, with a promise of eternal life, by keeping all the commandments of the Lord, and continuing faithful to the end, are building up mite societies, temperance societies, missionary societies, bible societies, or any other societies wherein the scribes and pharisees sit in Moses' seat; or wherein money is the principal means of urging on the work of the Lord, (as it is termed) seeing that the blessed Savior never taught any such things as the gospel, or as an appendage to it, we exclaim, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

When men, that are looked up to as teachers in Israel, mingle in the follies and fashions of the world, and look upon sin with any degree of allowance; give their opinions on the most popular side of the question, because great A. is on that side too, without even examining into the truth of either side; yea when such men are ready and willing, without being asked, to write, print, or publish their opinions upon what they are not acquainted, and much less judges, whereby they unman themselves of honesty, for the sake of forcing public opinion against any man, or men, country or kingdom, earthly or heavenly—we caution all men, and who will not do so to? Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

We might pursue this subject to a great length but who, that believes in the revelations of the Lord, is not ready to say, the world is full of such men? Instead of seeing all men every where, repent to prepare for the kingdom of God, the time has come, when they will not endure sound doctrine; but after their own lusts they heap to themselves teachers having itching ears.

Instead of seeingall men every where, coming to a unity in the faith, and enjoying the glorious privilege of the new covenant, the time has come, when almost every teacher forms his own creed, and where we would expect to find one of Christ's—we behold hundreds of men's churches.

Instead of seeing devout and humble followers of the meek and lowly Jesus, preaching the gospel without respect to persons, without purse or scrip, willing to become any thing for Christ's sake, contending earnestly for the faith once delivered to the saints, we may behold some, supported by large salaries, striving shrewdly to maintain the systems invented by men since they rejected the gift of the Holy Spirit, which is enough to cause the righteous to shudder, and cry out, Beware of false prophets.

We are sure that the Lord delights in plainness, if it is expressed in meekness, and he is well pleased with those that serve him in spirit and in truth: He is not the author of confusion in his church, but of peace. The gospel was committed unto man that he might be prepared for a kingdom of glory; but when we observe them that pretend, or profess to be disciples of him that sinned not, but did the will of his Father in all things, full of pride, and full of contention; fond of vanity, and fond of variety, what can constrain us from crying, Beware of false prophets?

Lest we should offend any of the disciples of Christ, or even tire the patience of any, that are earnestly seeking the kingdom of our Redeemer and its righteousness, we will say something about true prophets.

When the Lord by the mouth of Noah, warned the inhabitants of the earth of a flood, giving them one hundred and twenty years to prepare in, the flood came: This proved that Noah was a true prophet.

When the Lord said to Abram, know thou for a surety that thy seed shall be a stranger in a land that is not theirs; and shall be afflicted four hundred years and afterwards they shall come out with great substance: When the children of Israel were brought out of Egypt under the hand of Moses, precisely four hundred and thirty years from the time that Jacob with his household entered into it, having been afflicted four hundred of that time, the fact must have been, if not before, established in the minds of all who had a knowledge of the word of the Lord to Abraham, that he was a true prophet.

When Moses declared the words of the Lord to the children of Israel, that if they would not observe to do all the words of the law, as it was written in the book that they might fear the glorious and fearful name of the Lord their God, that the Lord would scatter them among all people from the one end of the earth even to the other, and they were afterwards scattered, the ten tribes first and so on, and at last the Jews, until the power of the holy people had ceased to be known, or even the elect to be respected, who, that believes the scripture denies that he, even Moses, was a true prophet of the Lord?

Again, many things have come to pass just as they were foretold, and who doubts that the men who delivered them, were moved upon by the Holy Ghost, and were true prophets? The prophet Joseph, who brought forth the book of Mormon, containing the fulness of the gospel of Jesus Christ, declared through the medium of that book, that there should be a gathering of the righteous on this continent, and in a revelation directly to the church, that in this generation, there should be men standing that should see a desolating sickness cover the earth, and in the name of the Lord, let us ask how long it will take, if so much as has come to pass in three years, is not sufficient evidence, to prove that he also is a true prophet of the Lord?

The only way of ascertaining a true prophet, is to compare his prophecies with the ancient word of God, and see if they agree, and if they do and come to pass, then certainly he is a true prophet: For it is not possible that the Lord will suffer false prophets, to bring forth the truth, moved upon by the Holy Ghost, for it is written that the Holy Ghost dwelleth not in unholy temples. By their fruits shall they be known.

When, therefore any man, no matter who, or how high his standing may be, utters, or publishes, any thing that afterwards proves to be untrue, he is a false prophet. And if he does it uncalled for, for the sake of injuring his fellow-beings, or for the sake of gain, or to deceive any man, by putting a false coloring upon a matter of religion, to lead astray or prejudice the minds of any, to hinder them from receiving the truth, wo unto him, he is a false prophet, and will have his part with the beast in the lake of fire and brimstone, where their worm dieth not and the fire is not quenched!

Truth is light, and needs no art to recommend it to the soul that loves the Lord: A wise man is choice of his heart, but the fool exposes his to the world, and is not the better for it. Here then we can say, where we find a person uttering, or publishing, what he does not know to be a truth, merely to make a noise, whereby the least saint on earth might be offended, beware of false prophets, lest you have a portion with them, in the lake of fire and brimstone where their worm dieth not and the fire is not quenched.

Brethren in the church of Christ, did you ever hear of a true prophet, that persecuted any one for his religion, whether pure or of man? Did you ever hear, or have you ever read of a true prophet, that spake evil of any man, or that would lie to further the cause of God, or any thing else? If you have, brethren, then has the hypocrite an excuse for leaving his own fault unexposed, and, publishing his neighbor's to the world!

Then has the false prophet an opportunity to plead his right to send his lying words abroad, that he may obtain the praise and glory of this world, and deceive the simple.

But this is not so; what is good comes from the Lord, and what is evil comes from satan: therefore brethren, when any man, priest or prophet, minister or member, walks after the image of his own god, which is in the image and likeness of the word, and is filled with evil contentions, mark that man, for his heart is not right before the Lord, and his soul without repentance, will have a part in the lake of fire and brimstone, where their worm dieth not and the fire is not quenched.

Brethren, when a man who obeys the ordinances of the Lord, preaches, prophecies, utters or publishes, any thing that will make men better; any thing that will guide men in the path of eternal life; any thing that will promote the fulness of the gospel of Jesus Christ, showing by a godly walk, and a holy conversation, that he is meek and humble; and witnessing unto the world that he is willing to leave father and mother, wife and children, houses and lands, for the sake of his Savior, follow his example, for his end will be peace, and his glory eternal in the presence of God.

Solomon once said, (let the saints mark the saying.) The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

ERRORS OF THE BIBLE.

THE apostle Paul said, in his day, Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. And when the disciples have read the following passing events of the bible, they may judge whether Paul was a true prophet or not. They are gleaned from our exchange papers.

"FALSIFICATION OF THE SCRIPTURES.—A reverend gentleman in England, named Curtis, has recently made some appalling disclosures in relation to the careless and iniquitous manner in which the University editions of the Holy Bible—published by the King's Printer, are put forth to the world. Mr. Curtis has exposed some enormous errors, and variations from the original text, as given in King James's time. Six hundred mistakes have been found in one book, & eight hundred in another; many of them most important, and all of them inexcusable. Some of the grosser ones, which would seem to have been concerted and intentional, have been rife for forty years. The true sense of Holy Writ, it is contended, has been greatly warped by these errors; and measures are in train to have them rectified, in all future editions of the Scriptures published in England. It is stated that the churches in America have long since adopted the edition in question, as a standard;—if so, it is of the last importance, we should conceive to import one of the corrected copies, now preparing, at the earliest period. The writer remarks, with much sorrowful feeling, that such preversions of the Sacred Word have given rise to more scoffers and infidels, than could have been otherwise poduced by any one cause."

"It is announced that Dr. Noah Webster, the lexicographer, is engaged in preparing for publication an edition of the Bible, in the common version, but with amendments of the language, chiefly in the following particulars—

"1. The correction of errors in Grammar.

2. The omission of obsolete words and phrases, and the substitution of equivalent terms now in use.

"3. The use of euphemisms for such indelicate words and phrases as are most offensive, and which cannot be uttered without pain both to the reader and hearer."

☞ REMARKS ON THE ABOVE.—As to the errors in the bible, any man possessed of common understanding, knows, that both the old and new testaments are filled with errors, obscurities, italics and contradictions, which must be the work of man. As the church of Christ will soon have the scriptures, in their original purity, it may not be amiss for us to show a few of the gross errors, or, as they might be termed, contradictions.

It is said in the first chapter and 30th verse of Genesis, in our present King James' translation, That to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every GREEN herb for meat.

But the Lord said they: To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein I grant life, I have given every CLEAN herb for meat. It needs but little wisdom to discern the difference between green and clean. If the beasts and fowls were to eat of EVERY GREEN HERB, they would be very apt to eat some poison ones.

Again: In the king's translation, in the sixth chapter and 6th verse of Genesis, it is said that the Lord repented: It is thus written: And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

The Lord never said that he repented as it is thus recorded in the present English bible: But it is thus: And it repented Noah, and his heart was pained, that the Lord had made man on the earth, and it grieved him at his heart.

Let one more sentence suffice for the present: King James's translators made Paul say, in the eleventh chapter of Hebrews, Now faith is the SUBSTANCE of things hoped for: But Paul said, Now faith is the ASSURANCE of things hoped for.

As to a new translation, by Dr. Webster, we think he is already superseded in one which follows; yea, with all the euphemisms he could collect from his Quarto dictionary, he could not destroy the sublimity of the scripture faster, than Dr. Dickinson has.

[From the Louisville Herald.]

NEW TRANSLATION OF THE TESTAMENT.—A new translation of the Testament has been recently published by the Rev. Rodolphus Dickinson, a Presbyter of the Protestant Episcopal Church in the United States, and Rector of St. Paul's Parish, Pendleton District, S. Carolina. The avowed object of this translation, is "to furnish a work better adapted than the old translation to the advanced state of literature and refinement, and correct the errors in grammer and rhetoric, and the harsh and indelicate expressions which are dispersed through the common version." As a specimen of his improvement, we copy the following passages from the common version, and the improved translation of Mr. Dickinson:

COMMON VERSION.

John 3—16. "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know thou art a teacher come from God; for no man can do these miracles thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered and said, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

NEW VERSION.

"Moreover, there was a Pharisee, whose name was Nicodemus, a senator of the Jews. He came to Jesus by night, and said unto him, Teacher, we know that thou art an instructor emanated from God; for no one can achieve these miracles which thou performest, unless God be with him. Jesus answered and said to him, Indeed, I assure you, that except a man be reproduced, he can not realize the reign of God. Nicodemus saith to him, how can a man be produced when he is mature? Can he again pass into a state of embryo, and be produced? Jesus replied, I most assuredly declare to you, that unless a man be produced of water and of the Spirit, he can not enter the kingdom of God. That which is produced from the body, is natural life, and that which is produced from the Spirit is spiritual life."

Amos said, Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.

With the old copy full of errors; with Dickinson's and Webster's polite translation, with Campbell's improved, and many more from different persuasions, how will a person of common understanding know which is right without the gift of the Holy Spirit? Well might Amos prophesy of a famine to hear the words of the Lord, for it will be even so with thousands of our fellow-men.

It must be admitted by all who have any knowledge of the general state of society, at the present time, that it is very corrupt; and those who have a knowledge of things as they really are, and as they really will be, know that it does and will grow worse from year to year, and yet the bible, instead of the hearts of men, must be PURIFIED!

Now just at the close of this world, or more properly at the close of this wicked generation, the bible, after a period of hundreds of years, is found to be faulty and indecent. It has been translated and sent to almost all nations, and now, the whole work is full of errors, and unchaste expressions! Well may the saints of Christ's kingdom, exclaim, like the Roman orator, "O the degeneracy of the times! O the corruptness of the manners!

What better testimony needs the disciple of the humble Jesus, that satan rules in the same places, where the daughters of the Mother of abominations, are corrupting nations and holding vile commerce with the sons of men?

O what a blessing, that the Lord will bestow the gift of the Holy Spirit, upon the meek and humble, whereby they can know of a surety, his words from the words of men! O that men would learn wisdom, and know that a house divided against itself can not stand! Verily, all flesh, as before the flood, has corrupted itself before the Lord. Iniquity abounds, and the love of men waxes cold.—But the elect can not be deceived, for Israel knows the voice of God, and will obey it.

THE GATHERING, &c.

NO one that believes in the revelations of the Lord, can, or will deny the gathering of the saints to holy places, in the last days. From the time that Jacob prophesied to his sons what should befal them in the last days, till as it is recorded in Acts: When, therefore, they were come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? the children of Israel, that were of a pure heart, expected a gathering, or, in other words, a restoration of all the tribes to the land of their inheritance.

But from this time, to those that Jesus answered: It is not for you to know the times nor the seasons which the Father hath put in his own power, it was not expected that the tribes would be restored; or, properly, the righteous gathered, till about the time that the glorious thousand years commenced, when a light should break forth among them that sat in darkness, that a present might be brought unto the Lord of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers had spoiled, to the place of the name of the Lord of hosts, the mount Zion.

The Lord, who frequently speaks the same things by the mouths of different prophets, in different ages of the world, said, by his servants Isaiah, and Micah:—And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

In support of this prophecy, which was delivered long before the coming of the Messiah, and which has not yet been fulfilled, the inhabitants of the earth may look and witness a part of the scene passing, to bring to pass the gathering of the Lord's elect.

Again, from rumors like the following, of which extracts have before appeared in our paper, we may naturally conclude that the Lord is bringing to pass his strange act.

THE RESTORATION OF THE JEWS.—To the city of Jerusalem, and to their long lost lovely country that "flowed with milk and honey," it is said, is about becoming a very serious point of consideration among the cabinets of Europe. The complicated state of Turkish affairs, and the dread that Russia may acequire a footing on the Bosphorus and Asia Minor, have led the cabinets of Europe to inquire into the propriety of establishing an independant sovereignty in Palestine, as they have already done in Greece.

A new power raised up in Palestine, a Jewish Kingdom erected in Jerusalem, might prove a check to the designs of the Pacha of Egypt, as well as to the Northern Nicholas. It is said in private letters, that the celebrated Rothschild, and all the leading Israelites in Europe have been consulted on the subject, and that the project has been favorably received by many. The plan is to send an army and a fleet to Palestine, under the combined auspices of England and France, and to take possession of Palestine—to negociate with Egypt, or fight that power, but at all events to lay the foundations of a new empire in the East, in which the Jews of Europe could occupy the first rank, on condition of their emigrating to that country, and furnishing that part of the funds necessary to defray the expenses.—Of course the utmost liberty of opinion in religion, would be extended to all classes in the new Judea, for it is a singular fact that the Jews of the present age are the most liberal thinkers in all matters of political and religious belief. The exclusiveness which prevailed in the "high and palmy state" of Jerusalem is completely changed in this age of the world.

What a singular spectacle it would be to see that curious, original, and ancient people restored to their country by the Christian cabinets of Europe!—to see the banks of the brook of Kedron, the vale of Josaphat, the river Jordan, the mounts of Carmel and of Lebanon again peopled with the descendants of their ancient possessors!—[Pennsylvanian.]

A great number of religious Jews in Poland are making preparations to visit Jerusalem, in the belief that the time predicted by the prophets has nearly arrived, in which they shall be restored to the possession of that country. The Jews generally are, we hear, watching the movements of the Egyptian army with great eagerness, in belief that some arrangements will be made which will enable them to return to Judea, and this belief has led to actual associations in Poland.—[London Paper.]

In ancient days, Judah, (from whom sprang the Jews) was great in the eyes of the Lord. The scepture was not to depart from him, nor a law giver from between his feet, until the Savior, or, as it is written, Shiloh came: and unto him was to be the gathering of the people.

Moses, who was a great prophet of the Lord, said many hundred years before Judah was scattered among all nations, Hear Lord, the voice of Judah, and bring him unto his people.

But the events which are beginning to come to pass of the Jews; and of the remnants of the tribe of Joseph; yea, of the Gentiles, show that for Zion's sake the Lord will not hold his peace, and for Jerusalem's sake he will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

It seems remarkable, to those who feel for their fellow beings, that so many rational persons, who profess to believe and understand the sacred scriptures, should be so blind to the events which are foretold in them, by the prophets of the Lord.

Some from all nations, according to the prophets, have yet to be gathered to Zion; and the Lord is suddenly to come to his temple. And the Jews must assemble at Jerusalem: For the Lord will set comfort Zion and he will yet choose Jerusalem. The horn which the Gentiles lifted up over Judah to scatter it, will vanish when the Lord raises up out of his holy habitation, to shake terribly the earth! Be silent, O all flesh before him!

We might follow this pleasing subject to a great length, but as new events are constantly bursting upon an astonished world, and unfolding fresh evidence, that the Lord has set his hand again the second time, to restore the scattered remnants of israel, to the land of their inheriance, we leave the matter at the beginning.

SCHOOLS

ALTHOUGH we have frequently spoke of the necessity, of having children taught in all things appertaining to their welfare in this world, and that to come, still we feel a great anxiety on the subject, seeing that many children among the disciples, are deprived of, or do not enjoy the blessing of a school.

If children are to be brought up in the way they should go, to be good citizens here, and happy hereafter, they must be taught. It is idle to suppose, that children will grow up good, while surrounded with wickedness, without cultivation.—It is folly to suppose they can become learned without education. And it is in vain to think they may be saved in the kingdom of God, without salvation.

As soon as our father Adam was born of the water and the Spirit, he received a commandment to teach his children; and, as soon as the church was called to prepare for the Lord, in these last days, the fathers and mothers in Israel, were commanded to teach their children the plan of salvation; to pray, and to walk uprightly before the Lord.

In order to do this as it should be, it is necessary that children should be taught in the rudiments of common learning out of the best books; and then, as they grow up they can be qualified to search the scriptures, and acquire the knowledge of the Lord, become heirs of the kingdom, and, guided by the Holy Spirit, which is a never failing promise to the saints, they will walk in all the commandments of the Lord blameless, in thanksgiving forever.

Brethren, if you want your children to be useful, industrious, temperate, humane, meek and charitable, teach them so; if you want them to be prayerful, watchful and godly, teach them so, and if you want them saved in the celestial kingdom, teach them faithfully the doctrines of that kingdom, and they will soon come to the day, that they will grow up without sin unto salvation, and walk with God where the wicked will not trouble.

A BEE STORY.

A FRIEND told me the other day a bee story, and were he not a man on whose word I can strictly rely, I should set it down as a real Munchausen. Such as it is you shall have it.

In Wythe county, in Virginia, in a spur of the Alleghany Mountains, called the 'Tobacco Row,' is a perpendicular ledge of rock fronting the southeast, about fifty feet high—an open sunny situation. About thirty feet from the base, a horizontal crack or fissure opens in the rock, from half an inch to six inches in width, and extending near eighty feet in length. How deep this fissure extends into the mountain is not known, as no one has ever examined it. This fissure is full of bees! Their numbers are so great, that in the summer time they hang out in huge clusters for several feet, above and below the fissure, in its whole length. A short distance above are two other cracks, containing earth, in which grow some little chinquapin bushes, and these are covered with the bees. They frequently go off in huge swarms, like a barrel or hogshead in bulk, and are often compelled to return, finding no place large enough to contain them. In the spring, previous to commencing their labors, the dead bees, remnants of comb, and cleanings of the habitation which are brought out and dropped by them, make a winrow of a foot in height the whole length of the opening.

My informant saw it in the month of June, when immense numbers of bees were out on the surface, making great patches of rock black with their swarming masses. The oldest inhabitants say that the first settlers found the bees there, and the Indians told them that their oldest traditions knew nothing of its origin. 'It was always there.'

No one has ever been found bold enough to attempt its plunder, or to examine the place where they are. It is in fact too dangerous an enterprise to meddle with.

If these facts be so, and I cannot doubt it, does it not form rather a new feature from that generally received in the history of the bee? By the way, I fear that I am going to have all this bee discussion to myself. But we'll see.

Do none of the correspondents of the American Farmer live near this great bee hive? If so I should be much gratified to hear further about it.—[Gen. Farmer.]

ULMUS.

REMARKS.—To them that believe in the revelations of the Lord, this bee story is no great mystery. The bees may have been there more than three thousand years. When Jared and his brother came from the tower of Babel, to settle the continent of America, they brought bees, as it is written in the book of Ether: And they did also lay snares and catch fowls of the air; and they did also prepare a vessel, in the which they did carry with them the fish of the waters: and they did also carry with them deseret, which, by interpretation, is a honey bee: and thus they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind.

What a pity it is that man has strayed so far from the knowledge of the Lord! Created as he was in the image of his Maker, an agent unto himself, and capable, by obeying the commandments of the Lord of receiving the Holy Ghost, which bringeth all things to remembrance, he might let his understanding reach to heaven, and never be at a loss for the truth; but alas he trusts in his own wisdom, and scarcely arrives at certainty.

Before the flood, bees might have been in every part of the world, but since Noah left them on the other side of the Atlantic, unless brought by man they would not have been able to cross it.

WHAT a field for reflection does the world now present, to the contemplative disciple of our Savior? A desolating sickness is wasting the inhabitants in many places, while war dreadful war is preparing to destroy his thousands among all nations. The most illiterate; yea, the most careless can see that great things are about to come to pass.

The Lord has said, that he is holding his Spirit from the inhabitants of the earth, and when we see a robbery in one paper, and a murder in another; yea, and all manner of crimes following each other, in quick succession, we are led to exclaim: The Spirit of God has nearly done striving with man! Surely great things await this generation. The Lord has called servants to publish glad tidings; and them that go forth to bear them unto the inhabitants of the earth, to them is power given, to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked, without measure, unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Notwithstanding, man has been laboring for centuries, to preach the gospel to all nations, it has not been done; and the Lord has now commenced his strange act, and he will perform it. He will send forth servants that will preach the gospel to every nation, kindred, tongue and people: yea, and all shall hear in their own tongue and language; so that before this generation passes away, some, out of all nations, may be gathered to Zion, ready to meet Jesus when he comes in the clouds of heaven.

Let us ask, who shall enter into the Lord's sacred rest, prepared for those that gather faith for a treasure. They that keep all the commandments. They that are ready and willing to give up houses and lands; leave all relatives and friends, and follow Jesus: such shall find rest for their souls.

THE EVENING AND THE MORNING STAR.

PROGRESS OF THE CHURCH OF CHRIST.

IT affords us great joy to witness the spread of the gospel of our blessed Savior. Notwithstanding the unmerited opposition from many sources, the work goes on, and the poor among men, have the fulness of the gospel preached unto them, without money and without price, or any expense whatever, more than that of going to hear it.

It is impossible for man, though his acquired knowledge may be as broad as the earth, to hinder the work of the Lord. It is really painful to see how blind to the things of God, some are, who in fact, are endeavoring by worldly wisdom, to raise themselves above their fellow men, that they may be esteemed great and popular in matters of religion.

No personal reflections is meant by this, but a general idea. Some men are so fraid of the fulness of the gospel of our blessed Redeemer, that they declare against it before they hear it or know what it is. Others pin their faith upon the sleeve of some friend, and as he says, they say, right or wrong. But among all nations, kindreds, tongues and people, the Lord has some precious souls; and they can be touched by his love. The elect hear his voice and harden not their hearts.

It does a saint's heart good to see an honest man brought into the kingdom of Jesus, where he can keep the commandments of the Lord and be saved. Where he can consecrate unto the Lord, all the property that he has, more than he wants for himself and family, for the benefit of the poor and needy; that he may administer to their necessities as the gospel requires.

There is a joy and consolation in the gospel of our Lord, that amply repays the sufferings and persecutions of this life: yea, the everlasting covenant of the Lord; to his people, is worth more to happify the soul in this life and prepare it for eternity, than all the religion, that man has invented and modeled over for the last thousand years.

The righteous will be rewarded. The fathiful shall be blessed with many sheaves, and in order to prove it, we continue our extracts of letters from the brethren abroad.

Kirtland, Ohio, May, 1833.

Dear Brethren, I take my pen in hand to write you a few lines. In the first place I must give you some idea of the churches: The church at Kirtland is sharing abundantly in the blessings of the Lord, and many have the gift of tongues and some the interpretation thereof. The work is prospering in all the regions round about, especially east, much addition is made to several churches, and new ones are springing up.

Brother Jared has been to Michigan and raised up three small ones. There is the greatest prospect in Florence that there ever has been: I baptised ten there and one in this place, and expect to baptize some more next Lord's day.

Yours in the Lord,

GIDEON H. CARTER.

New Rowley, Massachusetts, May 5, 1833.

Brother Phelps, Feeling a desire for the prosperity of Zion, and for an increase of knowledge in the great things, which the Lord is doing in these last days, I have obtained the number of subcribers, for the Star, (herein inclosed) for the next volume. I am your brother in the new covenant.

NATHANIEL HOLMES.

Palmyra, Missouri, May 16, 1833.

Brethren, yesterday brother Daniel took leave of us and started to visit the churches in Illinois and Indiana; to labor with them and prepare their hearts for Zion. It seemed good to the Lord to let me and brother Groves stay and labor in these regions, as there is a considerable door opened for preaching. The Lord is opening the eyes of the blind, and blessing our labors. We have baptized eighteen members in this settlement, and there is a greater prospect now than there has been of doing a great work. Some are raging considerably, but the day is close at hand, that the hail will sweep away the refuge of lies, and water shall overflow their hiding places: Therefore let the servants go forth and labor with their mights in the vineyard of the Lord, for the harvest truly is great but the laborers are few. Pray for us, as we do for you.

Your brethren in the Lord, G. M. HINKEL,

ELISHA GROVES.

Pleasant Grove, Illinois, May 2[illegible], 1833.

Dear brother in the Lord, I wrote to brothers Porter and Pickips to send to me and brother Jones, the papers: I have received them, and find they unfold, to my mind, many, things that are precious.

I think, if the Lord directs, I shall come to Zion this summer. I am striving to instruct the people, in this part of the Lord's vineyard, in the way of truth.

There is great opposition, but some believe and are striving to keep the commandments. The church here has generally enjoyed the blessings of God, and none has fallen away, but some have fallen asleep.

What is most grievous, is, that the hardest persecution comes from them that profess the religion of Jesus Christ. It is marvelous how satan strives to justify himself, and prove his doctrine by the bible; and condemn Christ's doctrine by the same. The only way I can see for the saints, is to live humble enough to enjoy the Spirit of the Lord; and watch and pray always.

I mean to try to establish the work of the Lord, as far as I can, for I can see almost all laying up for themselves treasures on earth, which must soon perish.

How little do mankind realize their situation! How easy they are satisfied without knowing whether they are born of water and the Spirit, or not! O that God would grant that they might humble themselves before him, that they might know the plan of salvation!

I desire an interest in your prayers that I may be able to do the will of the Lord in all things.

CHARLES RICH.

Chenango point, New York, May 16, 1833.

Dear Brother, It is with a joyful heart that I take the opportunity to send a few subscribers for the Evening and the Morning Star. I rejoice much in the prosperity of Zion, and pray God to enlarge her borders, and increase her converts; yea, and extend peace unto her as a river, that she may arise as from the dust and come to light, and go forth unto the regions round about, and become the joy of the whole earth.

It is about six weeks since I left Kirtland to take a mission to the east; since which time I have visited twelve churches, and passed three others, in coming to this place: all of which are nearly in the course from Kirtland to Chenango, New York: so grows, and so spreads the mighty work of the Lord. Some of said churches are composed of nearly one hundred members; and, in nearly all of them, the work is still going on. With some few exceptions, union prevails among them.

The hearts of the people are generally open to hear preaching, and we frequently get admittance into their synagogues of worship, and sound the gospel in Babylon's halls; which often causes her priests to wonder. O may the Lord cause his glorious voice to be heard until error and superstition shall give way to the everlasting gospel of Jesus.

I feel much weakness as a man, but in the strength of Christ I am resolved to blow the trumpet of the gospel, until the people of God are delivered from the merchants and traffickers of souls, unto the glorious liberty of the gospel. I have great need of aid from heaven, for I find the mother of abominations, has presented the cup to the lips of all people, languages and tongues; and nearly all have been sipping her delusion: and taking the name of the Beast instead of the name of Christ. Some say the book of Mormon is contrary to the bible, because it speaks against unconditional election, and reprobation; some because it exhorts the saints to continue faithful to the end, lest they fall out by the way and perish; some because it teaches immersion for baptism, and discards the baptism of infants. The universalist says it reproaches his creed; the atheist complains that it disorganizes his laws of nature: and thus it is condemned as destructive to every craft under heaven. All parties seem to feel a disquietude because of the marvelous and wonderful work that the Lord is beginning to accomplish in the earth; and may he stay not his hand until it is finished, and the despisers of godliness, are sent to their place, and hypocrites shall wonder and perish.

And O may the sheep that will hear the voice of the good Shepherd, and that know it when they hear it, be gathered unto the fold: so that there may be one fold, one Shepherd, and one flock, when the Lord brings again Zion; yea, from the days of Adam to the return of Israel, from the land of the north.

I have baptized four since I left Kirtland; and some here are ready to go forth out of Babylon and receive the new and everlasting covenant. The male members in this place have nearly all turned back to the world, but some six or eight sisters are in good faith, and the Holy Spirit is in their hearts, but they have been without any one to break the bread of life to them. I hope the Lord will raise up an elder for them, before I go away.

Pray for them for they are left to stem the torrent alone.

I have received a letter from brother John informing me, that the church in Benson, Vermont, was going up to Zion, this summer, but he is going to lake George. The churches in those regions are in a prosperous condition.

As for myself, I intend, if possible, to attend the School at the LATTER Jerusalem, to which I am confident, it is my privilege to go, as often as the old apostles went to the FORMER Jerusalem.

Since I commenced my mission I have laboured the most of the time with the churches which I have visited, but I intend to return, if the Lord will in a southern direction by way of the Gentiles, and plant the standard of truth wherever I can find soil sufficiently pliable to receive it: for I am sensible that the word will not grow and flourish upon the barren rocks of pride and unbelief, which is almost the only characteristic of the old churches.

When I view the situation of the sectarians of the day, my heart cries wo, wo, wo to the scribes, and pharisees, hypocrites, who build and garnish the sepulchres of the apostles! but alas! their building upon the old covenant, will not save them if they reject the new! Their crying out against the murderers of Christ and his apostles, will not save them, while they stone those whom the Lord sends to warn them of the desolations which await the wicked! But as said the Saviour: As your fathers did, so do ye.

The world has always rejected the word of the Lord, when it came to them, from his servants, in their own day, because they would look back to the words given to people before them, and say, O that we had lived in the days of those holy men, we would have believed! Alas! even so this generation, seem very willing to lay hold of the blessings promised to the world eighteen hundred years ago, but reject the glory that might be obtained in this generation, by obeying the commandments which now come forth for the salvation of men.

It is likely to be with the present inhabitants of the earth, as it was with the antedeluvians. The Saviour said, They knew not till the flood took them all away: So this eating and drinking generation will be overtaken with the judgments of God, when the cup of his indignation is poured out upon all nations.

And the Lord will say: When I called to you out of the heavens, ye refused and neglected my servants, which I sent to testify of your abominations: I will, therefore, laugh at your calamity, and mock at your fear.

Had this generation lived in the days of the Saviour, they would have crucified him and killed the apostles and would not have known the voice of the good Shepherd, any better than they do now.

I know of no reason why the angels, after the people have been warned a little longer, should not receive the great command: Go reap down the earth.

O ye children of the kingdom in Zion, fail not to lift up the ensign from afar; even upon mount Zion, that the nations of the earth may see it, and flee unto it; that they may behold the glory of that city which is set upon a hill and can not be hid! and O ye watchmen upon the walls of Zion, lift up your voices as with the sound of a trump; and set an example of love and union; and teach the peaceable things of the kingdom, that the saints may see eye to eye when the Lord brings again Zion, that his people may be one! May the mighty God of Jacob regard you as the apple of his eye, and make you perfect. May he purify you as gold seven times tried in the fire.

Brother Harvey Riggs is with me, and though young, he bids fair to be useful. His faith is good. We have travelled about five hundred miles in about six weeks. We held fifteen meetings, and I trust that we shall continue to receive the grace of God to support us even to the end.

As a laborer in the vineyard, I am SYLVESTER SMITH.

6 miles off Quincy, Missouri, June 3, 1833.

Brethren in the Lord, I embrace another opportunity of writing to you, to inform you, that the Lord is still blessing me with strength to travel, and the power of his Spirit to preach the gospel. Every few days there are some honest souls born into the kingdom of God. The work progresses slow in this region, but sure. The hearts of the people are hard, but when they do come, they are firm in the faith. And we are careful to receive none but what bring fruit meet for repentance.

Persecution rages to a considerable extent. It seems as if every denomination, sect, party, and club, were prepared to fight against the work of the Lord. I often think of Paul when his friends let him down by the wall, in a basket: but notwithstanding all that I suffer, I rejoice. I will live godly in Christ Jesus, though I suffer persecution.

We mean to go to Palmyra in a few days. We have some friends in that place, and hope to begin a work as we think the Lord has a people there. Pray for us brethren, that the Lord may assist us in doing good. The brethren here are somewhat able, and they are willing to do all they can for the prosperity of Zion.

They talk of going up this fall. I am now about six miles off Quincy. I have not heard from my family for some weeks. There is much said about the cholera in this region. A few cases have occurred, say half a dozen in Hannibal; some in New London, and some in Palmyra.

Brother Groves is still with me. We intend to come up to Zion as soon as we can. I was called to see a brother seized with the cholera, but before I reached him, he was dead. His wife was also taken, but having hands laid upon her, the Lord healed her.

A man has just told me, that in Palmyra, in 48 hours, the cholera had taken forty-seven to their graves. The disease is in the country as well as the town, and carries off all ages, colors and conditions, sparing none. Pray for us and we for you. G. M. HINKEL.

THE BOOK OF MORMON.

IN our last number, we commenced the publication of the book of Mormon, but having altered our calculation, it is stopped. Our reason is, that, at no very distant period, we shall print the book of Mormon and the Testament, and bind them in one volume: therefore to continue it in the Star would be superfluous.

FREE PEOPLE OF COLOR.

TO prevent any misunderstanding among the churches abroad, respecting Free people of color, who may think of coming to the western boundaries of Missouri, as members of the church, we quote the following clauses from the Laws of Missouri.

"SECTION. 4. Be it further enacted, That hereafter no free negro or mulatto, other than a citizen of some one of the United States, shall come into or settle in this state under any pretext whatever; and upon complaint made to any justice of the peace, that such person is in his county, contrary to the provisions of this section, he shall cause such person to be brought before him. And if upon examination, it shall appear that such person is a free negro or mulatto, and that he hath come into this state after the passage of this act, and such person shall not produce a certificate, attested by the seal of some court of record in some one of the United States, evidencing that he is a citizen of such state, the justice shall command him forthwith to depart from this state; and in case such negro or mulatto shall not depart from the state within thirty days after being commanded so to do as aforesaid, any justice of the peace, upon complaint thereof to him made may cause such person to be brought before him, and may commit him to the common goal of the county in which he may be found, until the next term of the circuit court to be holden in such county. And the said court shall cause such person to be brought before them, and examine into the cause of commitment; and if it shall appear that such person came into the state contrary to the provisions of this act, and continued therein after being commanded to depart as aforesaid, such court may sentence such person to receive ten lashes on his or her bare back, and order him to depart the state; and if he or she shall not so depart, the same proceedings shall be had and punishment inflicted, as often as may be necessary, until such person shall depart the state.

SECTION. 5. Be it further enacted, That if any person shall, after the taking effect of this act, bring into this state any free negro or mulatto, not having in his possession a certificate of citizenship as required by this act, [he or she] shall forfeit and pay, for every person so brought, the sum of five hundred dollars, to be recovered by action of debt in the name of the state, to the use of the university, in any court having competent jurisdiction; in which action the defendant may be held to bail, of right, and without affidavit; and it shall be the duty of the attorney-general or circuit attorney of the district in which any person so offending may be found, immediately upon information given of such offence, to commence and prosecute an action as aforesaid."

Slaves are real estate in this and other states, and wisdom would dictate great care among the branches of the church of Christ, on this subject. So long as we have no special rule in the church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say: Shun every appearance of evil.

☞ WHILE on the subject of law, it may not be amiss to quote some of the Constitution of Missouri. It shows a liberality of opinion of the great men of the west, and will vie with that of any other state. It is good; it is just, and it is the citizens' right.

"1. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship:

5. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law to any sect or mode of worship; and that no religious corporation can ever be established in this state."

THE ELDERS STATIONED IN ZION TO THE CHURCHES ABROAD, IN LOVE, GREETING:

DEAR BRETHREN: One year having passed since we addressed the churches abroad on the situation of Zion, and the state of the gathering, it seems to be our duty, to again address the saints on the same subjects. Although you frequently learn through the medium of the Star, our situation and progress, yet we indulge a hope, that a circular from us, particularly setting these things forth at this time, will be received by you in fellowship.

We have abundant reason to thank the Lord for his goodness and mercy manifested unto us, since we were planted in this land. With the exception of the winter season, the gathering has continued slowly. At present, we have not the exact number of the disciples, but suppose that there are near seven hundred.—Include these, with their children, and those who belong to families, and the number will probably amount to more than twelve hundred souls.

Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life: in connection with peace and satisfaction of pure and undefiled religion; which is to visit the widow and the fatherless in their afflictions and to keep ourselves unspotted from the world: This brings down the blessings of peace and love from our Father, and confirms our faith in the promise, that we shall see him in the flesh, when he comes to be glorified in his saints, and to be admired in all them that believe in that day.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place by persons seeking the loaves and fishes, or by such as have lost their standing among men of character in the world. In the letters alluded to are some facts: but the most of them are false.

It is said, that women go out to work: this is a fact, and not only women, but men too; for in the church of Christ, all that are able, have to work to fulfil the commandments of the Lord; and, the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the church; yet, we can say as far as our knowledge extends, that they have been honorably compensited. And we are willing that the decree concerning mankind, thou shalt eat thy bread by the sweat of thy brow, should be fulfilled. Members of the church have, or will have, "deeds" in their own name.

One Bates from New-London, Ohio, who subscribed fifty dollars for the purpose of purchasing lands, and the necessaries for the saints, after his arrival here, sued Edward Partridge and obtained a judgment for the same. Bates shortly after denied the faith and run away on Sunday, leaving debts unpaid. We do not mention this to cast reflections, but to give a sample of his work manifested since he came to this land.

No man that has consecrated property to the Lord, for the benefit of the poor and the needy, by a deed of gift according to the laws of the land, has thought of suing for it, any more than the men of the world, who give, or donate to build meeting houses, and colleges; or to send missionaries to India, or the Cape of Good Hope.

Every saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the kingdom of our God; and we are happy to say, that the inhabitants of Zion are growing in grace, and in the knowledge of those things which lead to peace and eternal glory. And our hearts are filled with thanksgiving for the privilege of bearing this testimony concerning our brethren on this land.

One object in writing this epistle, is, to give some instructions to those who come up to the land of Zion. Through a mistaken idea, many of the brethren abroad, that had property, have given some away; and sacrificed some, they hardly know how. This is not right, nor according to the commandments.

We would advise in the first place, that every disciple, if in his power, pay his just debts, so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances: For as yet, there has not been enough consecrated to plant the poor in inheritances according to the regulation of the church, and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent, in Babylon, that the church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has any thing to consecrate to the Lord, for the benefit of the poor and the needy, or to purchase lands, to consecrate it according to the law of the Lord, and also according to the law of the land; and the Lord has said, that in keeping his laws, we have no need to break the laws of the land. And we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government, that knows no exceptions to sect or society, but gives all its citzens a privilege of worshiping God according to their own desire.

Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because, if all should do so, there would be nothing to put in the storehouse in Zion, for the purpose which the Lord has commanded.

Do not think brethren by this, that we would advise or direct, that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in his bosom it is decreed, that the poor and the meek of the earth shall possess it.

The welfare of the poor has always a place in our hearts; yet we are confident, that our experience, even had we nothing else to prompt us to advise on this point, and that wholly for the good of the cause in which we labor, would be sufficient in the minds of our brethren abroad, to excuse a plainness on this important part of our subject.

To see numbers of disciples come to this land, destitute of means to procure an inheritance, and much less the necessaries of life, awakens a sympathy in our bosoms of no ordinary feeling; and we should do injustice to the saints, were we to remain silent, when, perhaps, a few words, by way of advice, may be the means of instructing them, that hereafter great difficulties may be avoided.

For the disciples to suppose that they can come to this land without ought to eat, or to drink, or to wear, or any thing to purchase these necessaries with, is a vain thought. For them to suppose that the Lord will open the windows of heaven, and rain down angel's food for them by the way, when their whole journey lies through a fertile country, stored with the blessings of life from his own hand for them to subsist upon, is also vain.

For them to suppose that their clothes and shoes will not wear out upon the journey, when the whole of it lies through a country where there are thousands of sheep from which wool in abundance can be procured to make them garments, and cattle upon a thousand hills, to afford leather for shoes, is just as vain.

The circumstances of the saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them, if they would obey his voice and keep his commandments, that he would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in consequence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But, to suppose that we can come up here and take posession of this land by the shedding of blood, would be setting at nought the law of the glorious gospel, and also the word of our great Redeemer: And to suppose that we can take possession of this country, without making regular purchases of the same according to the laws of our nation, would be reproaching this great Republic, in which the most of us were born, and under whose auspices we all have protection.

We feel as though enough was said on this point, knowing that a word to the wise is sufficient; and that all our brethren are aware of the fact, that all the tithes can not be gathered into the storehouse of the Lord, that the windows of heaven may be opened, and a blessing be poured out that there is not room enough to contain it, if all the means of the saints are exhausted, before they reach the place where they can have a privilege of so doing.

Do not conclude from these remarks brethren, that we doubt in the least, that the Lord will fail to provide for his saints in these last days; or, that we would extend our hands to steady his ark; for this is not the case. We know that the saints have the unchangeable word of God, that they shall be provided for; yet we know, if any are imprudent, or lavish, or negligent, or indolent, in taking that proper care, and making that proper use of what the Lord has made them stewards over, which is their duty to, they are not counseled wise; for a strict account of every ones' stewardship, is required, not only in time, but will be in eternity.

Neither do we apprehend that we shall be considered as putting out our hands to steady the ark of God, by giving advice to our brethren upon important points relative to their coming to Zion, when the experience of almost two years' gathering, has taught us to revere that sacred word from heaven, LET NOT YOUR FLIGHT BE IN HASTE, BUT LET ALL THINGS BE PREPARED BEFORE YOU.

Then brethren, we would advise, that where there are many poor in a church, that the elders counsel together and make preparations to send a part at one time and a part at another. And let the poor rejoice in that they are exalted: but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

The disciples of Christ, blessed with immediate revelations from him, should be wise and not take the way of the world, nor build air-castles, but consider, that when they have been gathered to Zion, means will be needed to purchase their inheritances, and means will be needed to purchase food and raiment for at least one year; or, at any rate, food: And where disciples, or churches, are blessed with means to do as much as this, they would be better off in Zion than in the world, troubled as it is, and will shortly be, with plagues, famines, pestilences, and utter destructions upon the ungodly.

On the subject of false reports, which are put in circulation by evil minded men, to ridicule the idea of the gathering of Israel, in these last days, we would say to our brethren abroad, believe them not: The Evening and the Morning Star, was established expressly to publish the truth, and the word of the Lord, that the saints might not be deceived, by such as make broad the borders of their garments, and love the uppermost rooms at feasts; yea, by such as bind heavy burdens which are grievous to be borne, and lay them upon men's shoulders, but will not move them with one of their fingers. Yea, we give this caution that the disciples may not give heed to the gainsaying of those who seek the honor of this world and the glory of the same, rather than seek the honor of God and his glory: nor those who have turned away from the church of Christ, and denied the faith delivered to his saints in these last days.

Brethren, the Lord has begun to gather his children, even Israel, that they may prepare to enter into and enjoy his rest when he comes in his glory, and he will do it. No matter what your ideas, or notions may be upon the subject; no matter what foolish reports the wicked may circulate to gratify an evil disposition, the Lord will continue to gather the righteous, and destroy the wicked, till the sound goes forth, IT IS FINISHED.

It ought to be know abroad that much improvement is needed in the cattle,

sheep and hogs in this part of the country. For the sake of comfort and convenience, as cows here are worth from ten to fifteen dollars, our brethren would do well, and we would advise them to purchase before they arrive in this region.

In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family, or company, with milk on the way.

They would then have them when they arrived here; and, if they selected of the best breeds, they would lay a foundation for improvement. A thing of which all our brethren who are acquainted with raising stock, will at once see the propriety.

The sheep of this state, are large, but as their wool is coarse, the breed would soon be improved, if our brethren would drive with them, some Merinoes, or Saxony. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the church.

The swine in this country are not good, being the old fashioned shack breed, and much inferior to the large white grass breed of the eastern states. If any could introduce this breed into the church in Zion, what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of some surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites and Nephites, took with them all kinds; and the Jaredites, all kinds of animals. And although the Lord has said that it was his business to provide for his saints, yet, he has not said that he would do it, unless they kept his commandments.

And notwithstanding the fulness of the earth is for the saints, they can never expect it unless they use the means put into their hands to obtain the same in the manner provided by our Lord. When you flee to Zion, we enjoin the word, prepare all things, that you may be ready to labor for a living, for the Lord has promised to take the curse off the land of Zion in his own due time, and the willing and the obedient, will eat the good of the same: not the idle, for they are to be had in remembrance before the Lord.

One very important requisition for the saints that come up to the land of Zion, is, that, before they start, they procure a certificate from three elders of the church, or from the bishop in Ohio, according to the commandments; and when they arrive to present it to the bishop in Zion, otherwise they are not considered wise stewards, and cannot be received into fellowship with the church, till they prove themselves by their own goodness.

Some of our brethren may at the first instant, think, perhaps, that this is useless and formal, but a few reflections, will be sufficient for them to see the propriety of it, and more especially, when they learn that it is a commandment given us of our Lord.

Our brethren will find an extract of the law of this state, relative to free people of color, on another page of this paper. Great care should be taken on this point. The saints must shun every appearance of evil. As to slaves we have nothing to [illegible] In connection with the wonderful events of this age, much is doing towards abolishing slavery, and colonizing the blacks, in Africa.

The foregoing remarks have been addressed to our brethren abroad, considered as one general body, and have been designed as general information to all. We can not close this epistle, compatible with our duty, without particularly addressing ourselves to our brethren, the elders, to whom is intrusted the preaching the everlasting gospel, the glad tidings of salvation to Israel, and to all the Gentiles, if they will listen to the invitation.

Brethren, we are aware of your many afflictions, or at least in part, some of us having been eye witnesses to the things of God, and having been called to bear testimony of the same from the first, since this gospel has been proclaimed in these last days. The desire of our hearts for your prosperity we can truly say is inexpressible: for when you are prospered, we are, and when you are blessed, we are blessed also. The afflictions which you are necessarily called to undergo in these days of tribulation and vengeance upon the wicked, call forth from our hearts unceasing prayers to our common Parent in your behalf, that you may be enabled to deliver his message in the demonstration of his Spirit, and call together his elect from the ends of the earth, to the place of the name of the Lord of hosts, even to mount Zion.

By those few expressions, you will see brethren, how important we view your callings. We do not consider that it is our duty to direct you in your missions; but we will give you in few words what we have reason to expect relative to the gathering of the saints, according to the revelations of the Lord.

By the authority of your callings and ordinances, you, no doubt will admit, that it will be expected, that you will know your duty, and at all times and in all places, teach the disciples theirs; but we are sorry to say, that in some instances, some of our brethren have failed to do so.

We would remind our brethren of a clause in the Covenants, which informs us, that all who are ordained in this church, are to be ordained according to the gifts and callings of God unto them, by the power of the Holy Ghost which is in the one who ordains them. We would also remind them of one valuable caution recorded in Paul's first letter to Timothy, which says, Lay hands suddenly on no man, neither be partaker of other men's sins.

These cautions, however, are particularly addressed to our young brethren in the ministry. We know, that many of our brethren are wise in these important parts of their labors, and have rid their garments of the blood of this generation, and are approved before the Lord.

We will proceed further brethren to notice some particular items immediately connected with your duties, and what, as we said before, we have reason to expect from you, according to the revelations. In one given December 4, 1831, we learn that it is the duty of the elders of the church in the east, to render an account of their stewardship, unto the bishop appointed unto the church in that part of the Lord's vineyard.

The Lord says, And now, verily I say unto you, that as every elder in this part of the vineyard, [the east] must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things for an inheritance, and to be received as a wise steward, and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion.

And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, [the east] be recommended by the church or churches, in which he labors, that he may render himself and his accounts approved in all things.

We hope brethren, that you will be particular to teach the disciples abroad, prudence and economy in all things. Teach them in plainness, that without regular recommends, they can not be received in fellowship with the church in Zion, until after they have proven themselves worthy by their godly walk. And those who are recommended by you, we expect, will be such as are personally known to you to be disciples indeed, and worthy the confidence of all saints.

Viewing the quotation relative to your obtaining a certificate from the bishop in the east concerning your worthiness, you can not blame us, brethren, if we are strict on this point. It may be understood therefore, by our brethren, the elders, who come from the east, and do not bring a regular certificate showing that their labors have been accepted there, that they can not be accepted in Zion. We do not set ourselves up as judges in this; we have only a desire to see the order of our Redeemer's kingdom observed in all things; for his commandments are precious with us: we have them in our hands, and they are sacred to our hearts.

Our brethren who labor in the churches a distance to the west of the residence of the bishop in the east, who do not render their accounts to him, should be particular to bring recommends from the churches in which they do labor, and present them, with the accounts of their labors to the bishop immediately after their arrival here. And those elders who labor continually in preaching the gospel to the world, should also be particular to render their account of the same, that they may show themselves approved in all things, and be known to be worthy of the high office in which they stand in the church of Christ.

Having said considerable concerning those particular points which are necessary to be observed by our brethren who journey to this land, and also a few words to the elders; we deem it a privilege before we conclude, to say something more to the church at large. In the previous remarks, however, we presume our brethren may make many improvements; and, perhaps discover some errors; if so, we can say, that the best of motives have prompted us to write to our brethren; and if some small errors are to be found, we are certain, that the general ideas are correct, and will be a means of doing good, if those who are immediately interested in the same, give heed to them.

Dear brethren in the New Covenant, accept this as a token for a salutation in the name of the Lord Jesus Christ, from your brethren in Zion. While we are permitted to witness the great things which are continually taking place in fulfillment of the prophecies concerning the last days, as the children of God are gathered home to prepare themselves for the supper of the Lamb, our language, that is, the English tongue, fails to express our joy.

[To be continued in our next.]

LETTERS.

IN the room of publishing a list of letters received, we shall publish as much of the contents of each as may be worthy of a place in the Star, for the information, and edification of the saints and the world.

☞ Our accounts of the ravages of the cholera, in the south-western states, exceeds any thing of last year. We shall notice the subject in our next.

ALL MUST COME TO PASS, BUT THE END IS NOT YET.

IT is our bounden duty to set forth the judgments which are abroad, and will continue, in the earth, till there is an end of the wicked, and wickedness, that those who are looking for desolations to come upon Babylon, may know that the same are beginning to be accomplished, and that such as are watching the signs of the times, may be awakened and profit thereby; and above all, that our garments may be clear from the blood of our fellow men, whether they will hear, or whether they will forbear.

An observer of the passing events of the times, must see signs enough to show, that it is a time of trouble. He may behold, in one short year, plague, pestilence, famine, fire, flood and the sword, each, as it were, in their turn, consuming the inhabitants, or the wealth of the land. Crimes of every description are multiplying, and the thirst for the riches that perish, and the fame that fades, increases with the calamities which are destroying all before them.

It is a time of trouble, a day of gloom and thick darkness to them that are not prepared to meet the Savior in this generation, as he comes in the clouds of heaven, with all the holy angels with him. We simply ask all to look for themselves: for all must come to pass, which was spoken by the prophets, and shortly the end will come. Read the accounts which we glean from our exchange papers, from month to month, for great things await the inhabitants of the earth.

THE FLOOD—LOSS OF LIVES AND PROPERTY.—The most painful accounts begin to be received of the destructive effects of the Freshet. The river continued rising till about 10 o'clock this forenoon, when it was a foot higher than in the spring. The loss of property is immense; nearly all the stores and buildings east of Market street, the whole of the city, are inundated. Our fellow citizens at Troy are heavy sufferers. We are informed that five men were drowned by the breaking up of a raft of which they had charge. A man and a boy near Troy, were drawn into the current and lost, while attempting to rescue a cow. The Bridge across the Mohawk at Fort Plain has been swept away.

We fear that the injury to the Canal is so great as to interrupt the navigation for several weeks.

We regret to see that the labors and hopes of the gardners upon the Islands below and opposite the city, are all blasted. This loss will fall heavy upon an industrious and valuable class of citizens.

It is impossible to estimate the loss of our citizens, which is much greater from the occurrence of such an extraordinary flood at an unusual season.

Upwards of 200 cords of wood was swept away from one yard this morning.—The quantity of lumber lost is very great.

Many of our merchants found the water in their stores, yesterday morning, before they had an article of their goods removed.

The accounts of freshets occasioned by the late sudden and copious rains, are rather numerous and afflicting. The Susquehanna, at Marietta, Pa. had risen, in 24 hours, from 3 o'clock, on Tuesday afternoon, about 15 feet. The property destroyed is immense; the greater part of the rafts and lumber borne down by the flood has been lost. Many persons have lost their entire property, and many have seen the labor of months suddenly swept from them. The canal has suffered so considerably, and the wall at Bainbridge so utterly destroyed, that it is apprehended the entire section will become useless for the season. The disasters are increased by the death of Mr. Cook, a respectable resident of Marietta, who was drowned on Thursday morning, below the town. The river opposite Columbia had also risen, and was sweeping down rafts and loose lumber. The outlet lock had been injured, and the span of the bridge on the Wrightsville side destroyed.—A considerable loss of property was apprehended, from the increase of the freshet, which still continued at 7 o'clock, Thursday morning.

We learn with regret, that the rise of the water in the Delaware has been productive of much public and private injury at and near Easton. Lumber, merchandise and boats have been swept away, and much injury sustained on the banks of the canal.

"When our paper went to press, the Susquehanna had reached the height of 16 feet above low water mark, and was still rising. The oldest inhabitants say that the rise is greater than has taken place for thirty years—higher than the flood 16 years ago. The rain must have been much more powerful up the river than in this vicinity. There must be a great destruction of property—the river is full of floating timber—sometimes whole rafts pass swiftly by."—[Eastern papers.]

CONSTANTINOPLE.—March 27.—Neschet Effendi, who was sent to Alexandria with the Turkish Ambassador, Halil Pacha, has returned to Constantinople. He has been sent by Halil Pacha to inform the Porte that Mehemet Ali was not to be induced to any peace compatible with his (Halil's) instructions, and that the Pacha, in consequence of Halil's declaration on the occasion, had announced, to his son that he would send him reinforcements to enable him to continue his operations against Constantinople. This news, and perhaps also the supposition that Mehemet Ali acts in this manner in consequence of an understanding with England and France, has induced the Divan to take the resolution to require all possible assistance from Russia, and to request the Russian Ambassador to hasten the arrival of the intended succours in the capitol as the urgency of the case demands.—Couriers were immediately dispatched in all directions, and since that time the communications between the Turkish Ministry and M. Von Butanieff are observed to be extremely frequent.

The Russian corps which is marching by way of Sizeboli along the coast of the Black Sea, will partly arrive here in fourteen days. Quarters are already preparing for those troops in Runis Tschiflik, and as Ibrahim Pacha is also to advance, it is very possible that he may soon come in contact with the Russians. This circumstance has again thrown the inhabitants of the capital into the greatest alarm. Turks and Christians have already packed up their most valuable effects to convey them to a place of safety at the first notice, and the wavering of the Porte which cannot wholly shut its ears to the incessent exhortations of the French Ambassador, not to place too much confidence in Russia, and is thereby continually lead to take measures which indicate suspicion is not calculated to remove the apprehensions of the inhabitants. There are different statements respecting the amount of the Russian force, which is provisionally to occupy and defend Constantinople; it is believed to be from 40,000 to 60,000 men. On the other hand, Ibrahim's army is said to be continually increased by volunteers, and when joined by the new reinforcements coming from Alexandria, will amount to much more than 100,000 men.

TEXAS.—By the brig Fredericksburg, arrived at New York from Matamoras, we learn that a vessel of war from Vera Cruz, arrived at that place a few days previous to her sailing, with troops, who with others assembled at that place, amounting altogether to about 3,500 men, were to march in a short time to Texas, for the purpose of driving the American emigrants from that place.

HEALTH OF THE METROPOLIS.—The epidemic disease, which has for some time prevailed in London and its vicinity, and which last week confined so many persons to their chamber, has continued to spread with unabated severity. We believe we may assert, with confidence, that there is not an inhabited house within the bills of mortality in which there has not been one or two sufferers, and in many instances whole families and establishments have been compelled to find nurses as attendants on the sick. On Saturday week the performances at all the theatres, including the Italian Opera, were, it will be recollected, meagre and unsatisfactory, in consequence of the sudden illness of many of the principal performers.—On Monday Covent Garden was closed from the same cause, until Wednesday; on that evening an attempt was made to renew the performances, but the number of the afflicted under the influenza had increased so much in the meantime that the establishment was ultimately closed till the 24th. At Drury Lane the manager was extremely anxious to keep his house open, and the more so as her Majesty had commanded the performances, but there too the disease asserted its omnipotence, and at 4 o'clock on Tuesday it was announced that the house must remain closed till Saturday. The performance at the Haymarket and the Strand Theatre have been also interrupted; the Court of Review was unable to hear causes from the indisposition of the judges; and it was with great difficulty, and under considerable pain, that some of the city functionaries presided at the Old Baily Sessions. In many of the establishments at the west end of the town, the whole of the domestics have been confined. In Devonshire and Northumberland Houses there was scarcely a member of the household in attendance during the week, and some of them were at one time considered to be in a state approaching to dangerous. Lord Palmerston and many of the members of both Houses have been added to the sick list. His lordship's attack was both severe and of long continuence. Nearly 800 of the police force have been reported absent this week, from the effects of this singular complaint, being an increase of more than 100 over the week preceding.

Those who live in low and damp situation appear to have suffered most; but we learn that in two or three instances death has been the consequence of the attack, but whether from the severity of the complaint, or from its aggravating the symptoms of previous illness, seems to be extremely doubtful.—[Lond. Observer.]

SONG OF [illegible]ON.

THE great and glo[illegible]
Has usher'd forth into my [illegible],
Which in my soul I have [illegible],
From death and bondage being freed.

With saints below and saints above,
I'll join to praise the God I love;
Like Enoch too, I will proclaim,
A loud Hosanna to his name.

Hosanna, let the echo fly
From pole to pole, from sky to sky,
And saints and angels, join to sing,
Till all eternity shall ring.

Hosanna, let the voice extend,
Till time shall cease, and have an end;
Till all the throngs of heav'n above,
Shall join the saints in songs of love.

Hosanna, let the trump of God,
Proclaim his wonders far abroad,
And earth, and air, and skies, and seas,
Conspire to sound aloud his praise.

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PRINTING,
OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

Vol. II. Kirtland, Ohio, December, 1833. No. 15.

TO THE PATRONS OF THE EVENING AND THE MORNING STAR.

Circumstances having rendered it impossible to issue the present number of the Star previously, its former patrons, no doubt, have been furnished with various reports, from various sources, explanatory of its delay, which have been contradicted or exagerated, equally as often as they have been circulated, until the public mind has despaired of any thing authentic on the subject.

It is not our intention to give a minute detail of occurrences which have occasioned a removal of the location of the Star, in this address, as following articles are plain on that subject; but it may be expected, perhaps, that we shall give the outlines of the course which we intend to pursue while we are favored with the privilege of conducting the columns of this paper.

In the address of the former Editor, as well as his prospectus, it will be seen, that the Star was pledged to the cause of spreading the truth, without meddling with 'politics, or the gainsayings of the world;" which course was strictly observed. But on the subject of controversy, we will here remark, that, when ever we may deem it of any real benefit to our fellow-men, to enter the field against our opponents in principles upon the subject of our faith, we shall be at liberty so to do, always observing the strictest rules of decorum and respect, toward every individual who may controvert the principles of religion with us.

In our opinion, no one subject when controverted, requires more prudence and judgment than that of religion.—When parties of different principles contend with all the ingenuity and talent they possess, and are found to deviate in the least from the known precepts of scripture, we have reason to believe do a greater injury to the cause than good. But as we value the worth of souls, and hold sacred the principles of the gospel of the Lord Jesus, so we shall endeavor to *correct* our opinions by the word of truth, keeping in view our only object, to enlighten mankind, and point to them the way of salvation.

Ours is a day of the deepest interest to the human family, and an age fraught with the greatest consequences to the inhabitants of the earth, according to the testimony of all the holy prophets, who have written since the world began. Six thousand years have nearly passed since Omnipotence spake this universe into being by the Word of his power: when from a wide expanse of chaos the elements were brought to perfect order, and this vast globe shone out with magnificence and splendor, touched with the power of the Almighty: when the morning stars sang together, and all the sons of God shouted for joy. Almost two thousand years have rolled into eternity since the Son of Man bowed his head upon mount Calvary, for the sins of the world, when he said, It is finished! and gave up the ghost.

Wars and rumors of wars are spreading over the world; nation rising against nation, kingdom against kingdom; calamity upon calamity, and pestilence following plague; iniquity abounding, and the love of many waxing cold; almost every man seeking his own interest, to the destruction of his neighbor, and the hearts of this generation so grossly hardened, that no man can trust even his brother; and more than all these, that great day fast approaching when this scene of wickedness shall close; the veil of eternity be rent, and the Son of God be seen coming in the clouds of heaven, with all his holy angels, with power and great glory.

Who, with the bible in his hand, can doubt for a moment the near approach of that day when Israel shall be gathered to his own land, and the captivity of Jacob's tents return? when the seed of Abraham shall possess their promised inheritance in that choice country that once flowed with milk and honey? when the Lord will turn to his people a pure language, that they may all call upon his name to serve him with one consent; when even his suppliants the daughter of his dispersed, shall bring his offering from beyond the rivers of Ethiopia? and when the great river Euphrates shall be dried up, that the way of the kings of the east may be prepared?

As we previously remarked, we do not design to detail the particulars which have occasioned a removal of the location of this paper; but it may not be improper to offer a few reflections upon the subject, as a part of the scene transpired before our eyes. With propriety we may say, that, of all subjects on earth who are bound to respect the principles of their government, the people of the United States, certainly, are of that class. The thought that our liberty was purchased with the blood of our fathers, ought to kindle emotions of patriotism in the bosom of every individual, and inspire it with just indignation against those who should in any way, even with the smallest pretext, rise up and disgrace his character as a republican, by violating those feelings which served as a main spring of action for those who achieved our freedom.

The freedom of speech, the liberty of conscience, and the liberty of the press, are three main principles in the Constitution of a free government; take from it these, and adieu to the blessings of civil society: deprive a citizen of the enjoyments guaranteed in these, and his life is not worth possessing. Men shudder at the thought of the dissolution of States, and the breaking of those links which hold governments together; but when ever those sacred principles are suffered to be trampled upon, and no arm raised to defend them, the lengthy documents, the long harangues, the great parade and the splendid show, are like the idle wind; they are like vain tales; they are beneath the empty fable, for they can profit no man.

It has become our duty to relate one of the most shocking scenes, which has disgraced the character of any citizen of the United States, since her freedom was purchased by the shedding of blood. We recollect the history of the persecution of the Quakers, and of the Baptists, in time gone by, but we thought we could with propriety cherish a belief, that no set of creatures wearing the human form, and enjoying the privilege of being classed as citizens of this Republic, could be so blind to all feelings of common humanity, laying aside patriotism and liberal principles, as to rise up in open violation of the Constitution of our country, and persecute, even unto death a fellow-being for his religion.

But our limits not allowing us to proceed farther, we submit these few reflections to a candid community, with the following documents, and the proceedings of an innocent people, who have been vilely persecuted and slandered.

O. COWDERY.

Kirtland, December, 1833.

TO HIS EXCELLENCY, DANIEL DUNKLIN,
GOVERNOR OF THE STATE OF MISSOURI.

WE, the undersigned, citizens of the republic of the United States of America, inhabitants of the State of Missouri, and residents of Jackson county, members of the church of Jesus Christ, (vulgarly called Mormons,) believing in God, and worshiping him according to his revealed will contained in the holy bible, and the fulness of the gospel contained in the book of Mormon, and the revelations and commandments of God through Jesus Christ, respectfully show:—

That, we your petitioners, having purchased lands of the United States, and of the State of Missouri, and of the inhabitants of said State for the purpose of improving the same and peaceably enjoying our rights, privileges, immunities, and religion, according to the Constitution and laws of the State and National Governments, have suffered unjustly and unlawfully in property, in person, and in reputation, as follows: First, in the spring of 1832, some persons, in the deadly hours of the night, commenced stoning or brick-batting some of our houses and breaking in our windows, disturbing ourselves, our wives and our children, and also, some few days after, they called a county meeting to consult measures to remove us, but after some confusion among themselves, they dispersed with doing no more than threatening, on that day. In the fall of the same year, they or some one, burned a large quantity of hay in the stack; and soon after commenced shooting into some of our houses, and at many times insulting with abusive language.

Secondly, about the middle of July last, yea, in fact, previous, they commenced brick-batting our houses again, and breaking in our windows. At this time, July 18th, the following document was in circulation:

"We, the undersigned, citizens of Jackson county, believeing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do to rid our society 'peaceably if we can, forcibly if we must,' and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose, a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self preservation.

It is more than two years since the first of these fanatics, or knaves, (for one or the other they undoubtedly are,) made their first appearance amongst us, and pretending as they did, and now do to hold personal communion and converse face to face with the most high God, to receive communications and revelations direct from heaven; to heal the sick by laying on hands, and in short, to perform all the wonder working miracles wrought by the inspired apostles and prophets of old.

We believed them deluded fanatics or weak and designing knaves, and that they and their pretentions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them have thus far succeeded in holding them together as a society, and since the arrival of the first of them they have been daily increasing in numbers, and if they had been respectable citizens in society, and thus deluded they would have been entitled to our pity rather than to our contempt and hatred: but from their appearance, from their manners, and from their conduct, since their coming among us, we have every reason to fear, that with but very few exceptions, they were of the very dregs of that society from which they came, lazy, idle and vicious. This we conceive is not idle assertion, but a fact susceptible of proof, for with those few exceptions above named, they brought into our county little or no property with them, and left less behind them, and we infer, that those only, yoked themselves to the Mormon car, who had nothing earthly or heavenly, to lose by the change; and we fear that if some of the leaders amongst them, had paid the forfeit due to crime, instead of being chosen embassadors of the most High, they would have been inmates of solitary cells. But their conduct here stamps their characters in their true colors. More than a year since, it was ascertained that they had been tampering with our slaves, and endeavoring to sow dissentions and raise seditions amongst them. Of this their mormon leaders were informed, and they said they would deal with any of their members who should again, in like case offend, but how specious are appearances, in a late number of the Star, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become mormons and remove and settle among us, this exhibits them in still more odious colors. It manifests a desire on the part of their society, to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a cast amongst us, would corrupt our blacks and instigate them to bloodsheds.

They openly blaspheme the most high God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues; by direct inspiration, and by diverse pretences derogatory of God and religion, and to the utter subversion of human reason:

They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance, and in fine they have conducted themselves on many other occasions in such a manner, that we believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places, and goodly possessions to them, or to receive into the bosom of our families, as fit companions for our wives and daughters the degraded and corrupted free negroes and mulattoes, that are now invited to settle among us.

Under such a state of things, even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us, we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honors.

We will meet at the court house at the town of Independence, on Saturday next, 20 Inst. to consult ulterior movements."

Among the hundreds of names attached to the above document were—

Lewis Franklin, *Jailor.*	N. K. Olmstead, *M. D.*
Samuel C. Owens, *County Clerk.*	John Smith, *J. P.*
Russel Hicks, *Deputy Clerk.*	Sam'l. Weston, *J. P.*
R. W. Cummins, *Indian Agent.*	William Brown, *Const.*
Jones H. Flournoy, *P. Master.*	Abner F. Staples, *Capt.*
S. D. Lucas, *Col. and Judge of the Court.*	Thomas Pitcher, *Deputy Const.*
Henry Childs, *Att'y at Law.*	Moses G. Wilson, Thomas Wilson, *Merchants.*

On Saturday the 20th. July last, according to the foregoing document, there assembled suddenly in the town of Independence at the court house, between four and five hundred persons who sent Robert Johnson, James Campbell, Moses Willson, Joel F. Childs, Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russell Hicks, S. D. Lucas, Thomas Willson, James M. Hunter, and Richard Simpson, to some of your petitioners namely, Edward Partridge, A. S. Gilbert, John Corril, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the Evening and Morning Star, and close printing in Jackson county, and that we as Elders of said church should agree to remove out of the county forthwith. We asked for three months for consideration—They would not grant it—We asked for ten days—They would not grant it but said fifteen minutes was the longest, and refused to hear any reasons: Of course the conversation broke up.

The four or five hundred persons, as a *Mob*, then proceeded to demolish or raise to the ground, the printing office and dwelling house of W. W. Phelps, & Co. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown out doors; the press was broken, the type pied—the book work, furniture, apparatus, property, &c. of the office were principally destroyed and the office thrown down, whereby seven hands were thrown out of employment and three families left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of the Evening and Morning Star, a monthly paper, and the Upper Missouri Advertiser, a weekly paper, was about six thousand dollars, without the damages, which must result in consequence of their suspension.

The mob then proceeded to demolish the store house and destroy the goods of Gilbert Whitney, & Co. but Mr. Gilbert assuring them that the goods should be packed by the 23rd Inst.: they then stopped the destruction of property and proceeded to do personal violence. They took Edward Partridge, the bishop of the church from his dwelling house by force, and a Mr. Allen, and stripping them of their coats, vests and hats, or caused them to do it themselves, tarred and feathered them in the presence of the mob before the court house. They caught other members of the church to serve them in like manner, but they made their escape—With horrid yells and the most blasphemous epithets, they sought for other leading Elders, but found them not—It being late, they adjourned until the 23rd. Inst.

On the 23 Inst. early in the day, the mob again assembled to the number of about 500, many of them armed with rifles, dirks, pistols, clubs and whips; one or two companies riding into town bearing the red flag, raising again the HORRID YELL—They proceeded to take some of the leading elders by force declaring it to be their intention to whip them from fifty to five hundred lashes apiece, to demolish their dwelling houses, and let their negroes lose to go through our plantations and lay open our fields for the destruction of our crops.

Whereupon John Corril, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the church, willing to be scourged or die, if that would appease their anger toward the church, but being assured by the mob that every man, woman, and child would be whipped or scourged until they were driven out of the county, as the mob declared that *they* or the *mormons* must *leave the county*, or *they* or the *mormons must die.*

The mob then chose a new committee, consisting of Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Childs, Harvey H. Younger, Hugh L. Breazeal, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zachariah Waller, Harman Gregg, Aaron Overton and Samuel Weston, who with Edward Partridge, Isaac Morley, John Corril, W. W. Phelps, A. S. Gilbert and John Whitmer, entered into the following stipulation.

"Memorandum of agreement between the undersigned of the mormon society, in Jackson county Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd day of July, 1833.

It is understood that the undersigned members of the society, do give their solemn pledge each for himself, as follows to wit:—

That Oliver Cowdery, W. W. Phelps, Wm. E. McLellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county on or before the first day of January next, and that they, as well as the two herein after named, use all their influence to induce all the brethren now here to remove as soon as possible—One half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power to stop any more of their sect from moving to this county, and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Corril and A. S. Gilbert are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.—

The Star is not again to be published, nor a press set up by any of the society in this county.—

If the said Edward Partridge, and W. W. Phelps move their families by the first day of January as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned." To which agreement is subscribed the names of the above named committee, as also those of the mormon brethren named in the report as having been present.

The damages, which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were dependent on their labors for support, have been thrown out of employment and are kept so by the threatenings of those who composed the mob. [See their resolutions as published in the Western Monitor number 1, 2, 3, 4, and 5.] In estimating the damages which have resulted from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousands of dollars, it would be short of a remuneration. Most of the mechanic's shops have been closed, two pair of Blacksmith's bellows have been cut in pieces. Our merchant, as you will see by the foregoing stipulation, has been forbidden to import or bring into the county any more goods, by which his business has been ruined. Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south, but the settlers in that county drew up an agreement among themselves to drive us from that county after we had commenced laboring there, they threatened to shoot our cattle and destroy our labor, and in fact, "The foxes have holes and the birds of the air have nests, but we have not where to lay our heads"—We were obliged to return.

Since the stipulation was entered into, some of our houses have been broken open and the inmates threatened to be shot if they stirred, and also, some of our houses have been stoned or brick-batted.

Also, that since some publications, have appeared in the Western Monitor and other papers, censuring the conduct of the mob, the *leaders have began to threaten life*, declaring that if any of the mormons attempted to seek redress by law or otherwise, for character, person or property, they should *die!*

Now THEREFORE, for ourselves, as members of the church, we declare, with the exception of poverty, which has not yet become a crime, by the laws of the land, that the crimes charged against us, (so far as we are acquainted,) contained in the documents above written, and those in the proceedings of the mob, as published in the Western Monitor of August 2nd, *are not true.* In relation to inviting free people of color to emigrate to this section of country—And other matters relative to our society, see the 109th, 10th, and 11th, pages of the Evening and Morning Star, and the *Extra* accompanying the same, dated July 16th,—which are annexed to this petition. Our situation is a critical one, we are located upon the western limits of the State, and of the United States-where desperadoes can commit outrages and even murder, and escape, in a few minutes, beyond the reach of process—where the most abandoned of all classes from almost every state may too often pass to the Mexican states, or to the more remote regions of the Rocky Mountains to escape the grasp of justice-where numerous tribes of Indians, located by the general Government amid the corrupting influence of midday mobs, might massacre our defenceless women and children, with impunity:—

Influenced by the precepts of our beloved Savior, when we have been smitten on the one cheek, we have turned the other also, when we have been sued at the law, and our coat been taken, we have given them our cloak also, when they have compelled us to go with them a mile, we have gone with them twain, we have borne the above outrages without murmuring:—But we cannot patiently bare them any longer: according to the laws of God and man, we have borne enough. Believing, with all honorable men, that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by a lawless mob with impunity, that moment a dagger is plunged into the heart of the Constitution, and the Union must tremble! Assuring ourselves that no republican will suffer the liberty of the press; the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand, to save his country from disgrace. We solicit assistance to obtain our rights; holding ourselves amenable to the laws of our country whenever we transgress them.

Knowing, as we do, that the threats of this mob, in most cases, have been put into execution, and knowing also, that every officer, civil and military, with a very few exceptions, has pledged his life and honor, to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the Executive; and not wishing to have the blood of our defenceless women and children stain the *land* which has once been stained by the blood of our fathers to purchase our liberty; we appeal to the Governor for aid; asking *him* by express proclamation, or otherwise, to *raise* a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in the loss of property—for abuse—for defamation, as to ourselves—and if advisable try for treason against the government;—that the law of the land may not be defied, nor nulified, but peace restored to our country:—And we will ever pray.

[On the foregoing we may remark, that it falls far short of setting forth the actual suffering situation of the petitioners, and the wanton and malicious conduct of the inhabitants by whom they were surrounded. Excepting a few individuals, those who were engaged in the outrage were persons of little or no reading; and being thus ignorant, were the more easily persuaded to believe, that their privileges and rights as citizens were about to be unlawfully taken from them; and when once roused to acts of violence, were constantly heated by the insinuations of a few, who ought to have been the first to rise in the defence of innocence and virtue, and bring to justice wild infatuated violaters of the peace of society by the majesty of the civil law.

We insert the following communication from his Excellency the Governor of Missouri, in answer to the foregoing petition. The candid patriotic spirit which it breathe, is truly becoming a man entrusted with the honor of extending an arm in support of those who are unjustly trampled upon; and of having it in his power to enforce due reverence to the Constitution.—Ed. Star.]

"*City of Jefferson, Executive Department, Oct.* 19th, 1833.

To Edward Partridge, W. W. Phelps, Isaac Morley, John Corril, A. S. Gilbert, John Whitmer, and others:—

Your memorial soliciting my interposition against violence threatened you, and redress for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honored by my fellow citizens, did I not promptly employ all the means which the Constitution and laws have placed at my disposal, to avert the calamites with which you are threatened.

Ours is a Government of laws, to them we all owe obedience, and their faithful administration is the best guarantee for the enjoyment of our rights.

No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or *imaginary*, into their own hands: Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of *force*, in order to ensure a respect for them.

After advising with the Attorney General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws, the Judge of your circuit is a conservator of the peace. If an affidavit is made before him by any of you, that your lives are threatened and you believe them in danger, it would be his duty to have the offenders apprehended and bind them to keep the peace. Justices of the peace in their respective counties have the same authority, and it is made their duty to exercise it. Take, then, this course, obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested whether the laws can be peaceably executed or not. In the event they cannot be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce a faithful execution of them.

With regard to the injuries you have sustained by destruction of property, &c. the law is open to redress, I cannot permit myself to doubt that the courts will be open to you, nor that you will find difficulty in procuring legal advocates to sue for damages therein.

Respectfully,

Your ob't servant,

DANIEL DUNKLIN.

W. W. PHELPS, ESQ. Independence, Mo."

THE EVENING AND THE MORNING STAR.

We have received a communication written on the subject of the Millenium, which we insert in this number of the Star. Our time will not permit us to offer any remarks upon this article; we therefore give it to our readers as we received it; but as we presume we shall be favored with more from the same pen, we shall hereafter make such comments as we may deem appropriate.

SIGNS IN THE HEAVENS.

On the morning of the 12th November last, about 3 or 4 o'clock, was seen a singular appearance in the heavens, which seemed to produce no small excitement in the minds of those who were up in season to gaze upon the sublime, yet strange phenomenon. We were roused from our slumber by the voice of one of our neighbors, "Rise and see the signs in the heavens!" Immediately we were on our feet, and on looking out at the window, behold a scenery as sublime, apparently, as though the Great Majesty of heaven was riding forth through the firmament upon a cloud that was passing slowly towards the east, from whose presence worlds seemed to be moving with mighty rapidity, whose flaming orbits lighted down through the dark ether and shown upon this earth! But on walking out it was plain to be seen that it was not merely one place in the heavens thus illuminated, but the whole heavens were lit up with the same appearance, except here and there a small cloud as they were moved to the east by a gentle wind.

This scenery continued visible till near sunrise, when it fled by the rising splendor of the "King of day." While we were gazing upon this new wonder with surprise and admiration, we remembered the exhortation of the Lord to Israel, [Isa. xl. 26.] Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. This saying seems to be peculiarly well adapted to an occurrence of this kind: for notwithstanding the great commotion in the heavenly bodies, yet, the same power that brought them into existence and regulated their various circumvolutions, was still sufficient to retain them in their proper position by his immutable decree, till the judgement of the great day; or until the time of the fulfillment of certain prophecies contained in the holy scriptures. We were also reminded of that remarkable saying of the Savior, [Mat. xxv. 6.] while speaking of his kingdom in the last days, at the time of his second coming, when the cry is to be heard at midnight, Behold, the bridegroom cometh, go ye out to meet him.

It is generally the case, however, that whatever appearances are seen in the heavens at this day, some, and indeed we may say nearly all, are so wise that they can assign natural causes in abundance to account for them all without acknowledging that God's hand was in it, & that it was all done by his special direction. We admire the principle of searching into all causes and phenomena, and of ascertaining the real origin of transpiring events, that we may be free from superstition and vain imagination, which are too frequently spread over the minds of the simple and untaught. Wisdom not only relieves us from the fatal effects of blind enthusiasm, with which all who have not understanding are liable to be ensnared; but it enlarges the heart and exalts the mind to heaven, and enables it to discern the real purpose of every occurrence though marvelous in the extreme, and to acknowledge the Omnipotent *fiat* that regulates the universe.

It is a pleasing thing to let the mind stretch away and contemplate the vast creations of the Almighty; to see the planets perform their regular revolutions, and observe their exact motions; to view the thousand suns giving light to myriads of globes, moving in their respective orbits, and revolving upon their several axis, all inhabited by intelligent beings; to consider that they all are visited with the light of his countenance, according to the revelation of his own character; that he communicates from time to time his will to all his creatures, and that he could not be impartial, were he to give a part the privilege of attaining to perfection and glory, and leave the other in darkness and uncertainty; but that Word by which all things were made will bring all alike to stand before him, and yet the least of all his creatures will not be overlooked, though at the assemblage of worlds, but all will be rewarded according to their works.

We profess a belief in the holy scriptures; we believe that the will of God is there contained and set forth for the good of mankind, and that neither a *jot* or *tittle* of his word will fall to the ground, or pass away unfulfilled. But in the admission of this idea are we not more willing that the scripture should be fulfilled in a time to come, than in our day? Are we not forward in our opinion, that the great and notable day of the Lord, spoken of by the prophet Joel, and quoted by the apostle Peter, [Acts ii.] And I will show wonders in the heavens above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, was fulfilled at the destruction of Jerusalem? And even admitting that it was not then fulfilled are we not ready to say that it must mean something to take place at, or near the end of the world?

Are we not more willing that the great and mighty events which are to transpire just prior to the Savior's glorious appearance in the clouds of heaven, should be fulfilled upon the heads of a future generation, than on our own? If we were pure in heart, and in all things prepared for the coming of our Lord Jesus, would we not be as willing, or as ready to admit, that it was possible for this to be the day in which he should come, as to desire it to be fulfilled upon the heads of our children? If in all things we lived with an eye single to his glory, and from the heart used the prayer taught to the ancient apostles by their Lord, "Thy will be done, as in heaven, so in earth," [Luke xi. 2.] and contemplated the joys with which the saints will be crowned, would we not rather that day would come in our generation than in a future one?

Because all the world at this day are engaged in secular persuits, does that prove that the great day of the Lord is not near? Because all eyes seem to be closed, and all nations asleep as to the great interest of that period, do those things assure mankind that the Lord delays his coming? Or does it not rather serve as a precursory warning that the time draws nigh when the Son of God shall descend from heaven with his mighty angels in flaming fire? Is it any where written in the sacred volume that all the world should be prepared to meet him when he should come the second time without sin unto salvation? That they should all be watching with eagerness and anxiety for the day of the Lord to come as a thief in the night, when the heavens shall pass away with a great noise, and the elements melt with fervent heat? Or are not these events really to transpire according to the strict reading of the apostle's writings?

But if they are, we would like to be informed whether that scripture has yet been fulfilled, contained in Matthew's testimony, [24th chap.] where he says, After the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the *stars* shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man *coming* in the clouds of heaven with power & great glory? This singular idea taught to the apostles by the Lord Jesus, was not merely noticed by Matthew, for there was a prospect, even an assurance of an inexpressible glory which was to burst upon the heads of the saints: a day of redemption, when they themselves were to set upon thrones and judge the twelve tribes of Israel.

But Luke makes this subject very plain, after giving a relation of that notable prophecy of the Lord concerning the destruction of the city of Jerusalem, and the captivity of the Jews: that they should be led into all nations, and Jerusalem be trodden down of the Gentiles until the times of the Gentiles were fulfilled, he says, There shall be signs in the *sun*, and in the *moon*, and in the *stars*; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man *coming* in a cloud, with power and great glory. [Luke xxi. 25, 26, 27.] Need this language be mistook? can we figure in our minds a belief that these sayings have been fulfilled? or were the apostles mistaken? or did not Christ declare that these things should be?

Isaiah declares that in the day of the fierce anger of the Lord of hosts, the heavens shall shake and the earth be removed out of her place; and that the sun shall be darkened in his going forth, and that the moon shall not cause her light to shine. [Isaiah xiii.] John while upon the isle of Patmos, in giving a relation of the opening of the sixth seal, [Rev. vi.] says, Lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the *stars* of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and *every* mountain and island were moved out of their places. These prophecies if not yet fulfilled, must be of moment to this, or a future generation. And who, with a moment's reflection, will say, that they have been!—Events of this magnitude would have been noticed and recorded by previous historians, and we should now read them with wonder and amazement. And that they are to transpire, the veracity of the sacred scripture stands pledged for the truth of their performance. Whether that glorious day will usher in before our dissolution, we cannot say, we do not know. Whether it will be in this generation or a future one, we do not pretend to predict; but the signs of the times are sufficient to warn every man that the day is near at hand, and the great exhortation spoken by the Lord himself is of importance to every saint, [Matthew xxiv. 44.] Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh!

TO WHOM IT MAY CONCERN.

Ass Jeffers, who was once an elder in the church of Christ, has been excommunicated by the regular authority of the church, at Elk Creek Erie Co. Pa. in consequence of unchristian like conduct, and he refused to give up his Credentials, but still retains them, and is probably going through the churches and the world, trying thus to impose upon them.

Z. COLTRIN, } Presiding Elder.

December 14, 1838.

OBITUARY.

On the first day of November last, the members of the church in this place were called upon to pay the last tribute of respect due from them, to the remains of brother DAVID JOHNSON, who departed this life on the morning of the 31st of Oct. after an illness of five weeks and five days; aged 23 years.

Encomiums cannot salute the ears of the dead, nor the praise of the living cheer the heart of fellow-clay what once consigned to its mother earth.—Still it is right to cherish some incidents of the lives of departed friends, to console us when we meditate upon our bereavements. And perhaps we should be found wanting in feelings of respect and friendship, were we not to notice the departure of our beloved brother, the loss of whom we view as an afflicting, though just providence.

Brother J. had been a member in this church more than two years, during which time he manifested that strict propriety in his daily walk and conversation, that truly was becoming a disciple of the Lord Jesus. Kind and benevolent, his heart ever rejoiced in the wellbeing and happiness of his fellowmen, and always sorrowed at their afflictions. In short, we may say, that impressed with due reverence toward him who had called him from darkness to light, he strove with unreserved diligence to have all his actions correspond with the pattern laid down in the sacred record: and to do by others as he wished them to do by him. But in the morning of his days he was called from a world of trouble and strife, to try the realities of eternity! in the flower of his age, in the vigor of his youth he was cut off from this life: God chose to take him to himself, though the affections of our hearts were closely allied to him.

The afflictions of his body, during his last illness, he bore with that resignation and fortitude becoming a man. Not a murmur escaped his lips against the providence of the Lord. And when his body was racked with pain, he stayed himself upon the arm of Omnipotence, and rested his hope in the promises of him who had given his life a ransom for his soul. And in his last moments, while kindred spirits waited to escort him away, he says "I am going home: there is a place in the mansions of the Father that Christ has prepared for me, where I shall rest: I am anxious to go: I am prepared to die!" And then, without a struggle he fell asleep, and his spirit fled to the paradise of God!

His funeral was attended with due solemnity, conducted by the direction of brother J. Green; and a discourse suited to the occasion was delivered by brother J. S. Carter, from Rev. xiv. 13. "*And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them.*" And while his numerous relatives and friends crowded round, eager to drop the last tear over their kindred dust, we could not forbear reflecting, that, though this body is now cold and inanimate, soon it shall be reanimated again; yea, quickened and immortalised, no more to see corruption: for we could not forbear saying in our hearts, Ah! he only sleeps! And while we mourn his departure, may God enable us to appreciate our loss—while he rests in peace!

In a communication from Missouri, dated at Independence, October 30, we are informed of the death of brother WILLIAM HOBERT, who, but a short time previous had been called to exchange this world for a situation with fellow spirits, in the place prepared in the economy of God. We had formed only a partial acquaintance with brother H. who had been in the place but a short time previous to the destruction of the office of the Star; but we are happy to say, that during the short acquaintance with which we were favored, he sustained a respectable character. He went to that country with the expectation of laboring in the office of the Star, as a typographer, and probably was excelled by but few, of his experience.

We do not know his age, but presume that it was not far from twenty years. It may be proper to say, that while on his way to Independence, in May last, he was afflicted with a delirium, which for a short time entirely deprived him of his natural intellect; but as far as we have information, was not troubled with that affliction, after his arrival in Jackson county. As to the circumstances relative to his last illness, we can give nothing more appropriate than a few words contained in the letter which announced his death.

"I have just returned from the repository of the dead, where I left the remains of brother William Hobert, to return no more! or I would rather say, until the resurrection of the just: for I am sensible that he is far better off than when in this state of existance. I have reason to believe that he is happy: he died without a struggle or a groan."

NOTE.—Since the above was put in type we have been informed, that brother William Hobert was deranged in mind some two or three times previous to his death, which fact we were ignorant of, when writing the above article.

Communicated for The Evening and the Morning Star.

MILLENIUM. No. I.

THE subject of the Millenium has excited the attention of the students of the bible in the different ages of the world. All persons in any degree acquainted with the ancient prophecies, have been led to believe, that there was some different order of things to be established in the last days, from what had existed in the former ages of the world; and many have written on the subject, without, however, being able to give much light upon it; leaving it pretty much as they found it, without coming to any certain conclusion, as to the precise features, or character of that peculiar age.

Some have doubted, seriously, whether there were any such period, as that called the Millenium, ever to take place. But a large majority of professed christians, have had a greater or less degree of confidence in the actual arrival of such a period; believing that the things spoken of by the ancient prophets, have never been fulfilled, nor never can, unless the Millenium is brought about in the economy of God. But in what manner it is to be introduced, and by what means, they have been unable to see, or understand.

The fact, however, that a different state of things would exist, from that which had existed, they think, is plainly taught from the following testimonies of the ancient prophets: [Isaiah, LII. 8.] Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. [Jeremiah, XXXI. 34.] And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord for they shall all know me, from the least of them unto the greatest of them, saith the Lord. [Micah, IV. 3.] And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more, [Isaiah XI. 6, 7, 8, and 9,] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

From the foregoing scriptures, as well as from many others, a large majority of the professing world, have been led to believe, that the last days were to be days of wonder; that God would do great things for his saints, and rain down righteousness from heaven. In consequence of the general credence given to these testimonies of the prophets, together with many others of like import, the subject of the Millenium has become one of pretty general belief in the religious world; nearly all the sects of the nineteenth century believe in it, and cherish some opinion in relation to it, (which however, are generally favorable to their own prejudices and their own sect.)

There are no writers on this subject, with whom we are acquainted, who have entered into a minute detail of all its parts, as they lie strewed over the face of the ancient prophecies; but have contented themselves with a very limited view of some of them, only. But notwithstanding the general opinion which now prevails in the world, that in the purpose of God such an era will come in the course of human existence, (for so general is the belief in the Millenium, that all the revivals among the sects are considered as a prelude to it, and a kind of foretaste of that day of rest and glory which God has in reserve for the last days,) still, their knowledge of the subject is so limited, that they are unable either to satisfy themselves or others. The opinions of the world on the subject of the Millenium, are nearly as numerous as the sects; each party having an opinion of its own.

Within the last five years, a writer has made his appearance, professing it to be his primary object, to investigate this subject; and actually commenced publishing a paper, calling it the, "Millenial Harbinger." From his high standing as a man of talents, and a biblical student, from his pen we expected much; but, in this we have been disappointed; for we have received but little; indeed, less than little: we have received *nothing*.

Whether the Editor has undertaken a task that he is afraid to perform, or whether he is really ignorant of the subject, we do not pretend to say.—But all those who have read the "Millenial Harbinger," know, that he has not given it so much as one passing glance. True, Mr. M' Corkle has said something, about something, or nothing; which the public have received through the columns of the Harbinger. How many more articles he may favor us with, yet remains to be found out hereafter. But he has reached the very prominant point, which all writers who write about nothing, generally gain, that is, to cry, False prophets, false prophets, false christs! against some religious denomination, and there stand and, *Halloo*!

We asked ourselves, when reading Mr. M'Corkel's production, Who is the better of all this! What good, gentle reader, do you suppose it would do you if a man were to say to you, You will starve to death! you will starve to death! and yet never try to make any provision for your wants, or direct you where you could get any! Mr. M'Corkle has cried, death! destruction! desolation! judgment! but no provision! no way for escape! no hiding place! no city of refuge! And what advantage is all his *labor* of *love* to us! for we might as well perish without knowing it twenty years before hand, as with. For perish we must, according to Mr. M'Corkle; for as yet, he has left the world, both saint and sinner without any way to escape the impending danger.

TO BE CONTINUED.

THE OUTRAGE IN JACKSON COUNTY, MISSOURI.

We give, below, a letter to the Editors of the Boonville Herald, printed at Boonville, Mo. written by brother O. Hyde on board the Steam Boat Charleston, on her passage from Independence to that place, with the remarks of the Editors upon the same, commencing thus:

"*The Mormon War.*—The following statement of the recent beligerent attitudes assumed by the people of Jackson and the Mormonites, was handed to us by an individual who passed this place on board S. B. Charleston. Although it was the statement of a Mormon yet coming as it did, apparently authenticated by Capt. Gunsoles and his Clerk, we were at the time disposed to believe it correct. But it is certainly an exagerated account. Since it was committed to the column, we have seen and conversed with Col. A. McLelland, of Jackson County, who was several days later from Independence. We know Col. McL. to be a man of the most superlative honor. We have no hesitation, whatever, in vouching for his assertions. He denies the demolishing of houses and otherwise maltreating the Mormons—although he says the greatest excitement and exasperation has prevailed. So much so that it has become fashionable to carry arms. But he says there never was but one skirmish, in which the Mormons were the assailants. It was brought about in consequence of a small party of men who proceeded out to the Mormon settlement for the purpose of holding a consultation with them, respecting their stipulated removal from the county. They were fired on by a party of Mormons in ambush. They were only partially armed, and were rather disposed to evade a rencontre. The unfortunate Brazeal ascended a log, and distinctly proclaimed peace. But the Mormons kept up a heedless fire,—when it was found necessary to act on the defensive. The conflict lasted for several minutes. Mr. Brazeal and a Mr. Linville fell dead on the spot. Several were severely wounded. It is not positively known whether more than one Mormon was killed or not. There was only one discovered dead on the battle-field. Mr. Hyde's statement of a second engagement, and of the death of Mr. Hicks, is entirely unfounded. Mr. Hicks, was not in the County at the time—but was attending the Court of Lafayette. Col. McL. further states that things were entirely tranquil at the time of his departure—and the Mormons dispersing.—

On Board Steamboat Charleston, *November* 8, 1833.

Messrs. Ed.—I am two days from Independence, the seat of war, and it may be acceptable to yourselves and also to your readers to be made acquainted with some of the particulars respecting it.

On Thursday night, October 31, some 40 or 50 persons belonging to the *Mob*, assembled above Big Blue, eight or ten miles west of Independence, and in part demolished 12 of the dwelling houses belonging to the Mormons and occupied by them at the time. The Mob took two of the Mormonite men and beat them with stones and clubs, leaving barely a breath of life in them. Friday night, November 1, the Mob broke open the Store of Gilbert and Whitney, and scattered their goods through the street. They demolished Mr. Gilbert's brick dwelling house, and broke in the doors and windows of all the dwellings in Independence belonging to the Mormons. Saturday night, November 2, the Mob commenced their ravages again above Big Blue. And after they had fired five or six guns upon the Mormons without effect, the Mormons fired upon them, and one of the Mob screamed, "O my God! I am shot." The Mob then dispersed in much confusion, taking their wounded companion along with them. On Monday last, the Mob collected again in the town of Independence, to the number of two or three hundred, well armed. They called it, "*calling out the militia!*" probably for the purpose of lessening the magnitude of their crime in the eyes of community. At night a part of them went above Big Blue, but were met by a party of the Mormons who were well armed, and they poured a deadly fire upon them; two or three of the Mob fell dead, and a number mortally wounded. Among the former, was Hugh L. Breazeal, Attorney at Law. Tuesday morning there were a number of the Mob missing that could not be accounted for.—Left Independence and came to Liberty Landing on board the boat, where we stopped to take in freight, and while we were there, (Wednesday 11 o'clock, A. M.) a Messenger rode up, saying that he had just came from the seat of war, and that the night before, another battle had been fought, in which Mr. Hicks, Attorney at Law, fell, having three balls and some buck shot, through his body, and about twenty more of the Mob. Mr. Hicks was one of the heads of the mob. The cannonading in the last engagement, was heard on board the boat very distinctly.

Of a part of the above, I was an eye witness, but things were in a state of great confusion at the time, and should there be an error in the above statement, I trust that you and the public will pardon a well-wisher to all mankind.—Yours in haste.

ORSON HYDE.

The above is a true statement as far as the particulars have come to us.

Y. GUNSOLES *Captain.*
N. MELVEN *Clerk.*"

We were not a little astonished on reading the remarks of the Herald upon the above letter, and the credence given to Mr. M'Lelland's statement of the outrage. Mr. M. is represented in the Herald as being a man of the most superlative honor, and utterly denies there having any thing transpired derogatory to the character of the inhabitants of that county toward their neighbors, the "Mormons" as they call them. He says that no houses belonging to our society were demolished by the people of that place, and that no maltreatment was shown whatever. This must be too bare-faced to be believed by any candid unprejudiced man. The very admission that our people were leaving the county is sufficient to show, that without some extraordinary occurrence they would not thus leave their houses, their homes, their property and their possessions in this late season of the year. He says that there never had been but one skirmish, and then the "Mormons" were the assailants. Would this Mr. M. be glad to make the people of the United States believe that there had been no unlawful proceedings by the citizens of Jackson county?

This reminds us of a certain article published soon after the outrage commenced, which went considerably the rounds in the public prints, stating that the citizens of Jackson county very coolly and deliberately surrounded the office of "The Evening and the Morning Star," raised it to the foundation, secured the press, &c. and dispersed without doing any thing further, or offering abuse or violence to any man. When the fact was, the press was broken, and now lies in fragments opposite the ruins of the building, unless recently removed; the types and furniture of the office, scattered and destroyed; and, to add glory to their triumphant victory, they very coolly and deliberately seized two peaceable and inoffensive fellow-citizens, marched them up before the court house door, divested them of the more part of their wearing apparrel, and tarred and feathered them amid shouts of "Now call on your God to deliver you—pretty Jesus you worship," &c.

Mr. M. says, that the "Mormons" have suffered no maltreatment; that only one skirmish has ensued, and then the Mob only acted on the defensive; that the firing on their part did not commence until after the "Mormons" had fired upon them, and that they only went in order to hold a consultation with them concerning their afore stipulated agreement to leave the county. But this is so far from being correct, that we can say, that we have received several communications from the seat of war, and all corroborate the statement of brother Hyde, Capt. Gunsoles and his Clerk, that the firing commenced on the part of the *Mob*. And farther, the individuals who entered into the stipulation to leave the county, were then in the town of Independence, or near there, and the said skirmish was some eight or ten miles west of that place.

And we are authentically informed, that when the intelligence of the battle reached Independence, that Breazeal and Linville were killed, and others wounded, that Mr. Gilbert, Phelps, and others of the society, were then in the court house on a trial, where they were charged with an assault, or false imprisonment; and the excitement was such, that with difficulty they escaped massacre from the hands of an inhuman and lawless populace; that in open court a pistol was presented to the breast of Mr. G. but providentially missed fire, and that no notice was taken of the transaction. Mr. Gilbert, Phelps, and those individuals, or at least some of them, were those who agreed to leave the county, with whom Mr M. says, the Mob went to hold a consultation.

We are not surprised, that men who are guilty of so flagrant a violation of the Constitution and laws of our country, should seek to screen themselves from justice, by false coloring those acts which cannot be hid; but for the name of a man of SUPERLATIVE honor, whose verasity is unimpeachable, & his integrity unquestionable, the truth of whose assertion is vouched for by the Editors of the Herald, to come before the public, we leave them to judge of the correctness of the statements of an eye witness, corroborated by the Capt. and Clerk of the S. B. Charleston, believing that no argument from us is needed, to show the design of such representations, as made by Mr. M.

It may be proper to say, that Mr G. and others were engaged in apprehending the individual who broke down the door of Mr. G. & Co.'s store, when their goods were taken out and scattered through the streets; but the Justice refusing to take any notice of the person, or act, he was accordingly permitted in turn to bring those individuals who apprehended him, before a court, where they were, when the report came of the above mentioned skirmish.

We give a few extracts from certain letters showing the conduct of the Mob, since the destruction of the printing office. In an outrage of this magnitude, and the great excitement unavoidably raised in the minds of the sufferers, it can not but be expected, that exagerated reports will be put in circulation, and frequent misrepresentations made by both parties, by giving too much credence to rumors; but we can draw a decided conclusion from what information we have received, that the society have been forced from their own dwellings, and compelled to seek an asylum among strangers without means to procure the common necessaries of life.

Extract of a letter dated, "Independence, October 30,1833.

Dear brethren,—Through the mercy and aid of our heavenly Father we are yet alive; and we are very thankful for such a blessing. Since I last wrote we have been through a scene. We declared publicly a week a go last Sunday that we as a people should defend our lands and houses. On Monday the mob, or at least some of the leaders began to move; strict orders were given with us not to be the aggressors—but to warn them not to come upon us, &c. and as court was to set on Monday, it was noised abroad that the leaders of the mob would be called upon to bind themselves to keep the peace. It was a solemn looking time. The mob had lost no time in sending rumors, and counselling; above fifty of them met on Saturday and voted to a hand to move the "mormons :"—They counselled and rode all day of Sunday. The great Monday came, but fewer people were seldom seen at a Circuit Court—No mob, but great threats. A number of families arrived last week from Ohio, Indianna, and Missouri; some of whom were attacked by the leaders of the mob, but I believe they received no injury. Yours &c."

By the foregoing it can be seen, that our society were cautious not to act only in the defensive, which they were justified in doing. We give an extract of another communication, dated:

"*November* 6, 1833.

Dear brethren,—Since I last wrote we have had horrible times. When I returned from——behold the enemy had suddenly come upon our brethren above Blue, and had thrown down 10 or 12 houses, and nearly whipped some to death, among whom was H. Page.—This was done on Thursday night.—On Tuesday night they commenced in Independence; broke all the windows of the brethren's houses in; broke open the doors of bro. Gilbert's store, strewed the goods in the streets. Saturday night they fell upon the brethren at the Blue—nearly beat one to death! but one of Manship's sons was dangerously wounded with a rifle ball, they fled. On Monday about sun set, a regular action was fought above Blue; we had 4 wounded—They had 5 wounded and killed; among the latter were Mr. Breazeal and Mr. Linville. From Friday till Tuesday after noon our brethren were under arms. On Tuesday the mob had about three hundred collected—Before any blood was shed we agreed to go away immediately.

It is a horrid time, men, women and children are fleeing, or preparing to, in all directions, almost—We mean to try to settle in Van Buren county if possible. God only knows our lot.

Yours &c.

November 7, 1833.

Since I wrote yesterday morning, another horrid scene has transpired.—After our people agreed to leave the county and were dispersed from each other in a measure, a party of the mob went to the Blue, and began to whip, and, as I heard late last night, murder!

All hopes of going to the south was given up last night, when it was resolved that we should be driven forthwith into Clay county. The brethren have been driven into the woods, and God only knows what will become of them. Women and children are flocking to Everett's and Hancock's Ferry. Our families will have to take the ground for a floor to-night if they get down in season to cross the Missouri. Yours in affliction, &c.

November 14, 1833.

Since I last wrote, our brethren have been moving in every direction. It is impossible to say where many of them are.—The situation of many is critical having nothing to buy food with, and having raised none the passed season. Great destruction is said to be making with the property left—such as corn, potatoes, household furniture, &c. The Savior said, Blessed are ye when ye are hated of all men for my name's sake—and I think we have come to that. It is impossible to give you the information which requires a personal interview. Now is the hour that tries our souls; yea, the souls of the saints: *we want victuals and clothes*, and we mean to be saved, even if we die—for life with the present prospect before us, is not very desirable! I shall give more general information in my next if I can obtain it.

In great tribulation,
Yours, &c."

Amid the confusion unavoidably arising in calamities of this magnitude, as we previously remarked, it can not but be expected that many rumors will be afloat having very little foundation. But from the previous quotations it is plain to draw a conclusion, that lives have been sacrificed, some in attempting to gratify a spirit of outlaw, and persecution; and others in the defence of helpless innocence. Some statements were only drawn from report by the writer, and others from actual knowledge.

The fact, that houses were thrown down by the Mob, is authentically furnished us by verbal report, as well as by the extracts given. That the "Mormons suffered no maltreatment" from the Mob, is an assertion as difficult to substantiate, as to authentically prove that no dwellings were thrown down, no doors broken open, no merchandise thrown about the streets, neither a printing office leveled with the ground. And for any citizen of Jackson county to say, that no occurrence of this kind has transpired, we leave our friends to judge, whether he could be well informed in the common transactions of his own county; or whether he endeavored in any degree to misrepresent, thinking to turn the public mind from a just feeling of censure against the perpetration of a crime of this magnitude, that the actors might escape justice.

From the following extract we can draw something of an estimate of the number killed, up to the time when it was written. We have heard various accounts of the number slain on both sides, and these reports have frequently been exagerated. The account of the number killed in the last engagement, as inserted in the Herald, written by brother Hyde, was incorrect, and it will be seen from the article that it was only a report; consequently, he was not accountable for its correctness.

But the calm deliberate spirit by which the following appears to have been indited, is sufficient to show that excitement did not agitate the mind of the author; though under such paineful circumstances it is to be expected, that a man of feeling, on the reflection, that innocent women and children, were driven from their peaceable homes by a lawless mob, and compelled to lodge upon the cold earth, under the open canopy, without having the means or power to administer to them in their necessities, would be required to call every power and faculty of the intellect into requisition, to keep it from burning with unjust indignation.

November 17, 1833.

Dear brethren—I will give you a few particulars of our proceedings, and also of the rioters, as I have been able to collect them. Some forty or fifty of them in one night, demolished or unroofed ten houses of ours, above Blue. They came out again in the night and two of their number were taken, and that stopped their career that night. Again they fell upon the society at the Blue, and commenced firing upon them, which was returned by the society, and one of their men was shot through the thigh. Again, they came out against the society above the Blue, a battle ensued in which some two or three of their men were killed, and a number wounded and shortly died, and others were wounded but are like to recover.

Brother Dibble was shot through the bowels and his case is considered doubtful; another by the name of Barber was wounded and has since died; five or six more were wounded but not mortally. Another party had fallen upon the brethren in Independence and did considerable damage. We went against them, and took one man while in the act of breaking open the store. We had him before the magistrate but he refused to do any thing with him at that time. He then sued bro. G. myself, and others for an assault; we were prisoners in the court house for trial when the news came of the battle above Blue. The house being full they rushed upon us to kill us, but through the mercy of God we were preserved and not hurt: we saw plainly that the whole county were enraged, and preparing for a general massacre the next day. We then thought it wisdom to stop the shedding of more blood; and by agreeing to leave immediately we saved many lives; in this we feel justified. But we are literally in a scattered, miserable condition, not knowing what we shall be called to pass through next. The brethren, generally bare it patiently and feel cheerful, trusting in God, and but few deny the faith—I will write more particulars hereafter. Yours, &c."

THE ELDERS IN KIRTLAND, TO THEIR BRETHREN ABROAD.

Dear Brethren in Christ, and companions in tribulation:

It seemeth good unto us, to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these later times, by the will and testament of our Mediator, whose intercessions in our behalf, are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful:

We have all been children, and are too much so at the present time; but we hope in the Lord, that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the Saints, has come.—Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear: but in these times of sore trial, let the saints be patient and see the salvation of God. Those who cannot endure persecution and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father with the holy angels.

On the subject of ordination, a few words are necessary: In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightingly passed over, which says, "*Lay hands suddenly upon no man.*" Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling, at all: Such may expect to lose their calling, except they awake and magnify their office. Let the elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a *faithful* man, who is able to teach others also; that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious Millenium! but it is those who are "*called, and chosen, and faithful.*"

Let the elders be exceedingly careful about *unnecessarily* disturbing and harrowing up the feelings of the people. Remember, that your business is, to preach the gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "*it is a day of warning, and not a day of many words.*" If they receive not your testimony in one place, flee to another, remembering, to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the gospel.

Be careful about sending boys to preach the gospel to the world: if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation and into the snare of the devil: finally, in these critical times, be careful: call on the Lord day and night. Beware of pride: Beware of *false brethren*, who will creep in among you to spy out your liberties, &c. Awake to righteousness and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth; and everlasting righteousness brought in: Farewell.

To the Editor of the Star.

Sir: It appears from recent communications from the west, respecting the outrage in Jackson county, Mo. that I was somewhat mistaken in my communication to the Editor of the Boonville Herald.

It will be remembered, that I did not vouch for the correctness of all my statements, but published them as report only. I am happy to state that I now believe that the report concerning the last engagement was without foundation, and that the cannonading which was heard on board the S. J. Charleston, was only an expression of the triumph and joy of the mob.

It was also a mistake about the imprisonment of bro. Phelps. The brethren imprisoned were Morley, M'c Lellin, Corril, and Gilbert. It also appears that Mr. Gilbert did not make a prisoner of any man; but one man was caught breaking in his store doors, and Mr. G. asked him if he would go before Esq. Weston, and answer for his conduct; he readily assented, and went before the Esq. whose principles were probably, no better than those of the offender; consequently, he was acquitted, or at least nothing was done about it.

I am surprised that Col. M'Leland should be so prodigal of his "*reputative honor,*" as to flatly deny the demolishing of any of the houses belonging to our people, and also that our people had been maltreated in any way, when there are hundreds of witnesses to the contrary. I saw the office of the Evening and Morning Star lying in a pile of ruins. I saw Mr. Gilbert's brick house lying prostrate, or at least a part of it, and the inmates flying there from. I also saw the doors of Mr. Gilbert's store split down, and the windows of many of our dwellings broken in. I also learned from one of the *mob*, that they had torn down twelve or fifteen houses above Blue, and the same was confirmed unto me by a brother who resided on the ground.

I might say many more things respecting the abuse which our people received, such as tarring and feathering, whipping and beating, knocking down, &c. &c. but I forbear. All these things Col. M'L. denies and the Editor of the Herald has no hesitancy in vouching for the truth of his assertions. As to the truth of Col. Mc L.'s statements relative to my communication, I leave a candid public to judge.

Affectionately, Yours, O. HYDE.

We have received several communications from the elders abroad concerning the prosperity and spread of the gospel, which would be interesting, no doubt, to those who are daily offering up their petitions before the Lord, to roll on his kingdom until his will is done on earth as in heaven, but we are not able to insert them in this number of the Star, the documents upon the subject of the outrage in Missouri being lengthy; we shall give extracts hereafter.

We forward the Star to all its former patrons, but should there be those who do not desire to receive it any longer, they can return it to the office. We request the elders to write us often, that we may receive intelligence concerning their prosperity: that we may lay it before the churches. As the Star is designed as an engine of truth, to spread the light among mankind, we hope the elders abroad will use their exertions to obtain subscribers.

SONG FOR ZION.

THE towers of Zion soon shall rise
Above the clouds, and reach the skies;
Attract the gaze and wondering eyes
Of all that worship gloriously.

The saints shall see the city stand
Upon this consecrated land,
And Israel, numerous as the sand,
Inherit it eternally.

O, that the day would hasten on,
When wickedness shall all be gone,
And saints and angels join in one,
To praise the Man of Holiness.

Then shall the veil of heaven rend,
And the Son Av-Man will descend,
A vast eternity to spend
In perfect peace and righteousness.

Exalt the name of Zion's God:
Praise ye his name in songs aloud;
Proclaim his majesty abroad
Ye banner-bearing messengers.

Cry to the nations far and near,
To come and in the glories share,
That on mount Zion will appear,
When earth shall rest from wickedness.

Errata:—See 118th page, 2nd column, and 25th line from the top for office of The Evening and the Morning Star, *raised*—read, RAZED.

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PRINTING.

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

Vol. II. Kirtland, Ohio, January, 1834 No. 16.

THE OUTRAGE IN JACKSON COUNTY, MISSOURI.

We continue to receive intelligence from Upper Missouri, detailing facts relative to the inhuman outrage committed by a large portion of the inhabitants of Jackson county upon our friends, which we deem of importance to lay before our readers, as we are thereby furnished with satisfactory information by which we can draw a conclusion, in part, of the sufferings of the innocent, by the conduct of men who claim the appellation of honorable citizens in our Republic, entrusted with important offices in a free state, under a free Constitution, & under just and liberal laws; and not only these, but many of them profess the religion of Jesus Christ, and to be followers of the meek and lowly Lamb.

An everlasting stigma in the minds of all intelligent men, must be heaped upon those who are so lost to every feeling of that mercy and compassion, which moved the Savior of mankind to suffer for his creatures, as to rise up and persecute any sect or denomination because their belief differed from their own. Because in our country, every individual has the privilege of worshiping God according to the dictates of his *own* conscience, and no compulsory means whatever can be exercised in matters of religion, and those who are not disposed to embrace any prevailing tenet, or are not satisfied with those commonly received, have an undoubted right to form new ones, and so long as these, or their conduct is in no case whatever derogatory of the laws or Constitution, have an equal claim upon the same for protection with all other citizens, be their belief what it may.

Where is the individual who believes in revealed religion as contained in the sacred scriptures, but would blush with sorrow at the thought, that those who professed to be the disciples of Jesus of Nazereth, have risen up and streached out the arm of persecution and violence against any society, because their opinions deviated from the tradition in which they themselves were taught? But should he blush, it would not be because these principles were contained in the doctrine of the new testament, or could any where be found in the preachings of the apostles: it would only be because of the corruption of the human heart, and the great apostacy from the example and faith of the primitive saints.—So that the scoffers at the religion of the bible could find no just plea against it on these grounds: it would only be an accusation against some of its professed votaries; while the sacred oracles would yet be unimpeached; and those pure principles which God has given from heaven to men for their peace and happiness, and so wisely calculated to lead them to salvation, remain unsullied, unmarred, and their truth still incontrovertible, to stand as a testimony forever against all those who so vilely turn from these pure precepts.

Millions of lives have been sacrificed to gratify a vain and tyranical ambition; and millions have spilt their blood in enforcing *their* religion; and as many have fallen in defending themselves against those who were seeking to enforce their faith by the sword; and the unbeliever in Christ has brought this forward as an argument against the religion of the bible, and has been able to put to silence thousands who professed to believe it, in consequence of the conduct of men in past ages, when no such principles are to be found contained in that sacred volume from beginning to end, and its truth and propriety still the same in the mind of the candid searcher: still, to cloak their hypocrisy & tyranny, many have professed a belief in the scriptures, that they might the more easily blind the eyes of their followers, and in the name of the Most High, promise eternal life to all who would assist in putting to death their fellow mortals who did not believe as they did, that a universal religion might cover the earth, whether men were willing or not, when no such precept, instruction, or commandment, is any where to be found between the lids of that book; and is as foreign from every thing which God communicated to man from the creation to the present day, as light is prefferable to darkness, truth to error, liberty to slavery, or heaven to the regions of the bottomless pit.

The fact, that men who professed religion were engaged in the shameful outrage in Jackson county, is one that needs no argument or testimony from us to prove, further, than to give the names of individuals, which we shall hereafter. That this persecution came in consequence of the religious belief of an innocent society, must be admitted by every candid unprejudiced man the moment he takes the time to examine the circumstances and testimony which are published to the world, not only by the leaders of the *mob*, but their declaration or bond, which was signed by themselves and their adherents, which was forwarded to the Governor of that state in the petition of the sufferers, and published in the last number of the Star.

We insert the first paragraph of the bond signed by the citizens of that county, to show the weak and vain excuse framed, either to justify themselves, or to blind the eyes of the more ignorant; for any man of principle or judgment might see at once, that these excuses in the minds of men of understanding would not weigh any thing, and that they could not plead any justification in the eyes of the law. It is as follows:

"We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled and are still settling in our county, styling themselves Mormons, and intending, as we do to rid our society 'peaceably if we can, forcibly if we must,' and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self preservation."

From the foregoing it will be seen, that the principal charge brought or preferred against our society by the *mob*, was in consequence of the religion that they professed; acknowledging at the same time that the *civil law* did not give them a *sufficient guarantee*, but because their numbers were superior, they would *drive* a people from their homes, their possessions and their habitations; from their own lands, purchased with their own money of the Government and of individuals, holding legal deeds and duplicates of the same, and thus subject innocent and helpless women and children to undergo the fatigues and inclemencies of an approaching winter, destitute of the means of subsistence, to wander without shelter, unless God in his infinite mercy should touch the hearts of individuals, and fill them with a just sympathy, and constrain them to open their doors and give them an asylum.

The leaders of the *mob* come forward with another assertion, thinking to justify themselves in the act of driving peaceable citizens from their own possessions; or, rather present it as an excuse to their adherents, to fire their in-

dignation against an unoffensive people, that they might be excited to commit acts of violence, and think at the time that they were justified. They say, in their bond, or *secret constitution*, that it was ascertained more than a year ago that our people had been tampering with their slaves. Were it not, that this was one of their main accusations, we should not notice it; but as this complaint has gone considerably the rounds in the public prints, we consider ourselves bound to lay every circumstance and fact before our readers which may have the least bearing on this point. In the first place, they may understand, that not four hundred slaves, old and young, are to be found in the county of Jackson, amid a population of from six to eight thousand whites; or at least, were not at the time when they say that it was ascertained that our friends were tampering with their blacks.

In the spring of 1832 a part of the citizens of the county were very desirous to expel our people from the place. Many threats were thrown out by certain low, degraded, unprincipled persons; but it was pretty satisfactorily ascertained, that they were only put forward and excited to desperation by a still more influential set, that kept secreted behind the scene for fear of public censure and contempt. A county meeting however was called, and a large portion of the inhabitants attended, some to take measures to drive out, or compel their neighbors to leave, and others with a view to prevent any violent or unlawful acts being committed; but they dispersed with doing nothing more than threaten, except stoning houses in the night to disturb the quiet repose of a few families. At the time of this excitement a report was in circulation among the people of the county, that our society were pursuading or endeavoring to, the blacks to become disobedient and leave, or rise in a rebellion against their masters. On learning that any thing of this nature was current, an inquiry was immediately made, and one of the members of the church was informed by a certain preacher of the Cumberland Presbyterian order, then a resident of the county, that one of his slaves heard one of the elders of this church say, after asking him his age, "that he thought he had waited upon his master long enough, until his master had waited upon him a while, or as long;" or words to this effect. This conversation was said to have passed the summer previous, and the individual accused was then in the east, and nothing farther could be learned on the subject; and the matter rested upon the story of the slave, which, perhaps was credited by some of the slave holders, but we are authorised to say, that no conversation of that kind ever passed between the individual named by the afore mentioned preacher, and any slave in that State, having had a personal interview with him on that particular charge. No other charge was ever brought against our society by any of the people of that county, that they ever persuaded their slaves to acts of violence or disobedience.

They farther say, in their *secret constitution*, that at the time when it was ascertained that the "mormons," as they call them, had been tampering with their slaves, that their "mormon leaders" were informed of the fact, and promised to deal with any of their members who should in like case offend. All who are acquainted with the situation of slave States, know that amid a dense population of blacks, that the life of every white is in constant danger, and to insinuate any thing which could possibly be interpreted by a slave, that it was not just to hold human beings in bondage, would be jeopardizing the life of every white inhabitant in the country. For the moment an insurrection should break out, no respect would be paid to age, sex, or religion, by an enraged, jealous, and ignorant black banditti. And the individual who would not immediately report any one who might be found influencing the minds of slaves with evil, would be beneath even the slave himself, and unworthy the privileges of a free Government.

We do not deny but a promise was made on the part of certain individuals, to deal with, and bring to justice every person who might, to their knowledge, violate the law of the land by stiring up the blacks to an insurrection, or in any degree dissuade them from being perfectly obedient to their masters; but we deny the charge, that the slaves in that county were ever tampered with by us, or at any time persuaded to be refractory, or taught in any respect whatever, that it was not right and just that they should remain peaceable servants. Any charge of that nature is wholly and entirely unfounded, and is as untrue as the proceedings of the *mob* were unconstitutional and unjust, and could have been brought forward under no other views, and presented with no other motive, than to endeavor to show something to make a bad cause look excusable, and in the minds of some, justifiable!

They acknowledge that the civil law did not give them a sufficient guarantee to drive our people from the county; and any man of discernment will see at once, that a force sufficient to expel a people from their homes in an unjust and murderous manner, would be sufficient to inflict any penalty of the law that justice might require. And our readers may understand, that every office civil and military in the county was held by men who did not belong to this society. And had there been the least shadow of evidence against any one for any misdemeanor, they would have been brought to justice; for certainly, they had force sufficient to have done it without trouble, had there been any resistance. And who does not know, that a set of men degraded enough, to force peaceable inhabitants from their own lands without a cause, would be the *last* to let an opportunity pass unnoticed and unattended to of avenging themselves, where the *least* shadow of equity could be produced on their part, against the objects of their hatred?

That the religion of our friends was all, in short, that excited the hatred of the people of Jackson county, or the more part of them, is evident from the following facts: First, It will be seen from the first paragraph in their *secret constitution*, that in consequence of a pretended *religious* sect that were settling among them, they had reason to believe that their *civil society* was like to undergo a change. And secondly, While Messrs. Phelps, Partridge, Morley, Corril, Gilbert and Whitmer, were in the hands of the *mob*, on the 23rd of July, last, two provisos were offered on which it was said that their lives would be spared, and no other. First, that they should deny the faith which they professed, which if they would, all should be peace and friendship on the part of the *mob* toward them; but if they would not, they should agree to leave the county, or their lives should be taken immediately on the ground! "The people of Jackson can stand any thing but men who profess to have seen angels, and to believe the book of Mormon," said an elderly man, who is a very self-pretending righteous one, while the *mob* were leading up their objects of hatred on whom they thirsted to spill their blood. This man belongs to a religious society in that place, who as he says, are the Lord's elect, while all who do not believe as they do, are reprobates, and it was forcordained that they should be *damned!*

Every officer civil or military, on entering upon the du-

ties of his office, takes his solemn oath, (or affirmation,) to support the constitution of his respective state, and of the United States; and from the constitution of the state of Missouri we extract the following:

"4. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the gospel or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested or restrained in his religious professions or sentiments, if he do not disturb others in their religious worship;

"5. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law to any sect or mode of worship; and that no religious corporation can ever be established in this state."

No exceptions can be taken to the principles contained in these clauses of the constitution of the state of Missouri. A just and liberal spirit is manifested so plainly, that none but men of the corruptest principles could ever overlook it; and none except such as are lost to every feeling of humanity, or blind to every sense of a day of retribution, could violate a solemn oath once taken to support it. The actors in that awful tragedy may seek for an excuse, but it will be vain to undertake to make their proceedings appear in the least justifiable in the eyes of the constitution and laws of our country, or weigh any thing in the minds of all thinking men.

The blood of innocence has been shed; the cries of helpless women and infants have ascended up before the throne of Jehovah; men who never harmed the hair of any individual, have been hunted like the wild hart; the Great Charter of American liberties has been willfully assailed; the constitution of our country shamefully trodden down by a lawless set of miscreants, and our land which has drank the blood of our fathers while fighting for freedom, that consciences might be uncontrolled, has been stained in consequence of this right being freely exercised!

To give to a certain sect of religious people the privilege of enjoying peace and happiness under the protection of civil laws, and deprive another of them because in their sentiments they differed, would offer violence to the constitution, and be a sure course to rid our happy country of a large portion of its citizens, to seek an asylum among strangers, or like the ancient saints, to wander in deserts, in mountains, and dens of the earth, casting every look in vain to the peaceful place that gave them birth, till God releaves them of their mourning and distress for their once lovely country, by calling them to an eternal world!

Where are the liberal principles which swayed the bosoms of our fathers, while bleeding for our Independence, and kindled up an everlasting hatred to intolerance and cruelty, while framing the Constitution which holds these States together? Where are the common sympathies of our natures which were inculcated into our minds while in the days of our youth, to treat all men with complacency and respect, be their religious views what they may, that we are left so vile, so degraded, so beneath every thing heavenly or holy, as to desire the destruction of our fellow-beings enough to be excited to commit acts of violence upon any?

Our fathers fled from the face of persecution, and left their homes, their friends, and the land which contained the ashes of their ancestors, braved the dangers of the deep, and underwent the hardships and perils subsequent to a wilderness filled with desperate and ferocious savages when once provoked to anger, that they might peacably enjoy the blessings of free uncontrolled conscience.

They saw their young men massacred, and their helpless infants dashed in pieces; they underwent the fatigues and privations of a lengthy war to achieve liberty for their children, that when their weary heads were reclined in silence to return to their mother earth, their posterity might rise up in the full enjoyment of that rich legacy bequeathed to them—the blessings of a free constitution.

No particular name or distinction of sect is to be found in that liberal document, drawn up in the skill and wisdom of our fathers. No particular tenet swerved the minds of its framers, while employed in preparing an article to be a guide for their children, which was to astonish and out vie the most polished and wise nation then on earth. That feeling of freedom which fired the intellect and roused it to assert its rights, under a recollection that their fathers once sought an asylum in a strange country for their religion, seemed to have its proper influence upon the mind, when employed in adopting a form of government calculated in every particular for the peace, prosperity, and happiness of all its citizens, whether in a civil or religious capacity.

That these blessings might descend to the latest generation, and be enjoyed by the last race of beings that might be permitted to dwell upon this earth, before the final overthrow of all earthly kingdoms, when the elements shall melt with fervent heat, and, the Judge of all descend to establish his kingdom no more to be removed, where all his subjects may enjoy one undisturbed eternity of peace, was, no doubt the wish, the fervent prayer, of the framers of our Constitution.

☞ *COMMUNICATIONS.*—We would inform J. S. C. that his communication was not received in time for insertion; and though we consider the sentiment *generally* correct, we think that if a few expressions were *softened* it would have a better influence and a greater weight upon the minds of our readers than otherwise. We do not make these remarks out of any disrespect to our friend, for we are pleased with a spirit of boldness in advocating the truth, and a feeling too that would disdain to swerve from the principles of heaven before the eyes of a scrutinizing public, when the cause of righteousness is calling for advocates as at this day.

☞ PERHAPS our readers may think that our friend on the Millenium is too severe with the Harbinger and its Editor. We presume that our friend has no personal feeling to gratify, and that if at any time previous the Editor of the Harbinger may have used his name too freely before the public, that he is willing to leave that matter to be adjusted at that Balance where truth, virtue, and godliness, will shine in their conspicuous light and where the Searcher of all hearts will decide all matters of difference, and bring every contention between man and man to an eternal close!

It may be superfluous for us to repeat the assurances which the name, Millenial Harbinger gives to the public of an investigation of the subject of the Millenium, or something instructive how that glorious era is to present itself in the economy of heaven to men.—That the Editor, with all his biblical knowledge has not yet ascertained the secret, (if we may credit his own remarks,) will be seen from the following which we copy from the first page of the 2nd No. of the iv. Volume of the Millenial Harbinger. We think that the following is worthy an insertion in the Star, since it came from a man of as high standing, (or profession,) in the religious world as Mr. Campbell; and if the readers of the Harbinger have not yet forgotten these remarks of the *learned* Editor, perhaps some of the readers of the Star may be pleased, if not edified to peruse them also. We have, now, no room for comment on the article were we disposed to make any, and shall give it to our readers as it is, and leave them to interpret it for the present themselves if it is not already sufficiently plain. It commences:—

THE PROPHECIES.

The attentive reader will have discovered before to-day, with what caution we have spoken on the prophecies and millennial matters. Among the causes of this the following is chief:—We felt some misgivings in the most popular theories of interpretation; and, although prepossessed in favor of that system which flattered us with the expectation that the moral machinery about to operate, and which was operating upon the world, would usher in the glorious day, supported by the vials of God's wrath on an apostate church we were involuntarily almost borne forward into another, and entirely different system of interpretation. Between these conflicting winds we thought it presumptuous to weigh anchor and launch upon the mighty deep. For the last five or six years we have been waiting for fair winds and a serene sky, and cannot yet say that the prospects are such as to authorize us to tempt the vast abyss. But here comes a bold adventurer, who is determined to make the voyage at all hazards. As he seems destined for the same port, we shall help him to put to sea; and as he appears to sail by the same stars, if he can brave the mighty dangers and get safe to land, we shall hail him as the most fortunate of modern adventurers.

Figures apart, we shall give this brother a fair hearing; for he deserves it! This we say, not because we may agree in the main propositions of his essay; but because he speaks like a man, and because the subject deserves more profound attention than any other, except it be the personal remission of sins. We may add a note occasionally, but he shall be permitted to tell his own story in his own way. EDITOR.

THE EVENING AND THE MORNING STAR.

KIRTLAND, OHIO, JANUARY, 1834.

FROM MISSOURI.

The following letter is from one of our friends in Missouri, who was an eye witness to a considerable part of the proceedings of the *mob*, and as will be seen from the communication, escaped the hands of lawless ruffians only by a hair's breadth. We have no hesitation in presenting this letter to our readers, as a correct detail of the transactions of both parties, so far as it particularizes the events

We know the writer to be a man of truth and candor, having had a personal acquaintance with him; and we have no doubts as to the correctness of his statements, of that part which did not pass under his immediate inspection, having been corroborated by letters written by other individuals.

In our last we published the principal facts which are contained in the following, but having been furnished with a narration of the scene from the 23rd of July, to the time when the most of our friends were driven from the county, we considered it worthy an insertion entire. It will be seen that this account is abridged; but we shall publish in pamphlet form in due time, all the facts at full length from beginning to end, relating in any respect to the outrage in Missouri, committed upon our friends, with a history of the first settling of the church in that county, and the general conduct, occupation, and character of the inhabitants among whom they settled.

Liberty, Clay County, Missouri, December, 1833.

Brother O. Cowdery,

Inasmuch as many reports have gone abroad respecting the affairs of the church in these parts, and not knowing whether any person has given you the particulars, I will give you a brief, correct, and an impartial account as nearly as I can; but to give all the particulars would require a volume, yet I will give you as much, and that in order, as will enable you to have a general, and correct understanding of the whole transaction.

The raising and spreading many slanderous and false reports against us as a society; the coming out against us in *night mobs!* stoning our houses; breaking our windows, burning our hay; their meeting together and binding themselves, even in writing, to each other, in which they pledged their lives, their property, and their *sacred* honors, forcibly to drive us from the county, if we would not go without; the demolishing the printing office on the 20th of July, taring and feathering the bishop of the church and another member, and their meeting on the 23rd to go on with the work of destruction, are facts so well known that I need not name their particulars at this time.

It is also well known, that we, seeing that there was no other alternative for us, to save the destruction of lives and property, at that time we agreed, six of us to leave the county, and to use our influence with the church to persuade them to leave also, one half by the first of January, and the other half by the first of April next; supposing, that before the time arrived the mob would see their error and stop their violence; or that some means might be employed so that we could stay in peace and enjoy our privileges as guaranteed in the constitution and laws of our country. But after waiting some weeks, and seeing that their wrath did not abate, but their threatenings continually increased upon us, and losing all hopes of their withdrawing their wicked purposes, and also desparing of having the laws executed in Jackson county without assistance, we therefore thought it would be wisdom to appeal to the Governor for aid.

We accordingly drew up a petition and circulated it in as prudent a manner as possible; for the *mob* threatened, that if we petitioned or prosecuted, they would MASSACRE us *in toto*. But on presenting the petition to the Governor, he manifested a willingness to assist us, but said he could not, until we had tried to enforce the law; and then if we could not he would enable us to do it.

We therefore saw plainly, that we were under the necessity of making a trial in our weak situation, in opposition to the wrath and violence of the enemy. And notwithstanding we should in so doing become exposed to death and destruction from the hands of the *mob*, yet we determined to magnify the laws of the land, and honor the advice of the Governor, by entering a prosecution against them. Accordingly we employed counsel for that purpose, and when the *mob* had learned this fact, their wrath seemed for a few days to abate; but they soon began to rage again, and to threaten to do their mischief in the night.

Until this time we had been in a defenceless situation, perfectly so, not even pretending to use any weapons, or even standing in our own defence. But on seeing that the wrath of the *mob* was great, and that our lives, as well as our property was in danger; knowing also that we had suffered as much as the law of man or of God required of us, and even more without resisting; and also being advised by good counsel, we concluded on the whole to prepare ourselves for self defense.

But in this we found ourselves somewhat lame; for many of us had not weapons to defend ourselves with. And again, a question arose in our minds to what extent we might go in defending ourselves; but on inquiry we found that a man was justified in defending his own person, his family, and his house. But again, another difficulty arose, which was this, one man in his house alone could not defend it against many. We again asked counsel, and found that inasmuch as the *mob* gathered together to destroy us, we were justified in gathering together to defend ourselves.

We then came to the conclusion, that inasmuch as they should embody and come against us, we would embody to defend ourselves; although we knew that in this we should labor under great disadvantages; yet we supposed that if we prepared ourselves as well as we could for self defense, that this would have a tendency to stop the enemy from coming on us; but in this we were disappointed.

They proceeded to stone our houses in Independence in the night time; and to threaten the lives of individuals; but did no great damage until Tuesday night, October 31, when about forty or fifty in number, many of whom were armed with guns, proceeded against the branch above, or west of the Blue, sometimes called the Whitmer settlement, and unroofed and partly demolished ten houses; and also whipped and pounded several persons in a shocking manner, and diligently sought for others who fled for safety.

Now, the brethren at that time, were not collected together for defense, supposing that they had not a perfect right to assemble until the *mob* had; they therefore neglected this until the *mob* was upon them; and then they had no time. And although some of them had guns, yet being alone, and seeing the *mob* also had guns and threatened their lives, if they resisted, found it of no use to undertake to defend themselves. However, they dispersed after committing such depredations as they thought proper at that time, (without being resisted,) after having threatened to come again in a more violent manner than ever.

This news was soon spread abroad, and none but the sufferers themselves can imagine the feelings that it produced. To have their houses pulled down over their heads; their women and children exposed to the storms and blasts of a cold and dreary winter; and after laboring hard to lay up provisions for the winter, then to be driven from it and have it destroyed, and no means of obtaining more; and in addition to this, to be hunted and beaten in an unmerciful manner, was asking more of us than we felt willing to submit to. But the question was, what shall be done! We were in a scattered situation, and could not embody immediately; and if we gathered the brethren to defend one part, the *mob* would fall upon another. Our neighbors who felt to pity us, though very few in number, dare not lift a finger in our behalf for fear of sharing the same fate. We could see no relief from any quarter; our only strength was within our own body, trusting in God: but something must be done; night was approaching in which we expected more or less of us to suffer.

We concluded at all hazards to try for a peace warrant against certain head ones of the *mob*. We accordingly went to a magestrate and applied for one, but to no purpose; he refused to grant one on our oath. We then read to him the Governor's letter, which directed us to proceed in that way, but he disregarded it, and said he cared nothing about it.

Having no time to lose we concluded, to advise each branch of the church to gather into bodies the best way they could for their own preservation.—Threatenings were heard from the *mob* in different quarters. Night came on, and a party of their men proceeded to the branch on the prairie, sometimes called the Colesville branch. Two of their number were sent out as spies, well armed with two guns and three pistols: they were discovered by some of our brethren, with whom they held some conversation; and after one of them had struck one of our men over the head with the britch of his gun, they were taken by our brethren, their guns and pistols taken from them, and they kept till morning; their guns and pistols were then given to them and they let go without injury. It being dark, and the rest of the *mob* not showing themselves, were only heard by some of the brethren in the adjoining woods to enquire, why their spies did not return.

The same night, (Friday, Nov. 1,) another party commenced stoning our houses in Independence, breaking down our doors and windows, and destroying furniture, &c. A number of us were gathered together about a half a mile west of Independence from whence we could distinctly hear them; but we concluded that unless they did something more than stone and brick bat our houses, we would not meddle with them. But on sending some to discover what they were about, we learned that they had commenced pulling down the dwelling house of brother A. S. Gilbert.

We then thought it best, and accordingly proceeded in order into town, and as we drew near the store of brother Gilbert, we saw a number of men sending stones and brick bats against the same; but as soon as they saw us they fled. However, we were successful in taking one of them in the act, who appeared to be much frightened. And we found that they had broken down the store doors, and scattered some of the goods in the streets. Then brother G. on seeing this, took the man whom we had taken in spoiling the

store, and in company with two or three others went with him to the magestrate, and entered a complaint against him in order to get a warrant and have him secured; but the magestrate refused to do any thing about it, therefore, we were obliged to let him go again. We then went home and there was no more done that night as I know of.

The next day, (Saturday, Nov. 2,) we knew not what to do for our safety; we talked some of the propriety of bringing our families and effects into one place; and this we know would be attended with great inconveniences for we had no houses nor shelters for our families, nor fodder for our cattle; and as the *mob* was upon us night after night we had no time to do it; therefore we must do the best we could. However, all the families in town removed as much together as they could, about half a mile west of town, and we concluded to send men to the circuit Judge, who lived about forty miles off, to get a peace warrant.

A party of the *mob* gathered that night and went against the branch at the Blue; and after tearing the roof from one house and doing some injury to the furniture, they divided their company, and one party went to pulling the roof from one dwelling house, while the other party went to another; they broke open the house, and found the owner in bed whom they took and beat unmercifully. But here they were met by a party of the brethren who had been wise enough to prepare for them; a firing of guns commenced, they say, by our men, but our men say, by them upon us; but as near as I can learn from those who were there, it can be easily proven that it commenced by them.

However, while they were in the act of pounding the brother whom they found in bed, one of them drew a pistol and swore he would blow out his brains; but as the Lord would have it, the ball, instead of going through his head only cut a gash on the top of it. All was confusion: our women and children crying and screaming with terror, were mixed in the croud; and in the skirmish a young man of the *mob* was shot through the thigh, and this stopped the affray that night.

The next day, (Sunday, Nov. 3,) we dispatched four men to the circuit Judge, to obtain a peace warrant. At the same time our enemies were busily engaged in gathering all the force they could, to come against us, and we saw that they were terribly enraged: we were told that they were going to get a 6 pounder and come against us openly the next day; and we were also told by those who professed to be our friends, that we certainly would all be massacred. We saw that they were increasing their numbers, and we had nothing to expect but a terrible work of destruction to commence the next day, and we warned our brethren to be prepared for it as well as they could; therefore, two or three branches west of the Blue gathered together as well as they could, leaving their houses and property to the ravages of the *mob*.

Next day came on, (Monday, Nov. 4,) and a large party of the *mob* gathered above the Blue, and sometime in the forepart of the day came to the Blue, took the ferry boat, and threatened some lives, &c. and for some cause they abandoned their purpose at that time, and returned to Wilson's about a mile west of the Blue. However, word had gone to our brethren, who had assembled themselves together at the Colesville branch west of the Blue, that the *mob* were doing damage on the east side of the Blue, and that the brethren there wanted help.

Accordingly nineteen of our men volunteered, and started to go to their assistance, but when they had proceeded a part of the way, they learned that the *mob* were not doing mischief at that time, but were at Wilson's store, so they turned about to go home, when the *mob* by some means found out that a party of our men were on the road west of them, and a party of them, thirty or forty started on horse back with guns to fall upon our men; and after riding two or two and a half miles they overtook them; and as soon as the brethren saw them, they dispersed and fled; and some ran immediately to the main body of our brethren to let them know that the *mob* were upon them.

But the *mob* not being willing to give up the brethren without injuring them, pursued after, and hunted in order to find them. They searched in the cornfield of Christian Whitmer, and fed their horses freely upon his corn. They also took him and pointed their guns at him, threatening to kill him if he did not tell them where the brethren were. They also got upon the top of his house, and threatened some women and children.

Thus they were employed in hunting, and threatening the brethren until one of our men returned with assistance from the main body, which was about three miles off. And when the *mob* saw our men they fired upon them, and our men immediately fired in return. The *mob* immediately fled, and the brethren followed them a few rods and let them go. Two of the *mob* and some of their horses were killed on the ground, and others badly wounded. Several of our brethren were wounded, one mortally, who died the next day. The others are like to recover. Brother Dibble was shot in the bowels, and he says, by the first gun that was fired.

The same day at Independence, brother A. S. Gilbert, Wm. E. McLellin, L. Morley, myself, and three or four others were taken for an *Assault* and *Battery*, and *false imprisonment*, by the man whom we had taken the Friday night previous in the act of stoning the store. Although we could not obtain a warrant against him for breaking open the store, yet he had gotten one for us, for catching him at it. We were prisoners in the court house when news came to town of the battle last mentioned. But instead of coming correctly it was stated, "that the mormons had gone into the house of Wilson and shot his son." This greatly enraged the people; and the court house being filled, a rush was made upon us by some to kill us; but the court esteeming it too dishonorable to have us killed while in their hands, on our request shut us up in the jail to save our lives.

The people had become desperate, and were busily employed in getting guns and ammunition, and preparing themselves for a general massacre of our people the next day. And we were frequently told that night, while in the jail, and that too by men of note, that without any doubt many lives would be lost the next day; for now, not only the *mob*, but the whole county were engaged and greatly enraged against us, and that nothing would stop them short of our leaving the county forthwith; and they thought that they were so enraged, that even this would not stop them from taking our lives.

We accordingly sent word that night to our brethren, that they might not expect any thing the next day but a general slaughter of our people, and that they must take care of themselves the best way they could. However, we at the same time came to the conclusion, on seeing the rage of the people, that it would be wisdom for us to leave the county immediately, rather than to have so many lives lost as probably would be. The sheriff and two others took us out of the jail and went with us to see our brethren upon this subject: our brethren agreed to it; and as we were returning to the jail about 1 o'clock at night, we were hailed by a party of men with guns, who intended no doubt to kill us. I wheeled and left them, they fired a rifle at me; brother Morley also left them; but brother Gilbert stood his ground. They came up to him; presented two guns in order to kill him, but as providence would, one snapped and the other flashed in the pan. He was then knocked down by one of them, but his life was preserved and he not materially hurt.

Our agreement to leave the county forthwith not being known to only a few, the people in their wrath collected together in the morning, well armed for war, and Col. Pitcher called out the militia, as he said to quell the *mob*; but it would have been difficult for one to have distinguished between the militia and the *mob*, for all the most conspicuous characters engaged in the *riot* were found in his ranks. Our proposals to leave the county, however, were laid before the people, and we were told, that it was with much difficulty that they were constrained to let us go, but seemed determined on taking our lives.

At the same time our brethren west of Independence, not knowing that we had agreed to leave the county, and supposing that nothing but death awaited them, gathered together and marched towards town, and arrived within one mile of the place by 8 or 9 o'clock in the morning, (Tuesday, Nov. 5,) with a determination to make a stand about half a mile west of town, at the spot where the brethren at Independence branch had collected together, and there maintain the ground or die upon it, if the *mob* fell upon them. But on being told that we had agreed to leave the county, and also that the militia had been called out to make peace, they turned aside into the woods, and concluded to disperse and go home. But some persons on seeing them in the morning marching toward town, had carried news that our people were on the march toward the place, no doubt, "they supposed, with an intention to do mischief".

On hearing this the *militia* became enraged, and Col. Pitcher would not give us peace only on the conditions that we should deliver up those men who were engaged in the battle the day before, to have them tried for murder; and also, that we must deliver up our arms, and then, he said, we should be safely protected out of the county.

This being the only alternative for us, we accordingly agreed to it and delivered up our arms, there being forty nine guns and one pistol. We also delivered up the prisoners who had been demanded by them, and began to prepare to leave the county. They kept the prisoners whom we delivered up to be tried for murder, a day and a night, and after threatening them much, and bringing them to a trial, let them go for an old *watch*.

We plainly saw that the *militia* of the county with Col. Pitcher at their head, had taken from us our arms when we were using them only in self defense against an outragious *mob*. And instead of quelling the *mob*, he left them in full power to come upon us when they pleased, and promised us no protection against them, only while we were fleeing from our houses and homes with our women and children, to seek a shelter in the open air the best way we could.

Thus we were obliged, not only by the *mob*, but also by the *militia* to leave the county of Jackson. And on reflection the next morning, we concluded to go south into Van Buren county and there make another settlement about forty or fifty miles off. But the people, on hearing this, although it was agreed to by some half a dozen of the leading men in Jackson county, rose up against it, and said we should not go, if we did, they would follow us.

The same day, (Wednesday, Nov. 6,) a part of the *mob* between fifty and eighty in number, supposing that Col. Pitcher had not done his duty as faithfully as he ought, mounted their horses with their guns on their shoul-

ders, went to visit the brethren, and frighten the members of the church; some they fired at, others they whipped, and some they chased upon horses for several miles; others they sought for diligently, as they said to kill them; and they burst open doors in an abrupt manner, and searched houses for guns and other weapons of war. As they passed through the branch at the Blue, they swore that if the people were not off by the time they returned at night, they would massacre the whole of them.

Accordingly, some started for Clay county, and about one hundred and thirty women and children, with six men, started without goods or furniture, and the most of them on foot, and wandered several days on the prairie, not knowing where to go, supposing that it was not their privilege to return and take their goods. Some have since returned and taken some of their things, and others I have not heard from particularly. But the more part of the church waited to take some or the principal part of their goods.

When we found that we could not go south peaceably, we came across the Missouri river into Clay county, where we found the inhabitants as accommodating as we could reasonably expect. Many of us have obtained houses and shelters for our families, and others have built huts in the woods, while some who have lately come over are yet in tents, or in the open air.

Some few of the brethren thought that they could remain after the others had come away, but on Saturday, November 23, the *mob* held another meeting, and appointed a committee to warn off those families that remained. Accordingly, on Sunday and Monday following, the brethren that remained were ordered off with many threatenings if they did not go immediately.—They have, since that time been getting away as fast as possible. Some few families, I learn, have gone south to Grand River, and some others have gone east. Great sacrifices have been made: some being destitute of money, have sold their cattle and other effects at a very low rate.

Much property that was left behind has been destroyed, and other property that yet remains probably will be before it can be taken care of. Some families are as it were entirely destitute, and must unavoidably suffer unless God interposes in their behalf. This is the present situation of the church.

And now, the question is, what can be done? The Governor has manifested a willingness to restore us back, and will if we request it; but this will be of but little use unless he could leave a force there to help protect us; for the *mob* say, that three months shall not pass before they will drive us again. And he cannot leave a force without calling a special Legislature for that purpose, unless the President should see fit to place a company of rangers here with power to assist us in time of need.

To enter a criminal prosecution against them would be of little or no use; for I am satisfied that a grand jury cannot be had in Jackson county at present that would indict them for their crimes; and the law, I am informed, requires that criminals shall be tried in their own county. And if the heads of the *mob* should be taken and put into jail it undoubtedly would be torn down and they liberated.

If we could be placed back, and become organized into independent companies, and armed with power and liberty to stand in our own defense, it would be much better for us. But then, as their numbers are double ours this would be paving the way, or laying the foundation for another scene of murder and bloodshed.

What can or will be done I know not; but I think that the state of Missouri is brought to the test, whether it can and will protect the persons and rights of its own citizens or not; or whether it will suffer its government and laws to be trodden down and trampled under the feet of a lawless banditti, without bringing them to justice.

As it respects the charges and crimes which they accuse us of being guilty, I think that they are not worthy of notice; for the law is open and they hold the execution of it in their own hands; and if we were guilty of crimes they certainly would have brought us to an account for them. But their not doing this, is clearly an evidence that we are innocent.

And again, in their declaration, or memorial, published after they tore down the printing office, they, as nearly as I can recollect, say, that the thing or crime for which they proceeded against us, was that that could not have been foreseen by any Legislature; therefore, no law has been enacted against it. This is plainly acknowledging, that we are guilty of no crime for which the law could take any hold of us. Yours, &c.

JOHN CORRIL.

Communicated for The Evening and the Morning Star.

MILLENIUM. No. II.

WHEN the God of heaven sent a messenger to proclaim judgment on the old world, he provided an ark for the safety of the righteous: when Sodom was burned, there was a Zoar provided for Lot and his family; and when Jerusalem was destroyed, the Savior told the saints to flee out, and they fled, and found safety. And in the last days, when the Lord brings judgment on the world, there will be a Mount Zion, and a Jerusalem, where there will be deliverance. [See Joel ii. 32.]

What a difference between a man of God, and a self authorized and self constituted messenger! The man of God will no sooner cry, Destruction, desolation, and judgment, than he will tell them of an ark, a Zoar, a Pella, a Mount Zion, a Jerusalem, or some other place which God has provided for them who will hear his voice. But Mr. M'Corkle, like every other messenger, that God never sent, can cry, Destruction, desolation, fire, and judgment, and write very ingeniously about it, but there it ends; with perhaps, a false prophet, or false christ, to finish it; and there the sound does away. And the world is just as well off, as when he began to cry; with this advantage, perhaps, they have been amused a little, at some creatures folly.

For several years we have been waiting and reading the "Millennial Harbinger," and finding a little of every thing in it which has been written or spoken of, for the last hundred years, the Millennium excepted; that, as though its Harbinger was ashamed of it, has never as yet been able to find a place in its columns, so as to pay one visit to its friends. How long it will be kept in this solitary situation, remains to be disclosed in futurity; or whether the Editor of the Harbinger was really in earnest when he put MILLENNIAL, on the title page of his paper; or whether he designed to practice a hoax on its readers, time will doubtless bring to light. Or perhaps the Editor understands the subject too well, to let it appear in his paper, believing if he does, that it will cap the foundation of all that he has done, and been doing for the last twenty years.

Let the Editor of the Harbinger, however, treat this subject as he will, and let him in his course be influenced by what motives he may, whether good or evil, the Lord be his judge, and not us. If he acts righteously, he will receive a righteous man's reward; but if unrighteously, he will be rewarded accordingly: and although he has been lavish in his abuse of some of the members of the church of Christ; and not only some, but all the church has been reproached by him, all we say, is, the Lord judge between him and us, and deal with us according to justice and mercy, and there we leave it.

The subject, however, which the Editor of the Harbinger has treated with neglect, either through fear or ignorance, (for what else could have caused him to offer violence to his proposed object and plighted faith,) is the very one which effects the salvation of this generation. The only thing which God promised to the world, after the great apostacy, which was to corrupt all nations, and defile all the kings of the earth; and terminate in the overthrow of the Gentiles; to whom the kingdom of heaven had been given, when the Jews were overthrown, was to return the scattered remnants of Jacob, and gather the house of Joseph; bringing them as he did at the first, and building them as he did at the beginning, & returning to them, (when they were washed and had put away the evil of their doings from before the eyes of the Lord, and had ceased to do evil, and learned to do well,) their Judges as at the first, and their counsellors as at the beginning; and that not by virtue of any previous covenant with the house of Israel, but by one which was to be made with the house of Israel and the house of Judah in the last days which was to be different from all other covenants, made with that people. Though in obedience to covenant made with their fathers Abraham, Isaac, and Jacob, which God with those three men made, renewed, and confirmed, which covenant was to be fulfilled upon the generations of the thousand years, or Millennium. We know that some careless transcriber, or ignorant translator, has made the Psalmist, say, in the Psalm before mentioned, a thousand generations; but as there never will be that many generations on earth, the most illiterate may see the mistake. [See the cv. Psalm.]

The house of Israel in the last days, was to be taught by a people of stammering lips and another tongue, line upon line, precept upon precept, here a little and there a little. In former days they had enlightened the Gentiles: in latter days the Gentiles were to enlighten them. They had sent revelations in former times; and in latter times revelations were to go from among the Gentiles. In former days the Gentiles had obtained mercy through them; and in latter times they were to obtain mercy through the Gentiles.

Paul says, in viewing the marvelous dealings of God, Behold, the goodness and severity of God. By the hand of the Gentiles the Lord had scattered them; and by the hand of the Gentiles he would gather the house of Jacob, and save the house of Joseph, and plant them again in their own land; returning them to their folds, and peopling their waste heritages. They should come to Zion with songs of everlasting joy upon their heads, never to be supplanted, never to be thrown down any more: they should build and inherit; they should plant and eat the fruit thereof. For they should not build and another inhabit; neither should they plant and another eat the fruit thereof. For as the days of a tree, shall be the days of the people of the Lord: and his elect shall long enjoy the work of their hands. Their seed was to be known among the Gentiles, and their offspring among the people. Their bones also should flourish as an herb: all that shall see them shall acknowledge them, that they are the seed which the Lord hath blessed. [See Isaiah. Chapters, i. xi. xxviii. lx. lxv. lxvi. Jer. Chapters, xxiii. xxxiii. Zech. Chap. x.]

There seems to be one error common to all writers on the Millenium, which is this: they think that it is to be brought about by converting the Gentiles: and after all the Gentiles are converted, the Jews will be converted to the Savior also: and thus the world will be brought to see eye to eye, and be of one heart and of one mind and all contentions cease on earth.

These, doubtless, were the views of the Editor of the Harbinger; or elsé he could not have supposed that his paper could contribute in any degree to this end; for had it once entered into his heart, that all the Millenium ever mentioned in the bible was promised to the seed of Abraham; and that unless the scattered remnants of Jacob should be gathered from all countries whither they had been driven, that no such thing as Millenium could ever exist; or that God never promised such an era to mankind on any other ground, than that of gathering the house of Jacob to the land of their fathers; and that predicated on the fact of the Gentiles having forfeited all claim to the divine favor by reason of their great apostacy, and having shamefully corrupted the kingdom of God, and having defiled all the nations of the earth with the wine of their fornication; they, their kings, their rulers and their judges together, until they had denied the Lord that bought them, and brought on their own heads swift destruction, as had done the Jews before them. [see 2. Peter ii. 7.]

Surely had the Editor of that paper possessed one correct view on this subject, he would never thought of publishing the Harbinger. But he has, however, evaded the difficulty very easily, by perfect silence. What excuse he will make to his readers for his conduct will doubtless appear by and by; and no doubt but his devotees will receive it, and say, "Well done! brother Campbell is always ready for all men." And how long the world is to be duped by such an imposition, will be seen in time to come.

The ears of the public are occasionly saluted from that press, with the great imposition of, Shakerism, and of Mormonism; But why not Mr. Editor, when you are engaged in detecting impositions, say something about the most bare faced imposition ever pawned upon this generation, the Millenial Harbinger! Why not be without respect of persons? The readers of that paper have surely been duped long enough; it is five years old; Mormonism is not yet as old. You ought certainly to begin at the oldest first; and thus show yourself a man of noble feelings; treating all alike.

The readers of that paper should remember when they are reading it, that it is the Millenial Harbinger. And we would ask them, how long do you think you will have to read it till you understand the Millenium? You are paying the Editor his thousands a year to unfold the Millenium, and to set forth the great things which God has promised to the people of the last days, by the mouth of the holy prophets; but you get a little of every thing, that excepted. But in all this, where is the Millenium? Lying among the prophets, unsought for; and untouched, too! And yet its Harbinger is travelling abroad on the earth.

When John the Baptist came as the Harbinger of the Savior, in six months after, he could say, Behold the Lamb of God who taketh away the sin of the world. But the poor Harbinger, like a widowed dove, can find no mate. It has been five years abroad on the earth, and going up and down on it, but no Millenium yet; not able to point to the place where it, or any part of it is to be found. Let the Editor of the Harbinger be silent about impositions till he corrects his own, and ceases to practice fraud himself.

TO BE CONTINUED.

OBITUARY.

☞ The following communication was handed us by a friend just as our paper was going to press. We feel a willingness to weep with those that weep, and sympathize with those, who, in the providence of our Father are called to bid adieu to those who are united to them by the strongest earthly ties, and the most endearing obligations required by the law of heaven.

It is but a step between the living and the dead: Our moments swiftly pass, and succeeding generations, have in their turn, been called to another state of existance to give place to those who were to follow. After all our bustle in this life, our breath is in the hands of the great Giver, and the length of our tarry here entirely according to his will.

To be prepared is the most important of all: We may have displayed wonders in the estimation of our fellow men, but at the great day to which we all are fast approaching, we must answer for our actions before the Judge of quick and dead. No opertunity will there be realized of swerving the mind as in earthly courts. The eternal course of Omnipotence cannot be changed from perfect equity, for justice and judgment are the habitation of his throne.

By the frequent calls of providence which we are compelled to witness, we are daily reminded of our approaching dissolution, and of the importance of being prepared to exchange worlds. Our hearts frequently cling to these earthly objects, and we too often look upon the things which are present, as though they were lasting, and forget that there is a Mansion which was prepared before the foundation of the world, a house not made with hands eternal in the heavens, where all the sanctified will rest forever in the presence of the lamb.

Every community suffers a loss when they part with one of their respectable citizens; but soon, in the bustle of life and the cares of this world, the most of them forget all but the name, and their place is seemingly supplied by the society of others. But this is not the case with the nearest relations, there is a tie, a union, a kindred feeling that often seems to mingle with its departed relative, and a sweet soft whisper, as the voice of a seraph speaks peace to the troubled and lonesome bosom, with a consolation, that, "there is also a place prepared for you."

DIED on the morning of the 16th Inst. in the town of Auburn this county, after a lingering illness, Mrs. Susan, Wife of Mr. Dwight Riggs, daughter of Col. Thomas Page, aged 21 years.

The deceased was brought into this place for interment pursuant to her own request, where an appropriate address was delivered by Elder Ward, a preacher in the Methodist Episcopal Church, on the 18th Inst. attended by a numerous circle of relations and friends who paid their last respects and shed the sympathizing tear over her whose countenance once bloomed with health, vigor, and activity. The speaker addressed the congregation from 2 Cor. v. 1. by request of Mrs. Riggs previous to her death.

We do not esteem encomiums upon the dead of any worth, but perhaps we should be found wanting in paying that respect to the feelings of the friends of the deceased, if so solemn a visitation of divine Providence were to escape our notice.

Mrs. Riggs was a worthy member of society, and about six months previous to her death, she experienced a manifestation of the divine favor in the pardon of her sins, and an application of the atoning merits of the Lord Jesus, to her wounded soul.

She has left an affectionate husband and a little daughter, with many friends and relatives to mourn her loss: but has she left nothing to comfort and console them in their affliction? O yes! what is it? a satisfactory evidence that she rests from all her labors in the mansions prepared in our Father's house.

Thus we are called to part with one, who, in the morning of life, has been taken into a world of spirits: and what does this circumstance say to us? "*Be ye also ready.*"—Reader, perhaps it may be your lot, before another week closes, to try the realities of eternity. Can you answer the following question? if not, fly! O fly! to your bleeding Savior, while he invites you to come.

"When thou my righteous Judge shall come
To call thy ransom'd people home,
Shall I among them stand?"

Freedom, N. Y. January 14, 1834.

DEAR BROTHER,

THE first Number of your paper was received here by last Saturday's mail. I like your address to your patrons! I think it very well written, and evincive of considerable taste in wielding a *goose quill*. I had read in other public prints some of the proceedings of the Missouri mob, and felt in my heart the mingled emotions of sorrow and revenge. I feel to blush at the folly and imbecility of a government that should permit such daring outrages on its unoffending citizens, with impunity. I have no doubt in regard to the veracity of the statements you have published relative to that unhappy affair, and cannot but hope, that ere long, even-handed justice, tho' slow, will overtake the aggressors. They evinced a great want of knowledge of human nature, if they supposed your people in that county were ever so fanatical or stultified, and that by whipping, tarring and feathering, or even killing a few, would exterminate them, or make the survivors any less zealous. It may disperse them for a while, it is true, but the wave that seems to waft and disperse your friends may eventually recoil upon their oppressors with the fury of a mountain torrent. Such treatment will build up your cause, whether right or wrong.

I am aware that no persecution for the present seems to be joyous, but grievous, nevertheless it will yield the peaceable fruit of righteousness to them who are exercised thereby. I heard an elder of your order preach last evening, by the name of David Matthews. He appeared to be quite engaged, says he has a little church of seven members in the town south of this, and more that he expects will shortly be added to them. He informed me that he considered the cause in that region prosperous. He also informed me that he had charge of another church in Chautauque county, of about fifty members. I am also credibly informed that some one, I know not who, is preaching and baptizing in Livingston county. I shall write you but short, but make up in frequent repetition what I lack in length.

Yours truly,

W. A. COWDERY.

TO OLIVER COWDERY.

Kirtland, Ohio, January 23, 1834.

DEAR BROTHER,

You will excuse my freedom in giving publicity to your last to me of the 14th. The principles therein advanced, are of too great a moment, in my opinion, to be suffered to remain unnoticed, or sink in oblivion. I am aware that the heart of every true citizen of our beloved country, will, after a candid investigation of this shameful persecution, recoil with sorrow, on the reflection, that in our land men are so destitute of humanity and christian feelings as to be found disgracing themselves by violently opposing any sect or denomination, let their professed tenets be what they may.

It may be appropriate for me, however, before I proceed farther, to give you a short history of the character of the majority of the inhabitants of the county where this scene of murder and violence has transpired. It is but just to say, firstly, that there are individuals of respectability, who are kind, benevolent and very hospitable to strangers; and when this is said, all that can be spoken in justice, in favour of that people, is said. They are mostly emigrants from the southern states, and settled in that county prior to the sale of the public lands, and mostly, no doubt, because they were unable to purchase where lands were in market. They are persons of the lowest habits: swearing, drinking, gambling, horse racing, and fist and dirk fighting, are their common and frequent practices. To witness the unparalleled fights at election and business days at their county seat, defies description, an is sufficient, almost, to sicken one of human society!

One sample of their courts of justice will suffice for the present: In the summer of 1831, if I mistake not, two Kansas Indians on their way into the white settlements from the Territory, found or took some two or three horses and led or drove them into the settlement; they were immediately taken for stealing, confined in jail for some time until a special circuit court could be called for their trial. They were liberated, but the citizens, (or a part of them,) not being satisfied, seemed to be determined to revenge themselves on their persons, and commenced stoning and brick-batting them; they were rescued by the interference of others, but not till one of them had received a wound which occasioned his death. The life of the circuit judge was threatened, and, as I was credibly informed, was under the necessity of hiring one or more individuals to protect his own person from violence. Among the *mob* was one of the county judges. I have given you this as an introduction of the character of their courts, and peace officers.

On the subject of the last mob you may understand also, that every officer civil or military, except a very few were either immediately engaged in the *riot* or bound with others to drive my friends from the county *dead or alive!* The Post Master at Independence Mr. Jones H. Flournoy, and Mr. R. W. Cummings Indian Agent for the General Government, also signed the bond; and still more shocking to relate, even men who professed to be preachers of the gospel of our Lord Jesus Christ, were busily engaged with their guns, to drive from the county or destroy those who had never injured them or any individual in the slightest particular!

Under circumstances of this nature the prospect to obtain justice is not at present very favorable with my friends at the west. As regards the sentiments expressed in my address, I may say in truth, that they are the principles of my bosom. Persecution will always *force* men to investigate the subject of religion, and since I and my friends have thus suffered, I cannot but hope that the candid will look for themselves. Be assured that there is nothing in my profession that will ever be held back by me from investigation; and though you may not agree with the principles of my faith, on my part, that shall never be a barrier between us as brethren. I cannot believe, according to the holy prophets, but that the day is near when the elect of the Lord will be gathered from the four winds, and the voice of the Great Shepherd of Israel proclaim to the seed of Jacob, that their captivity is ended, their iniquity forgiven, and their sin remembered no more; when he shall say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth. And that we in that great day may stand among the sanctified, is the desire and fervent prayer of your brother.

OLIVER COWDERY.

TO W. A. COWDERY.

LATER FROM MISSOURI.

We have received still later intelligence from Missouri, which we deem of importance to publish. It is from brother W. W. Phelps, the former Editor of the Star, when published at Independence, Jackson county. We have been personally acquainted with brother P. for nearly three years, and have seen his unceasing diligence in the Editorial department of this paper when it was directed by himself. His veracity will not be questioned by his personal acquaintances for a moment, nor his sincerity and firmness in the faith of the Everlasting Gospel doubted, by those who have seen his daily walk since he has been a member of this church.

We have been informed, (and we credit the report,) that the mob sought very diligently for his life, and that it was only the interposition of a Merciful Providence that preserved him from their hands. It will be recollected, that he with five others, offered his life for his religion on the 23rd of July, last, when dragged from his dwelling from the embraces of his family.

What had these men done? had they broken the law of Missouri, and must be brought to justice? If so, why not proceed against them in a legal manner, that they might suffer the penalty of the law? But, instead of this, they were surrounded by hundreds, armed with clubs, dirks, pistols, whips, and rifles! and told that except they would leave the county, or deny the faith which they profesed, they should there *die!*

When death was presented before them in the horrid form of martyrdom, they stayed themselves upon God, and relied upon his promises without a murmur, or varying in the least degree from the principles of their faith.—They were in the hands of wicked men, and wholly in their power; and when assured that their lives should be taken unless they denied their faith, or agreed to leave the county, they said, "our lives are in your power, and if you are disposed you can take them, only spare this innocent people who have never harmed any man; but we shall never deny the faith which we have professed."

But when assured that their lives should only answer for themselves, and that others should suffer in like manner; and not only this, when the lives of our men were taken, our little ones should be massacred, and our women *ravished!* Under circumstances of this nature our six brethren agreed to leave the county: In this they were justified. They were all men of families, and knew that if their lives were taken, their wives and little ones must fall into the hands of murderers, and would suffer violence from them.

The law of God and of man, and common humanity requires that every man shall provide for his own family. To lay down one's life voluntarily, and leave a destitute wife and children, would be a sacrifice entirely uncalled for, and one unjustifiable in the law of heaven. With what feelings could a man bid adieu to this world and leave a destitute family that he knew would immediately fall into the hands of his murderers? Could he reasonably expect that they would be hospitably provided with the necessaries of this life? No! He would have every reason to suppose, that those hands which had been imbrued in his life's blood, would seek every opportunity, to wreak vengence upon his posterity, till his name was blotted out from among men.

Clay County, Dec. 15, 1833.

Dear Brethren:

It has been some time since I have dropt you a line, and in the midst of solitude, I write. I need not give you new details of our persecutions—for, as all true christians, that have gone before us, from Abel down to the beginners of re-establishing Zion *now*, have invariably suffered all manner of affliction, from common scourging even unto *death*:—it would not alter the decrees of God, nor lessen the necessary chastisement of them that are chosen from the foundation of the world, but who have to be tried as gold seven times purified before they are found faithful and true for that kingdom, *where the sons of God only* are made equal with Jesus Christ *having overcome*, by righteousness.

The situation of the saints, as scatered, is dubious, and affords a gloomy prospect. No regular order can be enforced; nor any usual discipline kept up—among the world; yea, the most wicked part of it, some commit one sin, and some another, (I speak of the rebellious, for there are saints that are as immovable as the everlasting Hills,) and what can be done? we are in Clay, Ray Lafayette, Jackson Van Buren, &c. and cannot hear from each other oftener then we do from you: I know it was right that we should be driven out of the land of Zion, that the rebellious might be cast away. But brethren, if the Lord will, I should like to know what the honest in heart shall do? Our cloths are worn out—we want the necessaries of life, and shall we lease, buy, or otherwise obtain land where we are, to till that we may raise enough to eat? Such is the common language of the honest, for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God, or the president rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us, when back, we are not willing to go. The mob swaire, if we come *we shall die!* If, from what has been done in Zion, we, or the most of us, have got to be persecuted from city to city, and from synagogue to synagogue, we want to know it; for there are those among us that would rather earn eternal life on such conditions, than lose it: But we hope for better things; and shall wait patiently for the word of the Lord. Isaiah says in the tenth chapter and 24 and 25 verses, something on the subject of Zion; and there is something also in the forth and twelfth chapters, whether we live to enjoy the sayings or not.

I do not write this letter to entertain you with news, or for to wake you up to our dreadful condition, but that you may timely give us some advice what is best to do in our *tarry till Zion is redeemed!* Some times I think I will go right to work upon a small piece of land and obtain what I want for my growing family: then again I feel like writing the Horrid History of the mob against the "mormons"—preambuling it with the Martyrs that have been nailed to the cross, burned alive, thrown to wild beasts and devowered, fryed in pans, broiled on Gridl Irons, or beheaded for the sake of their religion and faith in Jesus Christ. Blessed are the poor in spirit, for theirs is the kingdom of heaven, &c. If this world embraced much of Eternity, I should soon be sick of it—but for all our sorrow we shall have joy!

Our people fair very well, and when they are discreet little or no persecution is felt. The militia in the upper counties is in readiness at a moment's warning, having been ordered out by the Governor, to guard a court martial, and court of Enquiry, &c. but we can not attend a court of Enquiry, on account of the expense, till we are restored and protected!

Till the Lord delivers,

Or brings us together, I am,

W. W. Phelps.

☞ Some of our patrons, perhaps, who forwarded their money to Missouri, for the second Volume of the Star, expect that we shall fill their subscription from this office. We forwarded the last number to those whose names were on the Mail Book of W. W. Phelps & CO. at Missouri, expecting that by so doing we should accommodate our friends at a distance; but they cannot expect that we shall consider ourselves under obligation to furnish any from this place without remuneration, and we presume, that when our patrons consider the loss sustained by our friends in Missouri, in the destruction of their press, that they will feel willing to donate the amount of one paper for a year, to those who have suffered the loss of thousands, beside being driven from their own dwellings, and have now no place to lay their heads.

Moroni's Lamentation.

I have no home, where shall I go,
While I am left to weep below?
My heart is pain'd, my friends are gone,
And here I'm left on earth to mourn.

I see my people lying round,
All lifeless here upon the ground:
Young men and maidens in their gore;
Which does increase my sorrow more!

My father look'd upon this scene,
And in his writings has made plain,
How ev'ry Nephite's heart did fear,
When he beheld his foe draw near.

With axe and bow they fell upon
Our men and women, sparing none,
And left them prostrate on the ground,
Lo! here they now are bleeding round!

Ten thousand that were led by me,
Lie round this hill called Cumorah:
Their spirits from their bodies fled,
And they are number'd with the dead!

Well might my father in despair,
Cry, O ye fair ones! once how fair!
How is it that you've fallen! Oh!
My soul is fill'd with pain for you.

My life is sought! where shall I flee?
Lord take me home to dwell with thee;
Where all my sorrow will be o'er,
And I shall sigh and weep no more.

Thus sang the son of Mormon when
He gaz'd upon his Nephite men,
And women too, which had been slain,
And left to moulder on the plain!

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PRINTING.
OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

Vol. II. Kirtland, Ohio, February, 1834. No. 17.

THE OUTRAGE IN JACKSON COUNTY, MISSOURI.

FROM what we can learn relative to this shameful affair up to the latest intelligence, it appears that the mob still persist in their hostile conduct toward their neighbors whom they have, by force of arms deprived of their rights of citizenship, and still continue, when opportunity presents, to commit acts of violence upon those whom they have so inhumanly driven to wander in this inclement season without the means of subsistence. Where are the feelings of kindness to be found in the bosoms of those who drive helpless women and infants from their peaceable habitations in the dead hours of the night to seek shelter under trees, and the open canopy? Where are the humane principles to be found in the bosoms of those who will drag from their own dwellings and peaceable beds, husbands and fathers, and whip, beat and bruise them in a shocking manner, till their lives are despaired of? What could be the object of these men in killing husbands and exposing to death the lives of infants? That they might gratify their wantonness upon innocent mothers and virgins! for this was their last threat which caused those six on the 23rd of July last, to agree to leave the county of Jackson. Said they, "We will rid Jackson county of the Mormons, peaceably if we can, and forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy the lives of their children, and *ravish their women!*"

Thus far, we are thankful to a merciful Providence, that all these threats have not yet been put into execution; and we may account it more to the over-ruling hand of the Father of the afflicted, than any principle of honor or virtue existing in the hearts of the mob. Every move that they have made from the commencement, from the time that their *secret constitution* was drawn up and circulated, down to the latest dates, bears the mark of ruthless barbarity far beyond the cruelty and inhumanity of the savage. The savage, when trampled upon and deprived of his land, has lifted the tomahawk against the innocent because he was hunted up to anger with a reflection, that by flattery and intrigue he had been driven from the graves of his fathers; but in all his frenzy and thirst for the blood of his supposed enemy, the chastity of innocence has been held sacred and never violated, or a threat to that effect. But men, wearing the form, and pretending to the name of Christian, have risen up in a land of laws, in the midst of a wholesome government, without the first instance of robbery or treachery having been committed upon them, or a threat so to do, and sought the lives of men, exposed to starvation helpless infants, and made the bold assertion, that, "*We will ravish your women!*"

Previous to the time when the printing office was demolished some of the mob sent their negroes to insult and abuse certain young women, who slept in a small cabin adjoining the dwelling where the remainder of the family slept. After repeated attempts to commit insults upon those young women, the parents concluded that it would be unsafe to trust them longer in that situation. Accordingly the young women were put in another bed, and two young men were placed in their stead. After the young men had retired the man of the house was called to the door, and informed by a friend, of the determinations of the mob. This friend also informed him, that as near as he could learn, there would be one or more negroes sent to molest his daughters that night. This was during the excitement while the mob were circulating their *secret constitution* for signatures. Fortunately, however for the negroes, or their owners, the young men had retired without having this watch-word, and were unprepared with any deadly weapons. In the night they were awoke by the noise occasioned by the negroes whispering and planning without. Directly one made his entrance into the room through the way where the chimney had formerly stood, and was permitted to call the name of one of the young women, and make known his business and intentions when he was seized by the young men, and handled so roughly for a few moments that the demi-infernal when liberated from their grasp, dove head foremost through a wall of stone and bricks that was then remaining of the old chimney.

That the negro did not send himself, is demonstrated from the fact, that whites have it previous to the time he came, and was informed of by the individual just named. Every person acquainted with the manner in which the blacks are treated in a slave State, know that an act of that kind would cost the slave his own life in an instant, were it possible for the individuals suffering the insult to inflict death: this is no secret among the slaves. And without being encouraged to go, and having a promise of protection from their masters should they be caught, it would be in vain to endeavor to convince the mind, that those blacks would ever attempted an act of so gross a magnitude. And what but an attempt to insult and abuse, could ever prompted any man to encourage any thing of so shameful a nature! What better can we think of a man that will urge his negro to commit unlawful acts, than we could were he to attempt the same himself? But these are the men who make such pretentions to virtuous principles, as to complain that the "Mormons" were about to corrupt their society, by the introduction of free negroes and mulattoes into that country.

These men say in their *secret constitution*, that, "We believe it a duty we owe ourselves, to our wives and children, to the cause of public morals, to remove them from among us as we are not prepared to give up our pleasant places, and goodly possessions to them, or to receive into the bosoms of our families, as fit companions for our wives and daughters, the degraded and corrupted free negroes and mulattoes, that are now invited to settle among us." Degraded and corrupted! What a pity, that a society, who are endeavoring by every possible means to abuse and defile the virtuous, even by condescending to stimulate negroes to go under cover of darkness and commit the basest crimes, should be corrupted and degraded! It would appear to us as consistent, as it would for Lucifer to accuse one of his angels of being unholy! The cause of public morals! If a people are sunk so low as to be guilty of deeds of this magnitude, we are at a loss to know what they could imagine could be introduced among them to make them any more degraded. For of all things which have ever been charged against any people recorded in the sacred volume, who were cut off from the face of the earth for their wickedness, we know not of many that exceeded them. God destroyed the old world because of their wickedness, and not listening to the preaching of Noah. He overthrew Sodom, Gomorrah, and the cities about them, because they were proud and filled with bread. He also dispersed the Jews for rejecting the Messiah, and scattered them to the four winds; but here is a set of men in danger of having their public morals corrupted, who make a pretence to religion, and are so far beneath every thing heretofore extant on earth in the form of wickedness, that they will set their Africo cellored population to steal into the dwellings of peaceable neighbors and defile the virtuous! They said, "*We will ravish your women!*" No promise of mercy, ever so solemnly made, has been observed a moment when they saw an opportunity to abuse the persons of their hatred. But on the other side, every act of abuse which they swore to commit, when ever a possibility presented, it was done or attempted. An attempt was made by a gang of three lawless miscreants to abuse a lady who was in the most delicate situation in life, when a part were pursuing her husband to take his life, and others were engaged in pulling down his dwelling round her in the dead hour of the night! These are facts which will stand recorded upon the pages of the history of the inhabitants of the nineteenth century! A century proud of its liberal laws, and its advance in science and religion! Which is entitled to the appelation, Civilized? We talk in our country of savages, whose customs and habits, we say, are such that it is necessary that missionaries should be sent immediately to convert them from their idolatry, and teach them the blessings of civilized life. Is it color that constitutes a savage, or is it the acts of men that appear disgustful, and awake in our breasts feelings of pity and compassion for them?

We are confident, that the conduct of these outrageous men cannot find a parallel in the annals of our country, since the days when *priestly* influence swerved the public mind and bent the prejudices of men with a belief, that consciences ought to be controlled, and made to bow to ecclesiastic authority. We are also confident, that no thinking citizen can for a moment excuse the acts of this banditti, be his sentiments and opinions relative to the reality of religion what they may. If the day has gone by when all classes of our community cannot enjoy the liberties of our constitution, then the day is near when the most powerful party will obtain the ascendency over our government; and if we may take the Jackson county mob for a pattern, we may unhesitatingly conclude, that the rack and the *fagot* are the consequent remedies which will be immediately resorted to, to bring men to their *proper senses*.

And were this the case, no distinction of sects, among the hundreds which are now in being would be tolerated for a moment except the ruling one; and no arm of human power would be considered ought but an enemy, should it be raised, if it did not belong to the predominant party. Facts demonstrating these assertions beyond the power of refutation are abundant in the annals of past ages. So astonishingly blind have been the vain imaginations of men when hurried on by *Priests* who sought for power and universal rule, that every excess of wickedness was resorted to with a full licence or indulgence, that no deed of cruelty or abuse was sin in the sight of heaven if only inflicted upon the heretics.

We are willing that God should overturn, overturn, overturn it, until he comes whose right it is; and we rejoice in the thought, that Christ has given his ancients a promise, that he will come and reign on the earth, when all things that offend, and that do wickedly will then be cast out; and he set down with his saints to that feast spoken of in the sacred volume, and, as he said in days gone by, partake of the fruit of the vine, new in his kingdom with his elect; but till that time, we do not believe that all people on the earth will see eye to eye in principles of religion; consequently, we do not believe that God ever will authorize one man, or set of men, to exercise an oppressive influence over the mind or consciences of their fellow men. It may be said, that under our present form of government, no one party can have the pre-eminence, and be allowed to exercise any control over the consciences of men; but were it not that an equilibrium of influence existed, if we can calculate any thing from the conduct of past ages, our happy form of government would soon be changed: then wo to the weaker sect! from the strong would proceed fulminations and anathemas! Our constitution, we know guarantees to all the liberty of *speech*, the liberty of the *Press*, and the liberty of *conscience*: but so blind have been the minds of men that when power was obtained, every principle of equality was lost in a moment, and a spirit prevalent, that to kill all who did not believe with the popular party, would be doing God service. This was the case with the Jews, who vainly thought that the religion of heaven consisted in inflicting death upon the disciples of Jesus. The worshipers of idols thought that if any man refused to worship more than one god, he was an atheist; and from this fact arose some of the most shocking persecutions against the saints which are recorded in history. When the professors of christianity have obtained the ascendency of power, they too often, for the honor of that glorious name, have overlooked the beautiful principles of that religion, and through ambitious motives brought a stain upon themselves in consequence of persecuting the weaker sect; not a stain upon the religion which heaven has revealed to man for their everlasting happiness, but a stain upon their own characters. Let the pretended professors construe as they may, these pure principles are equally as pure, and truth as much truth, as it would have been had all men walked in it: it is man that changes, not heaven.

Communicated for The Evening and the Morning Star.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS. NO. I.

As the world has been greatly excited about the things believed by the church of Christ in these last days, being exceedingly in the dark, owing to the many false reports which have been put in circulation by designing men, which have taken the rounds through those papers which delight more in putting falsehoods into circulation than truth, we deem it a privilege to set this matter to rights, and undeceive that part of community who desire to know the truth on all subjects; believing there are many of this class in this generation: As for that part of community who "love and make lies," we leave them to receive their reward in the place appointed for that purpose, even from the days of old.

Such a document is called for, as the church is increasing daily and great numbers are constantly uniting with it in the different parts of our country, and much excitement prevails; many seeking to know what this strange doctrine is of which they hear so much; for there is no small stir in the land at this time about this way, even to the raising of mobs, of spoiling the goods of the saints as in days of old, whipping some, casting some into prison, and killing others; which things must needs take place, that the church of Christ may be made manifest in the last days, as in days of old, so that all who are disposed to understand, may understand and know for themselves; for such things must needs come, that the testimony of the prophets fail not; and that the Lord may in his own time avenge the blood of his saints upon the earth: for as the church of Christ has always been the same in every age of the world, when there was a church of Christ in existence, and as the adversary of all righteousness has never altered in his feelings toward the saints of God, neither those who are under his influence, we may expect to see as much enmity manifested agnst the saints of God in one age as in another; and consequently in the last days suffer as in days of old.

Neither need they expect to escape the misrepresentations, calumnies, nor the false accusations which all their brethren have had to suffer who have gone before them. They must expect to have their virtues transformed into vices, their acts of benevolence into schemes of fraud, their voluntary sacrifices for the truth's sake designing plans to deceive. Should any church in the last days believe and do as the church in Jerusalem in the days of the apostles, that is, sell all that they had and cast it down at the feet of twelve men to be disposed of as they might direct, with what ease the religionist of the present day could prove, (in their own estimation,) that it was wrong. They would endeavor to show what an endless train of evils would arise from such a course. They would launch forth into futurity and see such unspeakable evils arising there from as to render it an act of the greatest imprudence; and still, they would declare that they lived under the same gospel, believed in the same order of things as the church of Jerusalem, were directed by the same inspired apostles, were under the influence of the same system of teaching; having the same Lord, the same faith, the same baptism, the same Spirit, the same hope of their calling, and the same God and Father of all, who is above all, and through all, and in them all; and yet the course pursued by one, would be altogether out of place for the other; yes, exceedingly wrong! still God was no respecter of persons; he required no more of one people than he did of another; "his love, his undefiled was one."

All the religious societies in our country, (or nearly all,) will direct us to the Acts of the Apostles, and to the notable day of pentecost for the time that the gospel was first proclaimed; and to Jerusalem for the first gospel church that was organized. They will show us what was required of men in order that they might become christians: That they must repent and be baptized for the remission of sins, and then receive the gift of the Holy Spirit. But here that matter ends, even with those who are the most tenacious for the scriptures, and for the order of the new testament, they will follow this church no farther. Instead of following them to a full display of their faith in the equal distribution of their goods, they will fly off in a *tangent*, and endeavor to prove that this was all the church that so disposed of their property. They are very cautious in the mean time, never to notice what Paul said to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee." [see Titus i. 5.]

But it makes no difference whether the churches in Asia Minor, and in the islands of the Mediterranean were in order or not, so that we can but get an argument to hold on to our houses and lands, and still be Jerusalem churches. Now, every man who desires truth without hypocrasy, would pause, and say, if the churches in those parts were not in order until Titus put them in order, before I hastily draw a conclusion I will enquire what that order was in which Titus was to put them; and if on examination they find that there was not a scrape of a pen in all the revelations which are extant to show what that order was, they would be as ready to conclude that it was the same as was in Jerusalem, seeing that was done immediately under the notice of the apostles' eyes, and by their own direction. One thing we think on this subject is certain, that is this, if the account of the church at Jerusalem had read thus: "Then they that gladly received the word were baptized: And all that believed were at their own houses, and every man had his own property; neither gave he to any man unless it seemed good unto himself. And they continued eating and drinking such things as they had in their own houses, and such as they chose; neither gave they to any man beyond their own pleasure, each man as formerly laying up for himself an abundance of the things of time." Had the account of the church of Jerusalem read thus, and there could be no more evidence for laying down their property at the apostles' feet than they can get for doing it from the epistles to the other churches, it would not weigh one feather in their estimation, and the idea that their religion at all effected their property would have been out of the question; but seeing it is the reverse, the arguments are conclusive.

Strange as it may appear, yet it is no less so than true, that even those who profess to be reformers and manifest a great desire to restore the authority of the scriptures, whenever there is any thing in the bible which would put their faith to the test, the plainest things can be reasoned away, and things which are very far from being so plain, both believed and practiced in their stead.

Not long since we were favored with a discourse upon the Holy Spirit by the Editor of the *Evangelist*, a paper published in Cincinnati, which is famous for this kind of teaching. Notwithstanding the Editor is a reformer of modern times, and manifests a great fear that the scripture authority will not be restored, and yet with all his apparent anxiety and his constant rebukes to those who will not return to apostolic order; yet, notwithstanding all this when ever he touches a subject, the full development of which would show the weakness of his own system, he falls into the same error of those whom he admonishes with so much zeal.

We have a discourse on the Holy Spirit by the prophet Joel in the second chapter of his prophesy, which says, And it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also, upon the servants and upon the handmaids, in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.

This discourse is quoted by the apostle Peter, and recorded in the second chapter of the Acts of the Apostles and commented on: And it shall come to pass in the last days, (saith God,) I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams. And on my servants, and on my handmaids I will pour out in those days of my Spirit, and they shall prophesy. And I will show wonders in the heavens above and signs in the earth beneath, blood, and fire, and vapor of smoke. The sun shall be turned into darkness and the moon into blood, before the great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved. In the 33rd verse the apostle says concerning this promise of the prophet Joel, speaking of the resurrection of Christ: Therefore, being by the right hand of God exalted, and having recieved of the Father the promise of the Holy Ghost, he hath shed forth this which you see and hear. This is the thing which God has promised in the last days. To pour out his Spirit upon all flesh: As much as to say, that when God pours out his Spirit on all flesh, he will pour out the thing which was there seen and heard. And after the three thousand were pricked in their hearts and asked what they should do, Peter said, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and all that are afar off, even as many as the Lord our God shall call.

I suppose myself to have been one of this congregation, and depending on the apostle for all the information I had on the subject, what would I have expected to receive? The answer is, I would expect to receive a spirit through or by which I should see visions, dream dreams, and prophesy: Nor could any being expect any thing else from both Joel and Peter's discourse on the Holy Spirit. But from the discourse of the Editor of the Evangelist upon the Holy Spirit, no such expectation could be realized. So different is the discourse of inspired and uninspired men on the subject of religion!—Neither would I have expected that congregation to be the only ones; but their children; yea, all that were afar off, even as many as the Lord our God should call.

But this reformer, like all others whom he condemns, takes a part of the sayings of Peter and enforces them on the people, saying to them, that they must be baptized for the remission of sins; but no sooner does he touch the promise that follows, than the people are informed, that though they have a right to expect the Holy Spirit will be received, but not to produce the office which Peter ascribed to it. And notwithstanding Peter said that the promise he made, on conditions of repentence and baptism in the name of Jesus Christ, was the gift of the Holy Spirit, by which gift they were to dream dreams, see visions, and prophesy; and *that* in the last days was to be given to all who complied with the conditions, even as many as the Lord our God

should call. Still, our reformer, by garbling the scriptures, taking a saying from one writer and a saying from another, can persuade the people that notwithstanding this promise was given to all, it only meant a few in the earlier years of christianity. So that we can plainly see, that reformers and nonreformers are all of one.

The reformers of these last days, among those who call themselves reformers are very near a ridiculous *farce*, possessing scarcely one feature of primitive christianity, and savouring very much of Paul's apostacy, that is, a form of godliness without the power. This seems to be the common failing of all the sects in christendom, so called. Any thing among those religionists which can be done without an immediate display of divine power is believed; but any thing to accomplish it, is reasoned away. So that a man among them is an atheist! yea, a *fool!* who will pretend to believe the bible when it speaks of any thing to be done, which could require the God of heaven to exert his power.

For instance, if I were to profess to believe the sayings of Isaiah in the xi. chapter 15 and 16 verses of his prophecy, which read thus: And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt: I would be considered an atheist of the first magnitude; fit for nothing but to be laughed at! Why! Because this would require the immediate power of God. And say they, all miracles have ceased, and consequently, the prophet does not mean what he says.

Jeremiah while speaking of the gathering of Israel in the last days, says, Thus saith the Lord, again shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord. But should any man profess to believe that the Lord would return them at any time as he did at the first, he would be called a mad man, an atheist, if not an imposter! Why? Because, if the Lord ever should do so he would have to give more revelations; for by revelation upon revelation he took them into their land at the first; but this religious age say, that revelations have ceased, and consequently the prophet does not mean what he says.

Moses informs us how the Lord brought Israel out of Egypt at the first: in the iv, chapter 33 and 34 verses of Deuteronomy: Did ever a people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs; and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? And should the Lord ever bring Israel again as he did at the first, he would have to do the same things over again. But this cannot be admitted, for this could not be done without both miracles and revelations: Therefore the prophet did not mean what he said.

To be continued.

MILLENIUM. No. III.

As all writers on the Millenium, up to the present time, have failed to present the subject in a satisfactory point of light, the ground still remains to be occupied by any one who has courage sufficient to undertake it. And should they fail in the attempt, they will only do what great men, (so called) have done before them: indeed, there does not appear to be any great hazard in the undertaking at this time, as a failure would only leave the adventurer in company with the great men of the world, not even the Editor of the Harbinger, and his friend Mr. M'Corkle excepted, whom the Editor helped to sea: but ignorance, that adverse wind, and great draw-back to preaching, has helped to shore again. He seems not, however, to have suffered much in the voyage if he did return as empty as he went: without enriching the litterary world with one discovery for he finds himself in the same harbor, in safe mooring with others who have attempted the same voyage and have failed in the attempt. Some indeed hoisted all sail and made as though they would be off the first fair wind, leaving all behind: but after examining their riging and sails they doubted of their sufficiency: and after a little closer examination, they found to their great surprise, that they were entirely wanting in ballast. And after coasting for some time they abandoned the voyage altogether, or until they could increase their ballast: for though they had a great deal of sail, and a little ballast, yet it was found that it was not of the right kind: among whom the Editor of the Harbinger is chief.

In undertaking to present before the public the subject of the Millenium, we do it without claiming any favors, or pleading any excuses. We design to limit ourselves within the limits of the bible, and examine the subject as it has been written by the ancient prophets. If the public should not like the style, let them alter it till it suits them, and if they dislike the statement, our flag is on the outside of the wall, they can have an opportunity of trying their skill and making a better of it.

One thing on this subject is certain, and on which all agree: it is this, that, the Millenium has no existence, nor never had: that, in searching after it, we are searching after a something that the eye of man never saw, nor has any society of men ever enjoyed it. To use the language of Paul, "eye hath not seen it, nor ear heard it," except by the spirit of prophecy and vision. But though it has no existence, yet it may have an essence: for if it has not an essence, it never will have an existence; and if it has an essence, it is only to be found in the purpose of Him who "calleth things that are not, as though they were:" and all the knowledge we have of this purpose is through the medium of prophecy and revelation. It is one of those subjects which is alone to be found in the bible if any where; and it would be pretty hard to tell how the belief in it should be so general among believers in the bible in the different ages of the world, unless there is something said about it in the scriptures. It must be acknowledged by all, that the prophets have said some things, indeed many things, which if ever fulfilled, would produce a very different order of society from any ever on earth before: an order of society in which the saints of God "could worship under their own vine and their own fig-tree, and there would be none to make them afraid." Such an order of society has never yet existed; for though the time has been, and now is when a corrupted religion can be tolerated; yet there never was a time, nor is there one now in which the church of Christ can worship undisturbed. Their character, their property, and even their lives are now, as in former days, sought with untiring perseverence by both religious and irreligious, not *even reformers excepted*. But this period is not only to be marked with this peculiarity, but it is also materially to effect the brutal creation. The lion and the ox are to eat straw together; the bear and the cow to graze the plain in company, and their young ones to lay down in peace: there shall be nothing to hurt or destroy in all the Lord's holy mountain. The lion will be carnivorous no longer; and all the beasts will cease to prey on flesh and blood; for if they do not they will both hurt and destroy, and the testimony of the prophet fail: for if no such day comes, there will be no Millenium. That day promised to the world by the prophets is to be a time of rest, otherwise they have promised nothing: and there is as much said about the rest for the beasts, as about the rest for man: and there remains the same promise for the brutal creation, as for the rational; for the Lord promised by the mouth of Joel, and on the day of pentecost renewed the same promise by Peter, that in the last days he would pour out his Spirit on *all* flesh. If that promise is ever fulfilled in its full extent, the Spirit of God will have to be poured out on beast as well as man: for they also are flesh. And if there never should be a time when the Spirit of God is poured out on the beast, there never will be a Millenium. And when that day comes, the Spirit of the Lord, when poured out, will make a great revolution on the irrational creation: changing their nature both as to food and habits; for the God of heaven, by that Spirit with which he furnished the heavens, can also change the nature of both the rational and irrational creations, from one end of heaven to the other. One of the great difficulties in all writers who have written on the Millenium, is, that they have tried to prove by making the language of the prophets all figures and metaphors, that, that which alone can be done by a direct exertion of divine power in the way of miracle, is to be produced upon human principles; endeavoring to prove that all things spoken of by the prophets can be fulfilled without miracles; without an immediate exertion of divine power.—Hence all the phenomena of the heavens are made to mean some thing about kings and priests; kingdoms and churches; (so says Mr. M'Corkle, Mr Campbell's help-mate:) and in this he is not alone: for others long before his day, and who had about as much knowledge of the subject as he had, said the same things in effect, before he was born; but no such rules of interpretation of prophecy would ever have been introduced, was not the religious world in a state of apostacy; having the form of godliness but denying the power thereof. But before the Millenium comes, or ever can come, there will be a day of power, not in a figurative, but in a literal sense, as direct as the power which raised Lazarus from the dead, or else it will never come. And there will not only come a day of power, but a day of revelation also: and that as direct from God as those revelations given by Moses and the prophets: by Jesus and the apostles; and not a few only, but line upon line, and line upon line, precept upon precept, precept upon precept, here a little and there a little, meaning many, yea, very many revelations; until the knowledge of God shall cover the earth as the waters cover the sea. For who does not know, that there is not knowledge enough in all the revelations now extant, together with all the human productions in all languages, in the world, to cover the earth as the waters cover the face of the great deep! but a sufficiency of revelations to do this must come, or else the Milenium will never come.

The prophets in presenting what we call the Millenium, and what John calls the thousand years of Christ's reign on the earth, has shown us an order of things which, when understood, will clearly set forth to every intelligent mind the great apostacy of all the religions of the world; their immense distance from the religion of heaven; the weakness and folly of all the schemes of all ages, since the days of the crusaders, to Alexander Campbell (but he, of all others with his Harbinger, cuts the oddest figure in the world;) an age of incessant revelations, every one knowing the Lord without the need of any teacher; a people of such faith, that it shall be said of the inhabitants, that they are not sick; an age of such power, that the mountains shall flow down and the valleys rise up: crooked things become straight, and rough places smooth: an age of wonder, when the faith of men, like that of Moses, shall make the mountains, not drop water only, but new wine: an age when people shall receive refreshing from the presence of the Lord: an age when there will be so much faith on the earth, that death can have no dominion; but men will be changed in the twinkling of an eye, and be caught up: an age when every man shall be his own revelator, prophet, and seer; for all shall know the Lord alike, from the least to the greatest. The day spoken of by Paul when the perfect shall have come, when all prophecies shall have failed; when all former knowledge shall have passed away; when all tongues shall be identified in one: an age when the will of God shall be done on earth as it is done in heaven: and if so, men will have to know as much as angels, or they cannot do the will of God as it is done in heaven. Let a man but for a moment, contemplate this order of things in the light of revelation, as it is justly called by Peter in Acts iii chapter, "The times of the restitution of all things of which God hath spoken by the mouth of all the holy prophets since the world began," and then let him take a peep at Mr. Campbell and his Harbinger, making a mighty noise, saying, Reform! crying, (that is, on the title page of his Harbinger,) *Millenium! Millenium!!* but if we may judge from what he says on other matters, *his* Millenium is not to possess one property of the Millenium of the prophets and apostles: *his* is to be a Millenium without power or revelation, and if so, there never will be one!

With regard to the Millenium, let it be remembered, that, it is worse than vain to conjure up a something in our brain that has no existence else where: for if there is ever such a period it will just be what God promised in the scriptures, and nothing else. Nor would Mr. Campbell be at so great a loss as to have to *cover out* so dishonorably, if it were not that his statements are directly opposed to the Milleniun of the bible.—In his sentiments he follows in the train of his fathers, denying all miracles, all revelations and all the peculiar properties which is to distinguish that age from all others; and should he or any other man establish a Millenium of that description, he will put to silence Moses and the prophets: Jesus and the apostles; and all the inspired writers that ever wrote on it since the world began.

To be continued.

☞ *Query.*—WHERE is that law mentioned by Malachi iv. 4. which says, Remember ye the law of Moses my servant, which I commanded unto him in Horeb for ALL Israel, with the statutes and judgments?—[*Editor of the Star.*]

THE EVENING AND THE MORNING STAR.

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THE PROPHECY OF ZEPHANIAH.

Something peculiarly interesting to those who look for the return of the children of Israel in the last days, and their reorganization in the land of their fathers' promised inheritance, that once flowed with milk and honey, occupies the mind when perusing the above prophecy. Favored as they were, with one continued scene of revelation, the prophets of God rising up one after another and delivering his will to them, that they might not go astray and fall into the customs of the heathen, and thereby bring down the wrath and indignation of heaven upon themselves, one might suppose, at first thought, that they would have continued in the strictest course of duty to their God, from that day to the present, and now, instead of remaining under the curse and anger of their Savior, hold a conspicuous part of the eastern world, and be a pattern of wisdom and intelligence to all nations, and serve as a guide to all people to point to them the way of life and salvation: For to them were committed the oracles of God; to them were given the promises; and to their fathers was the oath made, that, in them all the families of the earth should be blessed.

They had the promise from the Lord, that if they obeyed his precepts and walked in his statutes, of being preserved from every pestilence, and protected from the hands of all their enemies. And notwithstanding their country should be crowned with all the luxuries of the world for their joy and satisfaction; yet, the peculiar providence of God toward them should be such, that although they should even go thrice in a year to appear before the Lord their God, the nations round them were to be cast out, and the fear and dread of Israel in their hearts, so that no other people should desire their land or seek to obtain it while they left it in this defenseless situation. Their borders were to be enlarged, and they were to stretch forth to the north, and to the south, and from the river of Egypt to the great river Euphrates. The arm that was stretched out for their deliverance while in Egyptian bondage, was still able to protect them when brought into the promised land. The angel who went before to lead them was still to be near, and defend them against the invasion of every foe: Their baskets were to be filled with plenty, their fats were to overflow with wine and oil, their garners were to be filled with the richest stores, and their children were to rise up and bless the name of the Lord their God.

Nothing was lacking on the part of their great Shepherd to make them the most delightful people on the earth, and render their situation the most pleasing: Every enducement that could be given in righteousness to encourage them to be faithful to the commandments of heaven, seemed to be presented and placed within their grasp; and no blessing possible for Omnipotence to bestow upon mankind was withheld from their view. They were not only delivered from Egyptian servitude by the marvelous interposition of providence; but the glory of the Lord was shown forth in a cloud to lead them by day, and to give them light by night: And they had the promise from the mouth of him that could not lie, that if they would obey his voice, and keep his covenant, they should be a peculiar treasure unto him: A kingdom of priests, and a holy nation. [see Exodus xix, 5 and 6.] And even when they had committed abominations in the sight of the Lord and worshiped a molten image, and changed the glory of the incorruptable God into the similitude of an ox, so that He refused to go up in their midst, yet in his great mercy he sent his angel to bring them into the land that he had promised to their fathers.

All his dealings with them were wisely calculated to inspire their hearts to seek holiness, and depart from their wicked and idolatrous practices; and though they were often reproved and chastened, yet all his rebukes were wisely ordered in his providence for their good; and all his reproofs were given in love, only to remind them of their departure from the true God, and the wrath which must inevitably fall upon them if they persisted in a course of wickedness; for he had respect to his gracious covenant, and in all their afflictions he was afflicted, and the angel of his presence saved them: In his love and in his pity he redeemed them, as said the prophet. [see Isaiah, lxiii, 9, 10, 11, 12, 13, and 14.]

In consequence of transgressions they were often brought into bondage to their enemies, after their arrival in the land of Canaan; but from time to time, they were set at liberty, after being compelled to bow to the yoke of affliction, and were permitted to enjoy again their sacred privileges of worshiping God according to the pattern delivered to them from his hand.

The house of Israel [the ten tribes] had been led away captive from their own lands by Shalmanaser king of Assyria: Judah had been brought low and made small by contending with numerous enemies; and frequently the candle of David seemed almost extinguished, before the time when Zephaniah delivered his prophecy. He lived in the days of Josiah the son of Amon king of Judah; who, notwithstanding the iniquity of his father, set his mind, even in his youth to seek the Lord and worship him. And though Judah had been afflicted and impoverished by idolatrous kings, the promise of the Lord that he made to David was not forgotten, which says, If thy children take heed to their ways, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee a man on the throne of Israel. [see 1. Kings, ii, 4.]

Josiah, with propriety may be considered one of the most prosperous kings that ever reigned over the house of Judah after the days of Solomon: God gave him peace in all his realm and multiplied his blessings in all his borders: Wherever he turned his attention his efforts were crowned with abundant success: He threw down the altars of Baalim; he destroyed the groves, he beat the idols and carved images in pieces and ground them to powder, and made dust of them, and strewed it upon the graves of those who had sacrificed to them; he slew the priests of Baal and burned their bones upon their altars; he cleansed Judah and Jerusalem, and caused their inhabitants to forsake the customs of the heathen and worship the Lord their God, according to the law given by the hand of Moses.

From the reign of Solomon to the reign of Josiah, a period of three hundred and forty years, Judah had alternately been governed by idolatrous, and by righteous princes. Some walking in the fear of God, and others debasing themselves by the worship of idols, and stooping to observe the traditions of their neighbours, and condescending to pay adoration to stocks and images, which were either made with their own hands, or by cunning workmen in their sight. How it was possible for a people who were so highly favoured of heaven, to turn to the worship of dumb idols, after receiving the law of the Lord by his voice in the mighty trump, and continually being reminded of his ways by faithful prophets, rising up early and exhorting them, is peculiarly astonishing, and is one of the greatest samples of the depravity of the human heart and the weakness of man, his folly, and his willingness to depart from the rules of heaven, of any other recorded in the sacred volume. We witness one king rising up and keeping the commandments of God, and prospering. He would put to flight and conquer his enemies, though not a farth part as numerous as they; we witness the prosperity of his subjects in like manner, and the land filled with abundance of the good things of this life. We witness the reign of an idolatrous king, and then we behold trouble like a whirlwind coming upon Israel: wars, pestilence, and famine, consume the seed of Jacob, and lay waste and desolate their beautiful cities. Such was the influence, and such the ascendency of the kings of Israel and Judah over their people. A sceptre swayed in righteousness brought down the blessings of heaven upon all its subjects; but if held in unrighteous hands, destruction surely followed!

The temple of God was defiled from time to time when the kings of Judah forsook his statutes, and instituted idolatrous worship within its consecrated walls. Notwithstanding the glory of the Most High continually overshadowed the mercy seat within the vail, and the high priest being obliged to wash himself, and change his garments when ever he entered into the most holy place, and not then without first offering blood for his own sins, yet the goodly vessels of that house and sanctuary were not unfrequently used to sacrifice to devils and the work of men's hands; and the house stript of its gold and goodly gifts to decorate images and idols reared within its courts, in honour of the gods of the heathen. Such was the situation of the temple, and such the manner of its worship when Josiah was anointed king of Judah.

But he repaired those parts of the house which had been broken down and defaced, and cleansed that part which had been polluted and defiled by former idolatrous kings; he commanded the holy ark to be put into its place again, and the sacrifices of praise and of peace offerings to ascend up once more for a sweet savor before the face of the Lord of hosts, in the house that Solomon had built to his name. He caused the priests, the sons of Aaron to stand and minister according to their courses, as written in the law; he arranged the singers in regular form in their places to praise the Lord, not only with their voices, but with instruments wisely invented by those who were inspired by the Spirit of the Lord.

To witness the sacred ordinances of the law performed in the house reared to the name of Israel's God, after having long been neglected, must have been pleasing to those who had not in their hearts forsook the commandments. To witness the sublime scene of a passover as represented in the Old Testament, must, indeed, fill one's mind with the greatest degree of solemnity. To see the high priest approach the alter of God, and there, not only for himself, offer up sacrifices and the shedding of blood for the remission of his own, but for Israel's sins, clothed in the authority of his priesthood, wrapped in the holy garments consecrated for that purpose by the holy oil, and crowned with a beautiful mitre, and girded with the breastplate of judgment upon his heart, set with the most choice diamonds, with the names of the twelve tribes engraved therein; and the Urim and Thummim set within the same, must inspire the heart to reverence Him who seeth in secret, and who had instituted all these ordinances as types of the great sacrifice of his Only Begotten. The passover was instituted by the immediate direction of heaven to the children of Israel while they were yet in Egypt:—It was the last night they were to tarry in that country where they had served in rigorous bondage four hundred years. The angel of God was to pass over the land that night, and every dwelling that was not marked with the blood of a lamb without blemish upon the posts of the door, its inmates

were to loose their first born. In truth, it may be said, that this ordinance was kept through faith.

Not only was the passover to be observed by the Israelites in Egypt, but they were to teach it to their children after them by their observing the same; and the memorial of the feast of unleavened bread, throughout their generations forever. [see Exodus xii, 14.] And such a passover, says the ancient historian, was not kept in Israel from the days of Samuel the prophet to that time, even by all the former kings of Israel, as was kept by Josiah and those that were present with him, the priests, the Levites, and all Judah and Israel that were present, and all the inhabitants of Jerusalem. At his death the people mourned, and even the prophet Jeremiah lamented his loss: and all the singing men and the singing women spake of him in their lamentations: and behold, says the historian, they are written in the Lamentations. [see 2. Chron. xxxv, 18 and 25.]

Such, in short, is the character of the man who reigned over Judah in the days of Zephaniah; and it may justly be said, the last of the house of Jacob that has ever swayed the scepter in Jerusalem long in peace. Jehoahaz his son reigned three months, and was deposed by Necho and carried into Egypt. Jehoiakim, or Eliakim his brother was made king in his stead, and reigned eleven years, who was then bound in fetters and carried captive to Babylon by Nebuchadnezzar. After him reigned Jehoiakim his son, three months and ten days, and was then carried to Babylon also. Mattaniah his father's brother was made king in his stead, whose name was changed to Zedekiah; and he reigned eleven years, [see 2 Chron. xxxvi, and 2 Kings xxiv, and 17.] Making in all from the death of Josiah, four kings, who reigned twenty two years, six months, and ten days. But these might with propriety be considered nominal; for they held their offices generally by appointment from foreign kings, and all except the first were made or created by them, and not by the voice of the people, and were deposed at pleasure by their masters. In fact, they were very little if any better than the rest of the heathen; nor were the people over whom they reigned, except individuals: all seemingly forgetting the prosperity of their former king, and also his righteous acts.

None except those who were filled with the spirit of prophecy, could for a moment imagine, or conceive the possibility of so great a change in the affairs of the remnants of the house of Israel, as suddenly transpired after the death of Josiah. But the prophets, taught by the voice of inspiration, seemed to be aware of this fact; and even in the days of peace and prosperity, rose early at the commandment of the Lord, and lifted their voices in the hearing of the people; warning them of approaching desolations, which at some future period, were to come upon that country. They saw in vision that calamity and destruction would overtake the remnants of Jacob who were yet left in the land: They saw that the rising generation would not walk after the Lord, and consequently must be dispersed: They knew that God had borne with that people, and suffered them to trample under their feet his law and the testimony of his prophets till justice from him was about to overtake them: Among these was to be found the prophet Zephaniah.

In his prophecy are many sayings very peculiar, and are to be met with, or expressions similar, over the writings of the most of the prophets of Israel. The introduction, though, easy, has been rendered more interesting, if possible, in consequence of its fulfillment, by which fact we may draw a conclusion that, if any part of his prophecy is not yet fulfilled according to its literal reading, it yet remains to be fulfilled; and with propriety we may expect it will be, as much so as the former. If there are doubts upon the mind relative to the certainty, whether this prophet designed to be understood as he spake, all that remains to settle the question is, to carefully compare his sayings with the subsequent history of the Jews; for in the midst of the prosperity of Judah he comes forth with boldness, and proclaims: I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heavens, and the fishes of the sea; and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem. That this notable prophecy was shortly after fulfilled, none, we presume, who are acquainted with the history of the Jews, will hesitate for a moment to admit. For they were shortly after carried captive to Babylon, except the poor, and they soon fled into Egypt, and left Jerusalem truly an astonishment, with her walls demolished and her palaces burned with fire, until her land had rest and enjoyed her Sabbaths seventy years. Notwithstanding the prophet declared that the day of the Lord was near, and that the Lord had prepared a sacrifice and bid his guests; and even a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and of thick darkness, when a sound of alarm should be heard against the fenced cities, and against the high towers, was also near, when all the land should be devoured by the fire of his jealousy; yet all seemed to pass by unobserved and unnoticed by many of the people, who said in their hearts, The Lord will not do good, neither will he do evil.

But if his prophecy was not observed by the rising generation, that fact did not make it untrue; nor did it fail to the ground unfulfilled because it was not heeded by the people in whose ears it was spoken. God who had power to speak from the heavens, had power to look from that holy place; and though his word was regarded but lightly, or esteemed of no worth by those to whom it was delivered: yet in due time he brought it all to pass, and established it forever, by fulfilling it upon the heads of a rebellious people, at a time when repentance with them was too late to escape his chastening hand! He who had power to bare Israel upon eagles' wings; bring them to himself, and show them his glory; give them his law and commandments by his own voice in the hearing of all; had power also to chastise them sufficiently if they forsook him, to bring them to a remembrance of his ways again, and to seek his face! He who had power to raise up prophets and send unto them to turn them from their iniquities, had power also to fulfil all that he caused to be spoken by the mouths of these prophets; and if those things which he caused to be spoken by them by the power of the Holy Spirit was rejected or esteemed lightly, he had power to lay waste their cities, and make their houses desolate, until they were afflicted in captivity by the hands of their enemies, consumed by pestilence, or famine, or brought to unfeigned repentance for all their sins! And thus it was with the inhabitants of Jerusalem in the days of these kings, who rejected the words of the prophets.

Nor is the vision of the prophet confined alone to the subject of the dispersion of the Jews. Though justice required that they should be chastised because of their transgressions after receiving such particular manifestations of the favor of heaven, and rejecting its teachings. The greater the blessing bestowed upon any people and disregarded, the more severe the chastisement from the hand of the Lord. Israel was exalted with favors, and Jerusalem filled with blessings; and the heathen were cast out. Consequently, then, when these favors were lightly esteemed, and the precepts of heaven rejected, the wrath of God must inevitably fall upon them first, according to the pattern of all his dealings with mankind: for Judgment firstly begins at his house.

Although the house of Jacob were to be afflicted because they had forsaken the Lord, yet the heathen could not escape! And though at the distress of Israel they could look on and mock, yet the time was near when sorrow should overtake them suddenly, and calamity as a thief in the night! And though they could hiss at their desolations, and wag their heads because of their distractions, and glut themselves with their spoils; slay their young men and abuse their virgins, and destroy their children, yet the time was soon coming when the Lord in his wrath would overtake them also, and in his fury they should be consumed!

The eye that could behold Israel when he was in a desert land and in a waste howling wilderness, could look down upon him still, though he were carried captive to the remotest corners of the earth, or placed in the midst of the heathen, among a people that knew not God. That arm that was able to make the sea a path for Israel was still sufficient to protect him that his posterity perish not nor his name become extinct. That hand that fed him in the desert was able still to feed him, and bring him forth again, though he were hid in the mountains, and in the holes of the rocks, and lay the earth waste for his sake!

Zephaniah was assured of the destructions which were to come upon the surrounding nations also. God, after showing him the calamity which was to come upon his people, also showed him the utter overthrow and end of many of their enemies. He says, after warning those who had been righteous, to seek for a hiding place against the day of the Lord's anger, For Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod at noon day, and Ekron shall be rooted up. Why? That even the sea coasts might be for the remnant of the house of Judah, that they might feed there upon in safety; and lie down in the house of Ashkelon in the evening: For says he, the Lord their God shall visit them, and turn away their captivity.

No circumstance relating to the temporal situation of the surrounding nations, was withheld from the mind of the prophet while wrapped in the vision of the Lord, and clothed with the spirit of prophecy. Men without a divine influence to touch the heart, could suppose, that all things were to pass smoothly along, and that their generations were to rise up successively and inherit the earth undisturbed till the world was filled with their posterity, or like other mighty nations, had subdued surrounding countries to make room for their spreading glory. But the man of God, swallowed up in the power and spirit of inspiration, could understand what should befall them for years to come, and in generations unborn he could discover their increasing glory until it had arisen to its zenith; and he could behold their gradual declining until they ceased to have a name; or else by some revolution, or by a power superior to themselves, they were sunk in obscurity, led captive by their enemies, or slain with the sword.

The prophet continues, and says that the Ethiopians also should be slain with the sword of the Lord; and that he would stretch out his hand against the north and destroy Assyria; and make Nineveh a desolation, and dry like a wilderness. Nineveh, the pride of Assyria, the glory of Assur, which had stood for ages, and whose praise had been sung by thousands from century to century, by succeeding generations, should be laid waste and become a fold for flocks! Why? Because she had magnified herself against the Lord! she had touched his anointed! she had afflicted Israel and but a short time previous, her king had led the ten tribes captive from the land of their fathers!

[TO BE CONTINUED.]

☞ BY the direction of a conference of the elders of the church of Christ, assembled in this place on the nineteenth of this month, notice is hereby given to the traveling elders and brethren abroad, that a general conference will be held in Saco, Maine, commencing on Friday, the thirteenth of June, next, and continue as long as business may require, or it may be found proper. This appointment at Saco, has been made in answer to a special request of the church in that place, through the medium of a letter from one of the elders now laboring in that vicinity. If circumstances are such as to permit, it may be expected that one or more elders will be appointed to attend from this place. All who are laboring in the vineyard, whose arrangements will allow, should attend the general conferences abroad, as much instruction may be given on such occasions, which, if heeded, may prove a lasting benefit to all. Each laborer in the glorious gospel of our Lord's kingdom can there have an opportunity of learning the success of his brother, and all may rejoice with the full expectation of receiving an adequate compensation for all their toils and persecutions; not in the goods of this life, but in the riches of that eternal kingdom where "moth nor rust doth not corrupt." No trifling excuse should deter our brethren from attending.

[*Editor of the Star.*]

☞ *LETTERS.*— WE are happy to learn from letters frequently received, that the word is preached with success in many parts of our country, and some among the thousands who hear are willing to be reproached for the sake of Christ, and the reward which is sure to the faithful when he comes to make up his jewels. By a letter from brother Z. Pilcifer of Spafford, N. Y. we learn that a small church has lately been established in Richland, on the shores of Lake Ontario; and another from brother D. Evans, says that he has baptized, last summer and fall, seventy four persons, and thirty in one day: We can say, may God roll on his glorious work. Other letters to brethren in this place give pleasing intelligence, and we hope that the elders will not forget to write us from time to time of their prosperity.

Last fall, two of the elders of this church made a short journey into Canada, and were successful in planting the word of truth in that country. During their stay in the place, which was short, they baptized thirteen; since then, as appears by the following to one of the brethren who was there, the work has been gradually increasing. This gospel has been preached in the province of Canada, previous to last fall; but never so far west, as we have been informed. The other is from the *far east*, and will show something how the work is received in that part of our country.—[*Editor of the Star.*]

Wendham, Dec. 29, 1833.

DEAR BROTHER,

I have long been expecting to receive a letter from you, but as yet have received none: I received one from brother Joseph, a short time since, which informed me that you had returned safe to your friends and families, which I was happy to hear. Your labors while in Canada have been the beginning of a good work: there are 24 members attached to the church at Mount Pleasant, all of whom appear to live up to their profession, five of whom have spoken in tongues, and three sing in tongues: and we live at the top of the mountain! For my part, I feel that I cannot be thankful enough for what I have received: the scriptures have been opened to my view beyond account, and the Revelation of John is become quite plain: I discover the monster there described in his true colors and by his right name.

Your friends in Canada often speak of you and brother Joseph. Mr. and Mrs. Beamer, are seriously enquiring after the truth: they often speak of brother Sidney and Joseph: and all the people with whom I am acquainted, or have talked with upon the subject of religion, appear to be much engaged. Some for, and the remainder against, but I find these blessed promises to be verified, that God's grace shall be sufficient for our day and time of need. I find that those places where I thought the cross was a going to be the hardest, is often the lightest, and then I often obtain the greatest blessings.

If you can send a couple of preachers out here, as soon as you receive this you would do us a kindness: for brother Freman is often called from home, and it is necessary that some one should be there: Send those that you have confidence in or none: the work requires competant workmen: for the harvest is truly great. I feel thankful that I have been spared to see this time. I shall be up to see you in the spring, if the Lord will. Remember me in your devotions, that I may prove faithful in the cause of Christ, that we may come off more than conquerors, and be counted worthy, that we may receive the crown laid up for those that continue to the end.

Brother Jackson and wife were up to see us from Hamelton a short time since and we had a time of refreshing from the Lord: and brother J. went home with less prejudice than he came. I think there is a great opening in that place. Please write soon after the receipt of this, and let me know how it is with you and yours. Tell the brethren in the Lord, that they are near and dear to us in Canada: for I can truly say, that I do love the children of God.

From your brother in the bonds of the gospel.

M. C. NICKERSON.

Saco, Me. January 20, 1834.

BROTHER IN THE LORD:

I improve a few moments to inform you that I am well, that the Lord is present with me: his Spirit warms my heart: gives life to my soul: is my friend among enemies: my joy among friends: my comforter when alone: my companion in trouble: brings a hope like an anchor: makes the crown look near: and insures the victory by an endurance of faith unto the end.

The 15th No. of the Star arrived here a few days since which was gladly received: but it caused some painful emotions to read of the dreadful persecution at the west: yet there is a secret joy, for we can lift up our heads and rejoice, knowing that our redemption draweth nigh: for Jesus said, in the world ye shall have tribulation, but in me ye shall have peace.

Agreeably to your request, I would inform you that I have been laboring in this part of the vineyard for some time to lay before the people the new and everlasting covenant, and the glorious things of the kingdom that God has been pleased to reveal in these last days.

I have baptized about forty in this section, and there is more convinced of the truth, but are still lingering on the threshhold of the church, and I think the Lord will gather some of them into his kingdom.

Brother E. M. Green labored with me from the 10th of Jan. 1833, till the October following. While we were together we baptized about one hundred and thirty; then at a council at Rowley, Mass. it was decided that he should travel with brother N. Cowen to Kirtland. Accordingly they started on their mission, and I went to Boston and visited the church in that place and baptized one. I then returned to this place and organized this branch of the church. The members in this place are strong in the Lord and are rejoicing in the new and everlasting covenant. O! that God would rend the heavens and come down to deliver his saints; that the mountains might give way before him, and flow down at his presence; that the kingdom of our Lord and Saviour Jesus Christ might roll forth till it fills the whole earth! I long to see the time when the saints of the most high God shall take the kingdom, and possess it for ever.

Finally brethren, pray for me that I may have words of wisdom, and a door of utterance to declare the whole counsel of God, and rightly divide the word of truth; giving to every man his portion in due season. For my determination is, with the stick of Joseph in one hand, and the stick of Judah in the other, to labor diligently in this world that my skirts may be clear from the blood of all men, and stand acquitted before the bar of God. I am yours in Christ.

JOHN F. BOYNTON.

☞ *PERSECUTION.*—IT is to be lamented by every thinking man, that from those who condemn the Jews for persecuting the Messiah and his disciples, we not unfrequently see them manifest the same spirit toward those who are not of their faith. The Pharisees, Sadducees, and Essenes, were, perhaps, equally zealous in their religious belief, and yet none of them agreed, except in this one thing, to persecute, even to death the Lord and his saints. Was this the pure doctrine of heaven! How astonished must be those poor deluded beings, when they are cast out of that Kingdom which they so warmly contended that they were heirs to, and see those whom they disposed and put to death, crowned to enjoy it forever! Does the religion of the Savior consist in persecution, or does it not!—[*Ed. Star.*]

TO WHOM IT MAY CONCERN.

At a conference of elders of the church of Christ, convened at Geneseo, Livingston county, N. Y. on the 31st of December, 1833, EZRA LAYTES, formerly an elder in said church, was silenced by the voice of said conference for promulgating unscriptural principles, and refusing to give proper satisfaction for his conduct. His credentials were demanded by the conference, but they were denied. According to the rules and regulations of the church, he was then excommunicated from this body.

LYMAN JOHNSON, *Moderator.*

ORSON PRATT, *Clerk.*

☞ WE copy the following from "THE DAY-BOOK," printed at Mount Vernon, Ohio. We are not sorry to discover that the Editor has not only a just sense of the liberty of conscience, but a proper regard for the letter of the Constitution. We have no comments to make on the article, further, than to say that it is correct: and we are rejoiced to learn that there are yet men in our country who are untrammeled by the power of the clergy.—[*Ed. Star.*]

Governor Dunklin of Missouri, has issued an Executive Letter directed to several leading men of the Mormon persuasion directing them to appeal to the courts of law, which are bound to render them satisfaction for the late outrageous assault upon their rights and liberties as peaceable citizens. The Governor says, "In the event that the laws cannot be executed, and that the fact is officially made known to me, my duty will require me to take such steps as will enforce a faithful execution of them."

We may infer from this declaration, that justice is to be rendered to that much abused people, the mormonites, who have been *punished* on account of their Religion. If this kind of proscription is permitted, the sacred bonds of friendship are scattered, and savage customs must be restored with all their bloody rites! It is in vain to deny, that sectarian influence has nothing to do in this matter—the stake and the fagot was anciently used to burn heretics, and if they are to be revived again, we may bid adieu to liberty equality, and the rights of man! If we may judge, from what has transpired in Missouri, a strong party of fanatics (not mormonites,) are determined to carry their secured blue laws into effect, the same laws that were enforced in New-England, during the age of Puritan miracle.

☞ WE copy the following article from the NORTH STAR, printed in Danville Vermont, by E. EATON, headed, "*The Mormons.*—We have received the first number of the Mormon '*Morning and Evening Star*,' [The Evening and the Morning Star,] resuscitated in Kirtland, Ohio. It is the same assuming, mysterious publication of its original."

Perhaps our patrons will not be surprised on reading the above remarks of the Editor of the North Star, when they are informed, that in his columns he advocates both *politics* and *religion* very warmly; frequently complaining of *all* who are not of his principles: and that he has been considerably *troubled* previous to this, in consequence of the everlasting gospel being proclaimed in his vicinity. On perusing his paper, we were ready to ask, whether, to make the "*tempest*" which is so fast *gathering* at Washington, "*burst in its fury*" sooner, and accomplish the desired object, he had not better call on *all* his neighbors of the "*Blue Law*" order, march to Washington, surround the capitol, and proclaim a government of *church and state*, erect an *ecclesiastic* tribunal, and put to the rack *all* who will not embrace his *creed*? Would this be any sin!

Observing that the Editor took no notice of the mormon persecution against an unoffending community, in Jackson county, Missouri, by a party of *religionists*, we were ready to conclude, that, if a plain unvarnished relation of facts are *assuming*, then, certainly, Mr. EATON has found an ASSUMING publication: and if truth to him is *mysterious*, he has also, in this life, if not till now, found a *large* quantity of MYSTERIES!

Query.—We ask, whether Mr. EATON is not of the same *faith* of a certain sect in *olden time*, who thought it no sin to whip, tar and feather, and drag through the streets the *Baptists*, hang the *Quakers*, and pass PUBLIC STATUTES, that no one should feed, lodge, or harbor an *Adventist*, or a *Heretic*?

THE ELDERS OF THE CHURCH IN KIRTLAND, TO THEIR BRETHREN ABROAD.

Dear brethren in Christ, and companions in tribulation.

WHEN we call to remembrance the ties with which we are bound to those who embrace the everlasting covenant, and the fellowship and love with which the hearts of the children of our Lord's kingdom should be united, we cherish a belief, that you will bear with us, when we take this course to communicate to you some of the many thoughts which occupy our minds, and press with continued weight upon our hearts, as we reflect upon the vast importance and responsibility of your callings, in the sight of the Master of the vineyard. And though our communications to you may be frequent, yet we believe they will be received on your part with brotherly feelings; and that from us your unworthy brethren, you will suffer a word of exhortation to have place in your hearts, as you see the great extent of the power and dominion of the prince of darkness, and realize how vast the numbers are who are crowding the road to death without ever giving heed to the cheering sound of the gospel of our Lord Jesus Christ.

Consider for a moment, brethren, the fulfillment of the words of the prophet: for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof—that crimes of every description are increasing among men—vices of every enormity are practised—the rising generation growing up in the fulness of pride and arrogance—the aged losing every sense of conviction, and seemingly banishing every thought of a day of retribution—intemperence, immorality, extravigance, pride, blindness of heart, idolatry, the loss of natural affection, the love of this world, and indifference toward the things of eternity increasing among those who profess a belief in the religion of heaven, and infidelity spreading itself in consequence of the same—men giving themselves up to commit acts of the foulest kind, and deeds of the blackest dye; lying, blaspheming, stealing, robbing, murdering, defaming, defrauding, blasting the reputation of neighbors, advocating error and opposing the truth, forsaking the covenant of heaven, and denying the faith of Jesus—and in the midst of all this, the day of the Lord fast approaching when none except those who have on the wedding garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of peace!

Impressed with the truth of these facts, what can be the feelings of those who have been made partakers of the heavenly gift, and have tasted the good word of God, and the powers of the world to come? Who but those who can see the awful precipice upon which the world of mankind stand in this generation, can labor in the vineyard of the Lord with a feeling sense of their deplorable situation? Who but those who have duly considered the condescension of the Father of our spirits, in providing a sacrifice for his creatures, a plan of redemption, a power of atonement, a scheme of salvation, having as one of its great objects, to bring men back into the presence of the King of heaven, crown them in the celestial glory, and make them heirs with his Son to that inheritance which is incorruptible, undefiled, and which fadeth not away—can realize the importance of a perfect walk before all men, and a diligence in calling upon all men to partake of these blessings? How indescribably glorious are these tidings to mankind! Of a truth they may be considered tidings of great joy to all people; and tidings too that ought to fill the earth and cheer the heart of every one when sounded in his ears.—And the reflection, that every one is to receive according to his own diligence and perseverance while in the vineyard, ought to inspire every one who is called to be a minister of these glad tidings, to so improve upon their talent that they may gain other talents, that when the Master sits down to take an account of the conduct of his servants, that it may be said, Well done, good and faithful servants: thou hast been faithful over a few things: I will now make thee ruler over many things: enter thou into the joy of thy Lord.

Some may presume to say, that the world in this age is fast increasing in righteousness; that the dark ages of superstition and blindness have passed over, when the faith of Christ was known and practiced only by a few, when ecclesiastic power held an almost universal control over christendom, and when the consciences of men were held bound by the strong chains of priestly power; but now, the gloomy cloud is burst, and the gospel is shining with all the resplendent glory of an apostolic day; and that the kingdom of the Messiah is greatly spreading, that the gospel of our Lord is carried to divers nations of the earth, the scriptures translating into different tongues, the ministers of truth crossing the vast deep to proclaim to men in darkness a risen Savior, and to erect the standard of Emmanuel where light has never shone, and that the idol is destroyed, the temple of images forsaken; and those who but a short time previous followed the traditions of their fathers and sacrificed their own flesh to appease the wrath of some imaginary god, are now raising their voices in the worship of the Most High, and are lifting their thoughts up to him with the full expectation, that one day they will meet with a joyful reception into his everlasting kingdom!

But, a moment's candid reflection upon the principles of these systems, the manner they are conducted, the individuals employed, the apparent object held out as an inducement to cause them to act, we think, is sufficient for every candid man to draw a conclusion in his own bosom, whether this is the order of heaven or not. We deem it a just principle, and it is one the force of which we believe ought to be duly considered by every individual, that all men are created *equal*, and that all have the privilege of thinking for themselves upon all matters relative to conscience. Consequently, then, we are not disposed, had we the power, to deprive any one from exercising that free independence of mind which heaven has so graciously bestowed upon the human family as one of its choicest gifts; but we take the liberty, (and this we have a right to do,) of looking at this order of things a few moments, and contrasting it with the order of God as we find it in the sacred scriptures. In this review, however, we shall present the points as we consider they were really designed by the great Giver to be understood, and the happy result arising from a performance of the requirements of heaven, as therein revealed, to every one who obeys them; and the consequence attending a false construction, a misrepresentation, or a forced meaning that was never designed in the mind of the Lord when he condescended to speak from the heavens to men for their salvation.

Previous to entering upon a subject of so great a moment to the human family, there is a prominent item which suggests itself to our minds which, here, in few words we wish to discuss: All regularly organized and well established governments, have certain laws by which, more or less, the innocent are protected and the guilty punished. The fact admitted, that certain laws are good, equitable and just, ought to be binding upon the individual who admits this fact, to observe in the strictest manner an obedience to those laws. These laws when violated, or broken by that individual, must, in justice convict his mind with a double force, if possible, of the extent and magnitude of his crime; because he could have no plea of ignorance to produce; and his act of transgression was openly committed against light and knowledge. But the individual who may be ignorant, and imperceptibly transgresses or violates those laws, though the voice of the country requires that he should suffer, yet he will never feel that remorse of conscience that the other will, and that keen-cutting reflection will never rise in his breast that otherwise would, had he done the deed, or committed the offence in full conviction that he was breaking the law of his country, and having previously acknowledged the same to be just. It is not our intention by these remarks, to attempt to place the law of man on a parallel with the law of heaven; because we do not consider that it is formed in that wisdom and propriety; neither do we consider that it is sufficient in itself to bestow any thing in comparison to the law of heaven, even should it promise it. The law of men may guarantee to a people protection in the honorable pursuits of this life, and the temporal happiness arising from a protection against unjust insults and injuries; and when this is said, all is said, that can be in truth, of the power, extent, and influence of the law of men, exclusive of the law of God. The law of heaven is presented to man, and as such guarantees to all who obey it a reward far beyond any earthly consideration: it does not promise that the believer in every age should be exempt from the afflictions and troubles arising from different sources in consequence of wicked men on earth; though in the midst of all this there is a promise predicated upon the fact that it is the law of heaven, which transcends the law of man, as far as eternal life is preferable to temporal; and the blessings which God is able to give, greater than those which can be given by man! Then, certainly, if the law of man is binding upon man when acknowledged, much more must the law of heaven be. And as much as the law of heaven is perfect, more than the law of man, so much greater must be the reward if obeyed. The law of man promises safety in temporal life; but the law of God promises that life which is eternal, even an inheritance at his own right hand, secure from all the powers of the wicked one.

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the more conspicuous are his views, & the greater his enjoyments, until he has overcome the evils of this life and lost every desire of sin; and like the ancients, arrives to that point of faith that he is wrapped in the glory and power of his Maker and is caught up to dwell with him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed into the government and laws of that kingdom by proper degrees, till his mind was capable in some measure of comprehending the propriety, justice equity, and consistency of the same. For further instruction we refer you to Deut. xxxii. where the Lord says, that Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye, &c. which will show the force of the last item advanced, that it is necessary for men to receive an understanding concerning the laws of the heavenly kingdom, before they are permitted to enter it: we mean the celestial glory. So dissimilar are the governments of men, and so divers are their laws, from the government and laws of heaven, that a man, for instance, hearing that there was a country on this globe called the United States of North America, could take his journey to this place without first learning the laws of this government; but the conditions of God's kingdom are such, that all who are made partakers of that glory, are under the necessity of first learning something respeting it previous to their entering into it. But the foreigner can come to this country without knowing a syllable of its laws, or even subscribing to obey them after he arrives. Why? Because the government of the United State does not require it: it only requires an obedience to its laws after the individual has arrived within its jurisdiction.

As we previously remarked, we do not attempt to place the law of man on a parallel with the law of heaven; but we will bring forward another item, to futher urge the propriety of yielding obedience to the law of heaven, after the fact is admitted, that the laws of man are binding upon man. Were a king to extend his dominion over the habitable earth, and send forth his laws which were of the most perfect kind, and command his subjects one and all to yield obedience to the same; and annex as a reward to those who obeyed them, that at a certain period they should be called to attend the marriage of his son, who in due time was to receive the kingdom, and they should be made equal with him in the same; and annex as a penalty for disobedience that every individual should

be cast out at the marriage feast, and have no part nor portion with his government; and what rational mind could for a moment accuse the king with injustice for punishing such rebellious subjects! In the first place his laws were just, easy and perfect: nothing was required in them of a tyrannical nature; but their very construction was equity and beauty; and when obeyed would produce the happiest situation possible to all who adheard to them, beside the last great benefit of sitting down with a royal race in the presence of the king at the great grand marriage supper of his son, and be made equal with him in all the affairs of the kingdom.

When these royal laws were issued, and promulgated throughout the vast dominion, every subject, when interrogated whether he believed them to be from his sovereign answered, Yes, I know they are, I am acquainted with the signature, for it is as usual, *THUS SAITH THE KING!* This admitted, the subject is bound by every consideration of honor to his country, his king, and his own personal character, to adhere in the strictest sense every requisition in the royal edict. Should any escape the search of the ambassadors of the king, and never hear these last laws, giving his subjects such exalted privileges, an excuse might be urged in their behalf, and they escape the censure of the king. But for those who had heard, who had admitted, and who had promised obedience to these just laws no excuse could be urged, and when brought into the presence of the king, certainly, justice would require that they should suffer a penalty! Could that king be just in admitting these rebellious individuals into the full enjoyment and privileges with his son, and those who had been obedient to his commandments! Certainly not. Because they disregarded the voice of their lawful king; they had no regard for his virtuous laws, for his dignity, nor for the honor of his name; neither for their own country's sake, nor their private virtue! They neither regarded his authority enough to obey him, neither did they regard the immediate advantages and blessings arising from these laws if kept, to observe them, so destitute were they of virtue and goodness; and above all, they regarded so little the joy and satisfaction of a legal seat in the presence of the king's only son, and to be made equal with him in all the blessings, honors, comforts, and felicities of his kingdom, that they turned away from an anticipation of them, and considered that they were beneath their present notice, though they had no doubt as to the real authenticity of the royal edict.

We ask, again, would the king be just in admitting these rebels to all the privileges of his kingdom, with those who had served him with the strictest integrity? We again answer, No! such individuals would be dangerous characters in any government, good & wholesome laws they despised; just and perfect principles they trampled under their feet as something beneath their notice, and disregarded those commands of their sovereign entirely which they had once acknowledged to be equitable! How could a government be conducted with harmony if its administrators were possessed with such different dispositions and different principles? Could it prosper? Could it flourish? Would harmony prevail? Would order be established, and could justice be executed in righteousness in all branches of its department? No! In it were two classes of men as dissimilar as light is from darkness, virtue from vice, justice from injustice, truth from falsehood, and holiness from sin! One class were perfectly harmless and virtuous; they knew what virtue was for they had lived in the fullest enjoyment of it, and their fidelity to truth fairly tested by a series of years of faithful obedience to all its heavenly precepts. They knew what good order was, for they had been orderly and obedient to the laws imposed on them by their wise sovereign, and had experienced the benefits arising from a life spent in his government till he had now seen proper to make them equal with his son.—Such individuals would indeed adorn any court where perfection was one of its main springs of action, and shine far more brilliant than the richest gem in the diadem of the prince.

The other class were a set of individuals who disregarded every principle of justice and equity, whatever; and this is demonstrated from the fact, that when just laws were issued by the king, which were perfectly equitable, they were so lost to a sense of righteousness that they disregarded those laws, notwithstanding an obedience to them would have produced the happiest result possible, at the time, as regarded their own personal comfort and advantage. They were entirely destitute of harmony and virtue, so much so that virtuous laws they despised. They had proven themselves unworthy a place in the joys of the prince, because they had for a series of years lived in open violation of his government. Certainly, then, these two classes of men could not hold the reins of the same government at the same time in peace; for internal jars, broils, and discord would rack it to the center, were such a form of government to attempt to exist under such a system. The virtuous could not enjoy peace in the constant and unceasing schemes and evil plans of the wicked; neither could the wicked have enjoyment in the constant perseverance of the righteous to do justly. And that there must be an agreement in this government, or it could not stand, must be admitted by all. Should the king convey the reins into the hands of the rebellious the government must soon fall; for every government, from the creation to the present, when it ceased to be virtuous and failed to execute justice, sooner or later has been overthrown. And without virtuous principles to actuate a government all care for justice is soon lost, and the only motive which prompts it to act is, ambition and selfishness. Should the king admit the rebels into his house to make them equal with the others, would he condescending be worthy his character, because he once issued virtuous laws which were received by a part of his subjects, and the reward annexed was a seat at the marriage feast, and an adoption into his own family as lawful heirs. So should he now offer any thing differently he would blast forever his own reputation, and destroy forever that government which he once so diligently labored to establish and preserve, and which he once had wisdom to organize. Such individuals as the last named, would be a bane to a virtuous government, and would prove its overthrow if suffered to hold a part in conducting its affairs!

We take the sacred writings into our hands, and admit that they were given by direct inspiration for the good of man. We believe that God condescended to speak from the heavens and declare his will concerning the human family; give to them just and holy laws to regulate their conduct, and guide them in a direct way, that in due time he might take them to himself, and make them joint heirs with his Son. But when this fact is admitted, that the immediate will of heaven is here contained, are we not bound, as rational creatures to live in accordance to all its precepts? Will the mere admission, that this is the will of heaven ever benefit us if we do not comply with all its teachings? Do we not offer violence to the Supreme Intelligence of heaven, when we admit the truth of its teachings, and do not obey them? Do we not condescend beneath our own character, and the better wisdom which heaven has endowed us with, by such a course of conduct? For these reasons, if we have direct revelations given us from heaven, surely, those revelations were never given to be trifled with, without the trifler incurring displeasure, and searing vengeance upon their own heads, if there is any justice in heaven; and that there is, must be admitted by every individual who admits the truth and force of its teachings, its blessings and curses, as contained in the sacred volume.

Here, then, we have this part of our subject immediately before us for consideration: God has in reserve a time, or period appointed in his own season, when he will bring all his subjects, who have obeyed his voice and kept his commandments, into his celestial rest. This rest is of such perfection and glory, that man has need of a preparation before he can, according to the laws of that kingdom enter it and enjoy its blessings.—This being the fact, God has given certain laws to the human family, which, if observed, are sufficient to prepare them to inherit this rest. This, then, we conclude, was the purpose of God in giving his laws to us: if not, why, or for what were they given! If the whole family of man were as well off without them as they might be with them, for what purpose or intent were they ever given? Was it that God wanted to merely show that he could talk! This would be nonsense, to suppose that he would condescend to talk in vain; for it would be in vain, and to no purpose whatever, because, all the commandments contained in the law of the Lord, have the same preamble annexed of a reward to all who obey; predicated upon the fact, that they are really the promises of a Being who cannot lie, and who is abundantly able to fulfil every title of his word: and if man was as well prepared, or could be as well prepared, to meet God without their ever having been given in the first instance, why were they ever given! for certainly, in that case they can now do him no good.

As we previously remarked, all well established and properly organized governments have certain fixed and prominent laws for the regulation and management of the same.—If man has grown to wisdom and is capable of discerning the propriety of laws to govern nations, what less can we expect from the Ruler and Upholder of the universe! Can we suppose that he has a kingdom without laws! Or do we believe that it is composed of an innumerable company of beings who are entirely beyond all law! Consequently have need of nothing to govern or regulate them! Would not such ideas be reproachful to our Great Parent, and an attempt to cast a stigma upon his glorious character! Would it not be asserting, that we had found out a secret beyond Deity! that we had learned that it was good to have laws, and yet He, after existing from eternity, and having power to create man, had not found out the fact, that it was proper to have laws for his government! We admit that God is the great source and fountain from whence proceeds all good; that he is perfect intelligence, and that his wisdom is alone sufficient to govern and regulate the mighty creations and worlds which shine and blaze with such magnificence and splendor over our heads, as though touched with his finger and moved by his Almighty word. And if so, it is done and regulated by laws for without law all must certainly fall into chaos. If, then, we admit that God is the source of all wisdom and understanding, we must admit that by his direct inspiration he has taught man that law was necessary in order to govern and regulate his own immediate interest and welfare: For this reason, it is beneficial to promote peace and happiness among men. And as before remarked, God is the source from whence proceeds all good; and if man is benefitted by law, then certainly, law is good: and if law is good it, or the principle of it emanated from God, the Giver of all good; consequently, then, he was the first Author of law, or the principle of it, to mankind.

To be continued.

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THE OUTRAGE IN JACKSON COUNTY, MISSOURI.

FROM the beginning of the world, since the plan of redemption was communicated from heaven to man, the righteous have, almost unceasingly been persecuted. But persecution is not a heavenly principle: it was never inculcated by the inspiration of God: it never emanated from him; but must have came from the prince of darkness; and can never find countenance except in his followers. However many may have been persecuted for their religion, and whether they were really the righteous followers of Christ, being founded upon the true principles of his gospel, we shall not here go into a lengthy discussion of this point; but this we can say, that whether the persecuted were righteous or unrighteous, the persecutors were actuated by the spirit of antichrist, and of course *they* were not the children of God. How long was it from the time that the system of salvation was communicated to Cain and Abel, before Abel, because he was righteous was slain by the hand of his brother? And why was he angry with Abel? because Abel was righteous, and he himself was not. A strange notion has almost invariably pervaded the minds of men—a wild desire to seek the blood of the innocent. What urges men on to the commission of such inhuman acts? Is it a liberal spirit which seeks the blood of innocence? Is it a kind, humane, disposition that prompts men to slay, or drive from the face of society their fellow creatures, to wander in solitude and seek a refuge for life in wildernesses and in mountains? Is this the religion which God has given to men to prepare them for a mansion on his own right hand, in his glory, which consists in butchery and rapine? Did the apostles and primitive saints ever recommend such an order of things as this? Did the Lord Jesus in all his communications from heaven to earth ever commend it? No! Who does, or ever did? *POPES* and *PRIESTS!* followed by a gang of obsequious wretches, who, if they ever had any respect or reverence for the divine Majesty, or a just sense of a reward for every act of violence committed upon their species, have lost it by the vain flatteries of such individuals as teach that, to expel a *heretic*, or massacre such as do not yield to their oppressive hand, is no crime; but a certain expiation for the blackest deed, and a sure means of obtaining the rich rewards of the kingdom of heaven! It is in vain to deny that this has not been the case century after century. The horrid scenes acted by the instigation of men, (or demons, we might more properly say,) who have professed holiness, is sufficient to shock the senses of every feeling man. The forms and plans for torturing *atheists*, (as the Pagans used to designate the followers of Christ,) and *heretics*, (as the Catholics are pleased to call all who do not worship as the followers of the "*Whore of Babylon*,") must have caused the angels to blush, and the heavens to weep! But with all their boast of religion, those who have professed to be the followers of the Lamb of God, have approached nearer the purposes of the father of lies in inventing torments for their victims, than the Pagans. Witness the horrors of the Inquisition; or as the Catholics call it, "*The holy office*," or as others call it, "*The holy apostolical court of inquisition*," and see men accused without a crime, and condemned and put to the rack without a witness! See their goods and estates confiscated, and the money put into the coffers of the subjects of demons, called POPES and PRIESTS! See mothers deprived of their infants, and children left orphans! See cities and provinces depopulated by the express command of those who profess to be infallible; and witness at the same time a ruthless soldiery trample down the helpless and defile the virtuous! Notice the flow of blood from the cruelty of Herod of Judea, to Pope Sylvester, and from his time to the outrage in Jackson county, Missouri, and ask, Is this the religion of heaven, which teaches men to array the strong against the weak, and put to the torture men who do not believe the popular creed? Did God ever give to men the power to compel their fellow beings to believe contrary to their own minds, by putting into operation a system of cruelty where the most shocking excesses of torments were inflicted, to cause them so to do? For a moment witness the self righteous and hypocritical fiends, clothed with the (pretended) garments of the sanctuary, professing to be the shepherds of the Lord's flock, exulting in the afflictions and pains of men, who were made to suffer for no other reason than a disbelief in the popular creed: see them scoff at the groans of misery, and witness them turn a deaf ear to the cries of helpless innocence: see them walk over the ashes of the dwellings of their victims, and see them laugh at their calamity: see them trample upon the wounded and dying, while they wade through blood, and stain their (sacerdotal) garments with the same; and ask, Can such men inherit the celestial glory? Do such men hold the keys of the kingdom of heaven? Have they power to fasten the mansions of glory against those whom they persecute? If they have, may heaven grant that we may not enter with them; for we have no desire to be locked into a habitation with such blood-defiled *monsters!* God never gave so bloody a picture to his creatures, and called it his order to prepare them to inherit his rest. He never inculcated such for gospel principles, nor left on record that such persons should have a place on his right hand in his glory. It is only the invention of those who love the glory of this world better than the pure riches of eternity: it came from such individuals as make merchandise of the souls of men to gratify a vain and wicked ambition, and under a cloak of sanctity fill up the cup of their own iniquity, sporting with the doctrines of the gospel, to carry on their own schemes of murder and barbarity, till God takes them from this stage of action to deceive men no more. Can such be the religion of heaven? No; the very reverse; for had all men that religion no acts of cruelty or violence would be committed: no blood would stain the earth, shed to gratify the ambition of tyrants and *priests!* No wars would fill our hearts with sorrow, nor the cry of helpless innocence and virtue, salute the heavens for vengeance upon the perpetrators of such crimes! No ambitious, hypocritical *pretended* doctors of divinity, would ride over the ruins of men in gilted coaches, to lord it over God's heritage! But every man would be on a level with his fellow-man, the great adversary of righteousness who leads men to destruction, would then be bound; the holy choir who now rejoice in heaven, would mingle praises with the saints below, and the earth would rest.

In past ages, few were privileged with reading the holy scriptures: the art of printing was not then known among men; and the poor, the low, and indeed, we might say, many who professed to be teachers of the gospel, scarce knew a syllable of that book now called the bible. It has ever been the policy of tyrants and despots to keep their subjects in ignorance, the more easily to effect their own purposes. The popes and priests of the Romish church have sought, (more particularly perhaps in former days,) to keep the true knowledge of the word of God from their flocks; at the same time assuming the privilege of teaching its meaning, strenuously inculcating, that it was dangerous for the common people to think for themselves. And instead of teaching their congregations the doctrine of the bible, they have taught them a long round of whims and fabulous traditions, the decrees of popes and councils; the ridiculous worship of images; the celebration of mass; the prayers and intercessions for the releaf of the souls of the dead from purgatory; the invoking the virgin Mary and other departed saints; the suffering of penance for sins; and one thing as strenuously as all, that they themselves were infallible; that they were invested with the power and authority of the apostles; yes, more than the apostles; because the apostles never claimed the authority of crowning, and of dethroning earthly princes; of regulating the affairs of empires, and of offering pardon for the most atrocious crimes, in the name of the Most High, to all who should take up arms and assist in the extirpation of *heretics*—and the popes have. But in this age, and more especially in countries where the word of God may be had freely by all classes of men, we are surprised at the ignorence of many on the subject of religion. How it is possible that any can suppose, that religion consists in dispising men for any belief whatever, is unaccountable, unless we have in our country a set of creatures who are led blindfold by ambitious priests, who regard nothing but their own personal

aggrandizement, and live without the fear of God before their eyes. From our own observation, we doubt not but there are such in our own beloved country, and may heaven grant that their numbers may be few: for religion consists in doing good, and not in doing evil; and the scripture is plain, that that which is pure and undefiled before God and the Father is, To visit the widow and the fatherless in their afflictions, and to keep one's self unspotted from the world. If then, this is the acceptable religion in the sight of heaven, how is it that men can have the hardihood to make a profession of it, and instead of visiting and relieving the wants of the widow and the fatherless, seek the destruction of fathers; and when that is effected, drive the helpless to perish in the open air without food or raiment! Is heaven filled with such a religion as this! to persecute and destroy! If so, may we be delivered from it here and hereafter; for our hearts revolt at this system, and so would every man's if he had but one feeling of sympathy. But this is not so, such precepts are not contained in the gospel, to persecute men for their belief, deprive them of the goods of this life, and expose their widows and children to death. Men degrade themselves by their actions, and bring upon their own heads the judgements of the Almighty; yet they have, notwithstanding this, the privilege of believing in whatever system they choose, and heaven has never given to another man to say that they shall not enjoy this privilege, and act according to the dictates and influences of their own consciences. Why is a man to be despised for any belief whatever so long as he conducts himself with propriety, as a citizen? Suppose him to be a Mussalman, shall he be despised on the account of it! It is only his belief that we may discard, not the individual, who has never harmed any man; because he is also a man, and has his own way of believing, which to him, no doubt is as near as our own to us. It is not the Catholic that we dispise, it is only that we do not fellowship him in his belief; believing it to be incorrect according to the written word of God; and so we might say of every other sect who do not think as we do; and when this is said, all is said with us: they have a right to enjoy the blessings of their belief without molestation from us, or any one else: It is what heaven gave to them; they may enjoy it: It is what heaven gave to us just as freely, and we *shall* enjoy it also. If our neighbor is more righteous than ourselves, we rejoice because of his righteousness: we seek not his destruction because of it: If he is not as righteous as we are, we are sorry; it is our privilege to *persuade* him to be better; and if we can persuade him so to be, we rejoice; but if not, we judge him not, neither do we persecute him, nor threaten his life because he does not believe as we do: for this would not be the religion of heaven. Men cannot be forced into religion: their bodies may be bent, but their minds are their own: that intelligence is the gift of God, and when once it discovers an additional ray, it cannot be chained, it cannot be brought into subjection to a lesser power of intelligence; for it soars above it: when once turned to hate a system, force will only cause it to detest it the more, if used to cause it to recieve it again. The body may be racked upon the wheel till each joint is dislocated; it may be confined in dungeons and solitary cells, yet the concience cannot be *beat*—it may be consumed in the pan, or by the faget, and yet, "*mens invicta manet.*" It is the height of folly to undertake to destroy any system of religion, be it ever so fallacious, or contrary to that which has been revealed from heaven, by persecution. The sword has not the power over the conscience, nor the faget over the mind: it has been effectually tried in past ages: and from the ashes of the martyr who is slain to day, an army may rise tomorrow, break the tyrants chain, and defy his power.

Our readers will have noticed in former numbers of the Star, many items purporting to be facts relative to the shameful outrage in Jackson county, Missouri, and they may remain assured, that nothing has been exaggerated by us relative to that subject. If doubts remain upon the mind with regard to this event, they may ask, where, now, are those inhabitants who settled peaceably in Jackson county, upon lands which they purchased of the Government and of individuals? Are they not driven from their homes by a lawless band of ruffians, who have defied the power of the civil law? Witness the desolate homes, raised by the industrious hands of lawful citizens; see the once fertile fields covered with crops which their economy and industry had prepared for their support, now lie open and waste to be destroyed by beasts, unless those murderers have seized upon the same for their own aggrandizement, and ask, why have these people fled, and what is the cause of this destruction and desolation? If they were disturbers of the public peace; if they were obnoxious to society, where are the records of legal courts to demonstrate the fact!

As we previously promised in a former number of the Star, that we should give the names of certain individuals concerned in this outrage, we give the following in this, with a statement of their standing and profession, &c. and shall continue in subsequent numbers to relate the acts of the leading characters of the mob, generally, as our limits and knowledge may enable us, with such remarks as the enormity of an outrage of this magnitude, in a republican Government, shall be thought appropriate.

S. D. Lucas, Colonel, one of the Judges of the county court, and a professor of religion, a *Presbyterian*! who had taken a solemn oath to act according to law, and preserve inviolate the constitution, signed an article which we have heretofore published, and which we have called the *secret constitution of the Jackson co. mob*, which says, "The arm of the civil law does not afford us a guarantee, or at least a sufficient one, &c." What an honorable man! what a fine citizen! what an *impartial* magistrate he must be! how firm his mind must be in the cause of justice! what a high veneration he must have for the laws of his country! what a WASHINGTON he would have made! what a worthy member of society! what a heroic and patriotic nation ours would be were it composed of such men! what a fit subject to inherit——what! not the kingdom of God! Such monsters betrayed, led to the cross, and slew the Lord Jesus Christ! Such infernal-influenced beings martyred the ancient saints, and marked their own course with the blood of innocence! Robert Fristoe, a Judge of the county court, a member of the Baptist church, also signed the same writing, was present and assisted in conducting our six friends, of whom we have had occasion to mention, up to the slaughter, (except they would deny the faith, or agree to leave the county,) on the 23 of July, last. How holily and majestic he must have walked by the side of these men; how beautifully he must have adorned his high and holy calling, being a professed follower of the meek and lowly Lamb, in assisting to destroy men who had never harmed an individual nor violated the laws of their country! A man whose profession teaches to relieve the wants of the afflicted; to visit the widow and fatherless, was now engaged, yea, had bound himself to assist in making widows and orphans, and then drive them from their homes to perish! Where was his oath, or where was his profession? His oath was violated, and his profession as a christian was lost in his wicked desire to destroy men who did not believe as he did. Samuel C. Owens, Clerk of the court, (and if we mistake not one of the number who composed the delegation at the time the constitution of the state of Missouri was framed,) was also engaged in this same tragedy, and signed his name to the same instrument, binding himself to expel, to the sacrifice of his "property and bodily powers," peaceable citizens from their homes. Owens has been a clerk in the Legislature of that state during, if we mistake not several sessions—What an honor this must reflect upon his character! What a worthy legislator, and how peculiarly well qualified to assist in framing an instrument which reads like the following: "That no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious profession!" See the constitution of the state of Missouri, which Owens had sworn to defend, (not break,) and ask, whether this will not be an evidence to the rising generation, that we were fast marching into *reform*? John Smith and Samuel Weston, Justices of the peace, residing in the town of Independence, were so forward to act in the discharge of their duties as magistrates, that they used their influence to effect a removal of these peaceable inhabitants, by signing the same instrument. Weston's conduct has previously been noticed; and it is to be remembered, that when applied to for a peace warrant he refused to grant one, when the mob were engaged in stoning houses, destroying property, and threatening lives. This was the republican who refused to give a warrant that M' Carty, who was taken in the act of breaking open Gilbert Whitney &. CO's store, might be dealt with according to the law of the land. Weston emigrated from England, if we mistake not, and if his character is not altered materially since he left that country, his native countrymen have reason to be thankful that there is another place on the earth beside the isle of Great Britain. Smith is a native of——we know not where; but presume that he must have come up among a race where mob laws were the supreme statutes of the land, by his forwardness in the affairs of this outrage. We noticed some other names attached to the same *secret constitution*, which had J. P. affixed to them; but our memory is not sufficient at this time to enable us to name all. Neither can we give the characters of all who were engaged in this affair, in this article, nor every unlawful and wicked act committed by them; but we shall give extracts of some from time to time, until we can fulfil our promise previously made, to give in pamphlet form, in full, the general characters of the inhabitants of that country. By giving the conduct of a few of the more influential, our friends may draw their own conclusion relative to what the others undoubtedly are. Gan Johnson, a very devout, holy, (would be called,) Presbyterian, stood by and assisted in demolishing the printing office on the 20th of July, last. There is one act of this man, in this affair, which entitles him to our notice in this place; and were it not for this, we know not as we should mention his name at this time. And as all great men, who have rendered themselves famous and conspicuous in the eyes of the world, are favored with privileges of appearing before the public in print, we think, considering this man's profession and standing in society in that county, that a failure to give him a passing notice, would be treating him with too much neglect. After the office was partly demolished, this Johnson, (with the *cross bar* of a printer's chase in his hand,) was placed to see that nothing belonging to the office was taken by the owners from the hands of the *mob*; for, said they, "Destroy, or keep from them every thing, so that they shall not be able to print any more." Think for a moment, reader, how this *professor of religion* appeared, with a bar of iron in his hand to keep from the hands of lawful owners, every thing belonging to the establishment which he was then assisting to destroy, while you reflect, that he was then surrounded by an innocent family who had just been *dragged*, (and some of them sick,) from the same building by those ruffians! Do you not think that he must have thought himself well imployed, considering his profession and standing in society? How his bosom must have glowed with christian love while he was thus depriving women and children of a dwelling, and exposing them, though afflicted with sickness, to the inclemency of the weather under the open canopy! What better is an immediate death, than a lingering one? Which would have been the

most aggravating, think, in the sight of heaven, for this man to have fallen upon this helpless family with that *bar of iron*, and killed them at once, or do as he did, deprive them of the means of life, and drive them out to perish? Supposing a ruffian attacks a family, takes the life of the man, and deprives the remaining part of a dwelling, or even a means of subsistence, where in all human probability they must perish, is he not guilty of the blood of the whole? Where, reader, do you think such men will be sent when they are called from time? do you think they will be permitted to inherit those mansions which Christ told his disciples that he was going to prepare for them?

Since the foregoing was put in type the following letter has been received from the west, which will show that our conjectures were correct relative to criminal prosecution in Jackson county, which were, that no bills of indictment could be found against the mob. It could not reasonably be expected, that after binding themselves to violate the law they would now act according to it, and find bills against their own accomplices in those deeds of murder and violence. The mob may flatter themselves that all is over as regards criminal prosecutions, because they hold the power in their own hands; but the day may come when that county shall be inhabited by virtuous citizens who will "magnify the law and make it honorable." Justice may come in an unexpected hour upon the guilty. It yet remains for our friends to sue for damages, &c. and in all probability the suits will be removed to another county, which will give them a chance to obtain redress for the destruction of property. Enough is transpiring almost daily to show the public that the individuals composing that mob are on a level with the most abandoned savage. We are happy to have it in our power yet to say, that our friends in all cases have only acted on the defensive, and have already borne more than the law of man or heaven ever required, without resistance.—[*Editor of the Star.*]

Clay Co. Feb. 27, 1834.

Dear Brother.—The times are so big with events, and the anxiety of every body so great to watch them, that I feel some what impressed to write oftner than I have done, in order to give you more of the "strange acts" of this region. I have just returned from Independence, the seat of war in the west. About a dozen of our brethren, among whom were br. Partridge, Carril and myself, were subpoenaed in behalf of the state, and on the 22d (Feb.) about twelve o'clock we were on the bank, opposite Errit's ferry, where we found Capt. Atchinson's company of "Liberty Blues," near fifty rank and file, ready to guard us into Jackson county. The soldiers were well armed with U. S. muskets, bayonets fixed, &c, and to me the scene was one "passing strange," and long to be remembered. The martial law in force to guard the civil! About 25 men crossed over to effect a landing in safety, and when they came near the warehouse, they fired six or eight guns, tho' the enemy had not gathered to witness the landing.

After we were all across, and waiting for the baggage wagon, it was thought not advisable to encamp in the woods, and the witnesses with half the company, marched nearly a mile towards Independence, to build night fires, as we were without tents, and the weather cold enough to snow a little. While on the way the Quarter Master, and others, that had gone on a head to prepare quarters in town, sent an express back, which was not the most pacific appearance that could be. Capt. Atchinson continued the express to Col. Allen for the 200 drafted militia; and also to Liberty for more ammunition; and the night passed off in war like style, with the sentinals marching silently at a proper distance from the watch-fires.

Early in the morning we marched strongly guarded by the troops, to the [illegible], and quartered in the block house, formerly the tavern stand of S. Flournoy. About [illegible] first, we were visited by the District Attorney, Mr. Rees, and the Attorney General, Mr. Wells. From them we learned that all hopes of criminal prosecution, was at an end. Mr. Wells had been sent by the Governor to investigate, as far as possible, the Jackson outrage, but the bold front of the mob, bound even unto death, (as I have heard) was not to be penetrated by civil law, or awed by Executive influence. Shortly after Capt. A. informed me that he had just received an order from the Judge, that his company's service was no longer wanted in Jackson county, and we were marched out of town to the tune of Yankee-doodle in quick time, and soon returned to our camp ground without the loss of any lives. In fact much credit is due to Captain Atchinson, for his gallantry and hospitality, and I think I can say of the officers and company, that their conduct as officers and men, is highly reputable; so much so, knowing as I do the fatal result, had the militia come, or not come, I can add that the Capt's safe return, relieved my mind, with *Xenophon's retreat of the ten thousand*. Thus ends all hopes of "redress," even with a guard ordered by the Governor, for the protection of the court and witnesses.

Before a crop is harvested, it becomes ripe of itself. The dreadful deeds now done in Jackson county, with impunity, must bring matters to a focus shortly. Within two or three weeks past, some of the most savage acts, ever witnessed, have been committed by these *bitter branches*. Old father Linsay, whose locks have been whitened by the blasts of nearly seventy winters, had his house thrown down, after he was driven from it; his goods, corn, &c, piled together, and fire put to it, but fortunately, after the mob retired, his son extinguished it.

The mob has quit whipping, and now beat with clubs. Lyman Leonard one of the number that returned from Van Buren, had two chairs broke to splinters about him, and was then dragged out doors and beat with clubs till he was supposed to be dead—but he is yet alive. Josiah Sumner and Barnet Colegrove were severly beat at the same time. The mob have commenced burning houses, stacks, &c. and we shall not think it out of their power, by any means, to proceed to murder any of our people that shall try to live in that county, or perhaps, only go there.

Such scenes as are transpiring around us, are calculated to arouse feelings, and passions in all, and to strengthen the faith and fortify the hearts of the saints for great things. Our Savior laid down his life for our sakes, and shall we, who profess to live by every word that proceeds out of the mouth of God; shall we, the servants of the Lord of the vineyard, who are called and chosen to prune it for the last time; shall we, yea, verily, we, who are enlightened by the wisdom of heaven, shall we fear to do as much for Jesus as he did for us. No; we will obey the voice of the Spirit, that good may overcome the world.

I am a servant, &c,

W. W. Phelps.

OBITUARY.

DIED on the 4th of December, last, near Pontiac, Michigan Territory, of consumption, brother William Scory, formerly of Fayette, Seneca county, N. Y. aged 22 years. Brother S. received and obeyed the everlasting gospel, in Fayette, after which he emigrated to this country in 1831. For the last two years of his life he has resided in Michigan. Our personal acquaintance with bro. S. was very limited, but we are credibly informed that he was a worthy member of the church of Christ, and that he died as he lived, in the full assurance of a glorious resurrection at the appearing of our Lord. His death should have been noticed by us ere this; but the letter which gave the intelligence of his decease did not bring the account of his age, &c. Our friends from a distance wishing us to notice the death of their relatives, should make no delay in communicating such information.

[*Communicated.*]

"*Saco, Maine, February* 12, 1834.

Brother O. Cowdery:

I drop you this line to inform you that I am well: the Lord is present with me, and his work is prospering in this place: many are desirous to know the truth. I have calls on the right hand and on the left: there is need of faithful laborers in this section, who are qualified to stand against the wiles of satan, and are finished workmen in the gospel of Christ; yes, in the new and everlasting covenant, and have faith like the brother of Jared. The Lord seems to be baptizing the church in this place with the out pouring of his Spirit: they are strong in the Lord and rejoicing in his love."

"I have just returned from paying the last respects due from us to sister Mary Brandeury, who was a worthy member of the church of Christ. She died yesterday morning after a consuming illness of about sixteen weeks, aged 26 years. During the latter part of her sickness she manifested a calm resignation to the will of a divine Providence; and when death was about to grasp her in his icy arms, she stayed herself on the promises of Him who is able to save, and who gave himself a ransom for her soul. In her last moments, when kindred spirits waited round to escort her spirit to the Paradise of rest, she said, 'I am dying—glory to my Jesus, even so Lord Jesus come quickly!' then on the bosom of her Redeemer she reposed her weary head, and without a sigh or struggle,——

'Breath'd her life out sweetly there.'

"I have nothing more at present to write only, that I feel strong in the Lord, and am determined to press my way to the celestial kingdom. Yours, &c.

Jesse F. Bowers."

Thus are mortals called from this to another state of existence, the present, like all other generations, passing off to try the realities of eternity, after having been permitted to dwell in *this* flesh—and others rising up to fill their place. This life, seemingly, is but a dream; for soon, our friends, though near and pleasing, droop into the dust: our affections cannot stay the hand of death, nor our tears prevent their exit. In all these dispensations of God, we are reminded of our own approaching dissolution, and the final consummation of all these earthly objects. Short is this life which is allotted to man; but there is a sweet consolation, that the one to which we are fast approaching, has no end. And why should we seek to cling to the saint, when he is called to leave us only for a moment, and when a little space will bring us together where parting will not be realized! For soon this earth will rank by the mighty power of its Maker; soon creation will tremble; soon will the tribes of the earth mourn; soon will the wicked call for the rocks and mountains to fall upon them, to cover them from the face of HIM that sitteth upon the throne, and from the wrath of the Lamb, and soon will the saints be caught up to meet the Lord in the air, mingle praises with the church of the first born, and death shall be swallowed up in victory!—[*Editor of the Star.*]

☞ *OPINION.*—OUR readers are, no doubt, acquainted with the proceedings of the municipal court, held some time since in Boston, Ms, in the case of Abner Kneeland, editor of the "Investigator," who was sentenced, on a charge of blasphemy, for expressing a belief that there was no God, no future existence, &c. to three months imprisonment in the common jail, and to recognize in the sum of $500, with sufficient security in the like sum, to keep the peace for two years. "The Hartford Times," in making some comments upon the remarks of "The Universalist," which justifies the court in the case of Mr. Kneeland, says:

"Paul was a 'pestilent fellow,' in the eyes of some of the ancient authorities, who thought 'a mild enforcement of the laws' necessary. We do not mean to compare Mr. Kneeland with Paul; but to say that error is ready at all times to prop itself with the legal arm. It is not for man to set up a standard of belief for his fellow man, and to enforce that belief with stripes, dungeon-bolts, or the scaffold itself."

We have previously read the "Investigator," and were not a little surprised at the folly of Mr. Kneeland; indeed, we may say, that we were disgusted with the foul calumny with which he assailed the subject of revealed religion, so much so, that we laid down his paper, and probably for the last time. If the good people of Massachusetts would do the same, none of them would have even been *troubled* with it to this day.—Believing as we do, in the divine authenticity of the bible, and the religion therein revealed, we cannot see where it authorizes the state of Massachusetts to defend it by enacting laws to favor their own particular opinions, and *lock up* all others, whether they believe or disbelieve it, unless they have a mount Sinai, and lately from its summet have heard the trump of the Almighty, declaring his statutes and judgments. We are unacquainted with the constitution of that State; but any law interfering with concience in the least, is directly opposite to the Constitution of the U. S. States, and is an infringement upon the rights of every citizen over which it claims jurisdiction. If they have a right to lock Mr. Kneeland into jail for his opinion, or even for expressing it, they have an equal right to *hang* him for the same, as their progenitors did the Quakers. In no instance does man show his weakness sooner, than when he has recourse to the civil law to enforce his opinion; and in no case whatever can he quicker and more effectually show that his system never came from God!

The "Times" says, In the year 1828, the Judges of the Supreme court of the State of Connecticut, declared that Universalism was an immoral and dangerous doctrine, and that those who believed in it should be outlawed." This we could reasonably expect from the land of "*blue laws*;" and the other from a country where they formerly *murdered* persons for their opinions; but we are thankful that none of them will be appointed to judge the world, nor receive power to shut heaven from any one. They may make *bolts* and *bars* here, and here is the only place where they can ever use them. God is to be thanked, that the religion which he has revealed for the salvation of men, is in no want of being *bolstered up* to keep it from falling, or from becoming untrue, by employing Massachusetts or Connecticut to enact laws to shut from society such men as Kneeland for fear they will investigate it!—[*Editor of the Star.*]

THE EVENING AND THE MORNING STAR.

KIRTLAND, OHIO, MARCH, 1834.

THE PROPHECY OF ZEPHANIAH.

(Continued from our last.)

PERHAPS it might have been considered superfluous in Zephaniah, to predict the downfall of other nations, beside Israel, without carrying the same to them, or causing it to be done; but how far this was the case we shall not pretend to say, as we have no information on the subject contained in the sacred volume. It is a fact, that many of the prophets of Israel were very free in their predictions upon the heathen nations, and Israel might from time to time have seen the fulfillment of many of them had they looked, ere this day. Jonah, as appears from the account, visited Nineveh and proclaimed the word of God to its inhabitants; and, what is very remarkable, they repented and covered themselves with sackcloth from the king to the lowest servant; while Israel, favored with prophets from the beginning of their location in the land of Palestine, rushed on in wickedness till the wrath of heaven overtook them to the uttermost. But it ought to be remembered, that Jonah lived in the days of Jeroboam the son of Joash king of Israel, more than one hundred and fifty years before the days of Zephaniah, and more than eighty previous to the time when the king of Assyria took the ten tribes from their own land to which they have not yet been restored. And though the pride and boast of Assyria was humbled to the dust at the voice of God through one of the prophets from the land of Israel, yet now they could march fearlessly into the heart of that country and lead captive its inhabitants, because they had forsaken their Shepherd.

How far Nineveh had been enlightened by the revelations of the Lord previous to the time when Jonah visited it, we are not able to say, but we conclude, that they must have reverenced the word of God more than most people in our day, or else Jonah's appearance and preaching would not have excited such an alarm, and been the means of so great a reformation. Neither is it for us to say how long they continued righteous afterward; but we may conclude, that if a great people can turn from evil to good in a few days, in the space of eighty years, without continual preaching to, they could again fall into wickedness. But this, perhaps, may be thought digressing too far from the subject of Zephaniah's prophecy, though we are under the necessity of looking at the principal part of his predictions as we pass to the point which we had in view when we commenced; and we are of the opinion, that a minute investigation into even the least or shortest prophecy contained in the scriptures, would be of lasting benefit to any individual who might take the trouble and devote the time to that employment. The prophecies, are thought by many to be of no consequence whatever in our day to the human family, and that, if they are not all fulfilled, (as many suppose them to be,) they are clothed in mysteries and wrapped in metaphors far beyond our comprehension; and if ever fulfilled, the *real* meaning is so foreign from the literal word, that no one in our time can know any thing what the prophets did mean when they spake; consequently, it is of no importance to us whether they are fulfilled, or whether they remain yet to be; and under circumstances of such a nature, it would matter nothing to us one way nor the other; for though the thing might have been plain to the prophet in his vision, it has since been locked up in the bosom of God, and is never to be shown again till it is accomplished, and then, no one can know it but himself, because he had hid it from the discernment of mortals.

It must be admitted, that even if the prophecies are dark and mysterious to us, they were, in a greater or less degree understood by those who spake them; and this we infer from the fact, that many of their predictions were fulfilled as they were literally spoken; and all the vast overturns among the surrounding nations seemed to have a bearing upon the history of Israel, and the prophets seldom closed their predictions without remarking something that should befall them. They knew that if Israel was scattered the heathen must also suffer in their turn; and if the children of Judah were chastened for their iniquities, their idolatrous neighbors, must, in due time be destroyed. Moab and Ammon, were looked upon by many of the prophets of Israel and were threatened with judgments. Zephaniah looked upon the time when they should reap their just reward for all the bitter affliction that they had brought upon Israel, and with sublime and positive language declares their overthrow. He says:

I have heard the reproach of Moab and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore, as I live saith the Lord of hosts, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. Who but those instructed by the Spirit of the Lord could suppose, or even would admit for a moment, the possibility that the children of Lot, after centuries of prosperity, in which they had conquered nations and enriched themselves with their spoils, could suddenly be diminished and brought into subjection to a people whose physical power was at the time of Zephaniah so far inferior to their own! and that too, after Israel had been diminished by the judgments which had overtaken them from the hand of the Lord! for the remnant of Judah were not to possess them, until they themselves had been led into captivity.

It may be thought by some, that these predictions were fulfilled when Judah returned from the Babylonish captivity; but we ask, did not these nations more or less of them exist at that time? and did not the Jews receive assistance from the Babylonians to re-establish themselves in the land of Judea, when they did return? and were not these nations constantly annoying the remnant of Jacob for a long period? and when these nations were under the yoke of other nations did Judah possess their land? It is said, the residue of my people shall spoil them, and the remnant of my people shall possess them. So far from spoiling the heathen or possessing their land, we know, (if we may credit the account,) that they were struggling to maintain their own; and even down to the coming of the Messiah Judea was a Roman province. But any man acquainted with the history of the Jews at this age, and the nations which then surrounded Palestine, on a moment's reflection will admit, that these prophecies in part, have, in the strictest sense been literally fulfilled: So far, at least as we have any account of their fulfillment, it must be acknowledged a literal one. Where now is Gaza, and where is Ashkelon? Forsaken and desolate! Where is Ashdod and where is Ekron? Driven out, and rooted up! Where are the inhabitants of Moab, and where are the children of Ammon? They are like Sodom, consumed and overthrown, a desolation in the eyes of every beholder, and a warning to every nation, that it is unsafe to sport with the people of God! Where is Assyria, and where is Nineveh that dwelt carelessly, that said in her heart, I am, and there is none beside me! The Assyrians themselves have long since been destroyed or led captives and mingled with other nations, and Nineveh has sunk like a stone into the mighty deep! But the children of Judah, though often scourged by the chastening hand of the Lord for their iniquities, and often led into captivity by their enemies, and made to serve in cruel bondage, yet their descendants remain and their posterity is still extant without being swallowed up in other nations, while many who have afflicted them have melted away; their national glory has become extinct, and all but their name has sunk in oblivion.

In the last chapter of this prophecy there is an advance of thought on the subject of Israel's situation, beyond the time when they were taken captive by Nebuchadnezzar, or even when Jerusalem was destroyed by the Romans, and the Jews scattered into all parts of the earth. It must be plain to every man who is acquainted with his bible, or even common history, that a large portion of this chapter has not yet been fulfilled, or else the prophet spake figuratively, and did not calculate to edify Israel by his words nor the rising generations with his writings. But certainly, a part of his prophecy has been literally fulfilled, and that portion of it too which spake of the fall of mortal nations which were wealthy and populous, as well as the judgments which came upon Jerusalem. And since he has left us no rule to interpret it contrary from its plain reading, we do not feel justified in attempting to write, or to construe a sentence of it differently, without we can be made acquainted with the word of the Lord to that effect; and until then, we feel a conscience void of offence when we believe that all that has not been fulfilled precisely as it was spoken, will be in due time. If not, we shall then have to acknowledge, that we have known but little respecting the sayings of the ancient prophets; and that part which we now suppose has been fulfilled, might as well never have been spoken or written; for we cannot now be benefitted in the least by them; and previous to the time when we can be, we must have another revelation to teach us what the old one means. Paul said in his epistle to the Romans, in the xvth chapt. and 4th. verse, that, Whatsoever things were written aforetime, were written for our learning, that we through faith and comfort of the scriptures might have hope. Either Paul and his brethren understood the sayings of the prophets to mean what they said, or they must have had some rule of interpretation which we have not, or else certainly, neither comfort nor hope could have been derived from a perusal of them. If they understood them to mean as they read, why not those who believe them understand them in the same manner in this age? But perhaps some of our friends may say, that the ancient churches had some rule by which they could penetrate into the *dark* sayings of the ancients, and unfold them to their full satisfaction, and thereby obtain much comfort and great hope; but when they left this stage of action, it was no longer necessary that men should have this rule, so they took it from the earth, and it is now in the bosom of eternity, locked up safely and securely, beyond the power of man to obtain; and since the ancient apostles established the church of Christ, and wrote many epistles to their brethren upon the subject, we have no need of any thing more: and a rule to enable us to interpret the whole bible, and lay out every secret, and unfold every mystery, would not be of any use to us, even were God willing to favor us with such an one. Neither would we believe it were it given, because we do not believe that he ever intended to speak again to mankind while the earth remains. So then, had we every necessary accomplishment to understand all the sayings in the whole scriptures it would do us no good; we should not act upon it, because we should not believe it. And this, in short, is the sad difficulty with the world at this day; they do

not believe that the prophets meant what they said, neither do they believe that we can find out what they did mean; and yet hundreds are figuring, interpreting and expounding, for their *hundreds* and their *thousands* every year to tell the people something about the scriptures, which they, and the expositors themselves acknowledge that no man can understand, because they are all metaphors and types, and the Author of them long since ceased to speak to men; and the whole must remain at last as it was in the beginning!

Yet, we are not disposed to condemn any portion of our fellow-beings for not believing as we do, or because they do not hold the words of the Lord by the mouths of his ancient prophets, precisely in the light that we conceive them to mean; or we might say, because they do not believe them to mean any thing that we can be benefitted with, because we cannot understand them; and we ourselves thinking that he meant to communicate his word to man in an intelligent manner, suited to his capacity, in some degree, that he might be benefitted by the same. We know, that in a free government, in the midst of a free-thinking and *enlightened* people, every man has the privilege of believing as he chooses, and of interpreting the words of the prophets as to him may appear the most proper and right; and is left, (so far as human law can interfere,) to act his own choice freely and dispassionately, and settle all questions as to the item of his faith and religion uncontrolled by human influence; and there the matter may rest between himself and his Maker. A glorious blessing! A privilege which, in our opinion cannot be estimated too highly, nor too thankfully acknowledged before Him who holds the destinies of all nations in his own hands, and who sways his scepter over all people.

But we cannot see the propriety of the idea that admits certain parts of prophecies to have been literally fulfilled, and other parts of the same prophecies, spoken by the same individuals, to be understood differently, because the time has not transpired when they were designed in the mind of the Lord to be, when they were spoken. We presume that it will redily be admitted, that the prophecies previously quoted, so far at least as they related to the downfall and overthrow of those nations against whom the judgments of the Almighty were denounced, have, in the plainest manner been literally fulfilled. The Jews were led into captivity by their enemies, and Jerusalem was destroyed, and the land of Judea laid waste according to the plain declaration of the Lord by the mouth of the prophet, when he said that he would stretch out his hand upon Judah, and upon the inhabitants of Jerusalem, and utterly consume all things from off the land.

Having sketched considerably upon the two first chapters of Zephaniah's prophecy, we shall now speak more particularly of a portion of the matter written in the last. There is however, a sufficient contained in the two first to afford a field for contemplation for a length of time, at least, when the fact is admitted, that it is the word of God, and that the very design of the Lord in giving it to his creatures was, that they might understand it and be benefitted therewith. In the chapter before us there is a stretch, or advance of thought peculiar and interesting; and such too as seems to have occupied the minds of the ancient prophets of Israel in a greater or less degree, which is easily to be discovered over the surface of a large portion of their prophecies. For though they predicted the dispersion of Israel and the captivity of the Jews, yet they seldom left these subjects, or closed their prophecies without speaking of the time when they should be brought back triumphant, and return to the land that God gave by promise to Abraham and his seed for an everlasting possession; which the reader will find written in language the most positive, if he will but take the trouble to look into their sayings.

After reminding the remnant of Israel then in the land, of the might and power of the Lord in the destruction of his enemies, or the enemies of his people, and in their salvation and protection, if faithful to his commandments, he declares to them that their sins are many and grievous; accusing their princes, their judges, and even their prophets and priests, saying; they were like roaring lions, evening wolves, light, and vain, and treacherous; that they had polluted their sanctuary, and done violence to the law; he declares again that he will lay waste the nations, cut off their towers, and lay upon their streets to desolation, that there is no man, that there is none inhabitant. But notwithstanding all this, he exhorts them to wait upon him still, for he had determined a time when he would rise up to the prey, when the earth should be consumed with the fire of his jealousy; when he would gather the nations, that he might assemble the kingdoms, to pour upon them his indignation, even all his fierce anger: for, said he, all the earth shall be devoured with the fire of my jealousy.

He said, I have cut off the nations: their towers are desolate; I made their streets waste, that none passed by: their cities are destroyed, so that there is no man, that there is none inhabitant. Therefore, wait ye upon me saith the Lord. Certainly, there is a peculiar force to these remarkable words: *Wait ye upon me!* How long! Till the time when I shall rise up to the prey! When has God for Israel rose up to the prey? When has he gathered the nations and assembled the kingdoms? and when has he poured upon *them* his indignation, even all his fierce anger? and when has *all* the earth been devoured with the fire of his jealousy? Was it when Israel came out of the land of Egypt? The Egyptians were then the only sufferers: The posterity of Ham then felt the wrath and vengeance of Israel's God; but not the whole earth. Pharaoh's hosts were then collected, and Thebes from her hundred gates sent forth her tens of thousands to trample down and take the spoils but the outstretched arm of Jehovah in the defense of Jacob, caused them to be swallowed up in the Red Sea; and yet the nations were not then gathered, nor the kingdoms assembled, neither was the *whole* earth devoured with the fire of his jealousy. Was it when Israel marched into the land of Canaan with Joshua at their head, directed by the voice of the Lord? Jordan stood upon heaps at the approach of God's covenant people, and the walls of Jericho fell to the earth when they shouted in his name; the surrounding nations, the posterity of Canaan felt the shock; but the nations were not then gathered, nor the kingdoms assembled, neither *all* the earth devoured with the fire of his jealousy: the time had not arrived, nor had the prediction yet been made by the prophets of Israel. But centuries must roll away, and Jacob be driven from his land before that period was to come when he would, for his sake, devour the earth with the fire of his jealousy. Wait ye upon me! How many tedious hours has Israel, upon this word so big with meaning, sat in captivity, reviled and rejected, a hiss, a taunt, and a by-word, and waited with longings and with sighs too large to be expressed, for the precious voice to sound from the throne of I AM, and proclaim, Rise up! Rise up! Return ye! Return ye! O my people of the house of Israel; for this is the time that I *will rise up to the prey!* Wait ye upon me, saith the Lord! How oft has Israel wept in captivity while waiting for that long looked for hour; and how oft the arm of violence been raised because he still persisted that God would yet call himself, and declare that the time had arrived when he would rise up to the prey! How fruitless has been the labors of Gentile Missionaries in attempting to convert the seed of Jacob from the errors of their ways, by pretending that God had sent them, and at the same time declaring that God had ceased to talk to men. Nor could it surprise a man of common sense, that the Israelites should turn from them with disdain, after hearing that God had called for Jacob to return to him again, and had not spoken from the heavens directly to that effect! Israel will never be duped with such a plan of inconsistency! The prophets in ancient days heard the voice of the Lord, and declared that in the last days their seed should hear it again. And though the Jews stumbled and were scattered, yet they look with longing anxiety, and wait to hear the acceptable sound that, The time has come when I will build you as at the first, and lead you as at the beginning; and make bare my holy arm in the eyes of *all* the nations, that all the ends of the earth may see the salvation of God! And we have no scruple in saying, that Israel will never embrace the gospel, nor the Jews believe in the Messiah as a people, till the Lord *sends* his word to them; for their fathers once enjoyed this peculiar blessing, and left it upon record that their children should inherit the same; and though they are scattered to the four winds, and peeled with affliction and adversity, they will yet *wait* till God himself shall speak; till he himself shall *rise up to the prey!* Convince Israel of this, and the work will soon be done. Convince him that the Lord himself has called, and no power of man can prevent his gathering. Let him once again be taught by the voice of the living God from on high, and the work of reformation will immediately be accomplished. But till then, the attempts of the Gentiles will be fruitless; it is what the Jews cannot, nor will not believe. If they should they would lay aside the voice of their fathers contained in the prophets, that they should in the last days, hear again; but this they have not, nor never will. That reflection which rolls across the mind, that their Shepherd once taught their fathers, is cherished too dearly to be exchanged for a fantom, a dream, a bubble, a vain and foolish whim, got up in the brains of the Gentiles, that God would never speak again to mankind! It will never be accepted with Israel; it will never be believed by the seed of Jacob; for that at once destroys the testimony of their fathers, that God would, in the last days, gather their children to the land of Canaan to possess it forever. Men who never heard the voice of God themselves, neither their fathers, but are dependent upon the voice of inspiration to another people who are no nearer related than the Jews and the Gentiles, may preach, perhaps, with some success among those who are in the same situation; but this will never convert Israel! They *must* know that God himself has spoken; for they will wait according to the declaration of their fathers, till the Lord shall rise up to the prey! Then, and not till then, will Israel be converted!

Zephaniah proceeds, after speaking of the great commotion which is to take place at the time, or before Israel returns to his own land, and says, For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed shall bring mine offering. We understand that the pure language is to be turned to the people after the nations are gathered, and the kingdoms assembled, and the indignation poured upon them, when all the earth is consumed with the fire of the Lord's jealousy, and not till then; because this marvelous display of the power of God is to be exerted that they may all call upon him to serve him with one consent: and who cannot see, that they cannot *all* serve him with one consent while a part are righteous and a part wicked! *And then!* Signifies afterward: After the wicked are cut off the righteous shall speak a pure language. It is said, long after the great Deb-

uge, that the earth was of one language, and the Lord confounded that, and sent, or scattered the people into all the earth. If we can believe the first, why not the last? If we believe that all the earth once spake the same language, and that was confounded by the power of God, why not believe that God has power to cause the earth to speak one language again? Suppose that a Greek, a Roman, a Frenchman, a Spanyard, a German, an Englishman, and an Arab, were to be saved by listening to the gospel of Christ; when they arrived in heaven could they understand each other? or would the Lord have a school where they would all be taught to speak one language? and if so, what language would it be? Our readers, no doubt would smile at our folly, were they to think that we had any such belief. If then, God has power to cause all nations and languages to speak the same language, when in heaven, what is the reason that he has not power to cause the same on earth? Has he not all power? O yes, our friends will say; but you know, that he has long since ceased to work miracles on earth. Can that be the fact? If it is, we have to confess our ignorance; for we have not yet found in our bible where the Lord said he would ever cease to work on earth, or in heaven. Perhaps it may be in some corner of our neighbor's, and so closely written that we have not found it; not being favored with very discerning *eyes*. From beyond the rivers of Ethiopia! It will be admitted, we presume, that Zephaniah was in the land of Juden while delivering this notable prediction; and where, we ask, could the Lord's suppliants be found beyond the rivers of Ethiopia? Had he a people upon the continent of Africa? Was Israel driven there when Shalmanaser king of Assyria took them from the land of Palestine? Did they not, after taking counsel to leave the land of the heathen, go to the north? And is it not said that they passed over the narrow passage of the Euphrates, [not Ethiopia,] while the Lord held the flood? And is it not said again, that he will smite it in the seven streams in the *last days* and cause men to go over dry shod? Where, then, are his suppliants who where to bring his offering from beyond the rivers of Ethiopia? Was this fulfilled when the Jews returned from Babylon? This could not be, because Babylon was not beyond the rivers of Ethiopia, neither was a pure language turned to the people, that they might *all* call upon the Lord to serve him with one consent.

In that day, [when the pure language is restored, and the suppliants have brought the offering from beyond the rivers of Ethiopia,] thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty, because of my holy mountain. For such as are conversant with the prophets, we conclude, that a lengthy comment upon this verse will be of but little edification: for all aught to know, that there never has been a time since Israel came out of Egypt when the Lord took from their midst *all* that rejoiced in pride. And thou shalt no more be haughty, because of my holy mountain! If Jerusalem has been a holy place since the time when Zephaniah delivered this prophecy, we would like to be informed when: for when this is fulfilled his people are to be no more haughty, because of his holy mountain. If Jerusalem was then holy, the Jews never found out that fact, if they did they cared but little about it, or they would have been better prepared to receive the Messiah when he came. As a proof that the last sentence has not been fulfilled, we make a short quotation from the prophecy of Isaiah, which will show very plainly that Jerusalem is yet to be inhabited by the Jews, and is also to be a holy place.—The Arabs may now call Jerusalem a holy place; the Catholics may also, as well as the city of Rome, because Peter and Paul suffered martyrdom in it and the Pope, (their holy father, the successor of St. Peter, and the vicar of Jesus Christ, as they call him,) now resides in the same; [Rome] but in our opinion, Jerusalem is far lacking in holiness, and has ever been since the days of Zephaniah. Isaiah xxvii 12 & 13. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which where ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. When has the great trumpet been blown in the land of Assyria? and when has the channel of the river been beaten off that Israel might come one by one? and when have they worshiped in his holy mount at Jerusalem?

Every sentence of the last of Zephaniah's prophecy seems to be spoken in that plain and intelligent manner, that every individual who admits the fact, that Israel will return to the land of his fathers in the last days, must be ready to conclude, that if there is any confidence to be placed in the words of prophecy, and if we can believe that they were ever designed to be understood, the prophet must have had his eye fixed upon the time when the Lord was about to rise up to the prey: when he was about to exalt that long afflicted people above the power of all their oppressors, and establish them in righteousness by his own hand. He again says: The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. When, since the days of this prophet, has Israel dwelt in the land of Canaan in righteousness, and been guilty of no iniquity, nor spoken lies? When has been a time when a deceitful tongue was not to be found in their mouths? Was it after the Babylonish captivity? Who does not know, that they were filled with violence and iniquity, that deceit and wickedness filled Jerusalem from one end to the other, and they falsely accused even their Messiah and shed his blood? Was this the righteous people of whom the prophet was here writing, that should be so completely delivered from all their enemies that they should feed and lie down in peace, there being none to make them afraid? Were they not in constant and almost unceasing wars? Famine and the sword were on every side from their return from Babylon, to the days when Titus took the city and razed it to the foundation.

To be continued.

THE ELDERS OF THE CHURCH IN KIRTLAND, TO THEIR BRETHREN ABROAD.

(Continued from our last.)

Dear brethren in Christ, and companions in tribulation.

HAVING in a former number of the Star, written you quite lengthy on some few items connected with the religion which we profess, we deem it of importance to the cause in which all our united efforts ought, with an eye single to the glory of God, to be engaged, that we may escape the corruptions of the world, and not only show ourselves approved in his sight, but may be instruments in the order of his providence in convincing some of our fellow-travellers to eternity of the importance of turning from error to righteousness, and embracing the fulness of the everlasting gospel—to continue this letter of instruction and exhortation, believing, (as we have previously remarked,) that on your part it will be received in brotherly fellowship. We would remind you, brethren, of the fatigues, trials, privations, and persecutions, which the earliest saints endured for the only purpose of persuading men of the excellency and propriety of the faith of Christ, were it in our opinion necessary, or would serve in any respect to stimulate you to labor in the vineyard of the Lord with any more diligence: but we have reason to believe, (if you make the holy scriptures a sufficient part of your studies,) that their perseverance is known to you all; and that they were willing to sacrifice the present honors and pleasures of this world, that they might obtain an assurance of a crown of life from the hand of our Lord; and their excellent examples in labor, which manifests their zeal to us in the cause which they embraced, you are daily striving to pattern. And not only these, but the commandments of our Lord, we hope, are constantly revolving in your hearts, teaching you, not only his will in proclaiming his gospel, but his meekness and perfect walk before all, even in those times of severe persecutions and abuse which were heaped upon him by a wicked and adulterous generation. Remember, brethren, that he has called you unto holiness; and need we say, to be like him in purity? How wise; how holy; how chaste, and how perfect, then, you ought to conduct yourselves in his sight; and remember too, that his eyes are continually upon you. Viewing these facts in a proper light, you cannot be insensible, that without a strict observance of all his divine requirements, you may, at last, be found wanting; and if so, you will admit, that your lot will be cast among the unprofitable servants.—We beseech you, therefore brethren, to improve upon all things committed to your charge, that you lose not your reward.

No doubt, the course which we pursued in our last to you, is yet familiar to your minds; that we there endeavored to show, as far as our limits would extend, the propriety, in part of adhering to the law of heaven; and also, the consistency in looking to heaven for a law or rule to serve us as a guide in this present state of existence, that we may be prepared to meet that which inevitably awaits us, as well as all mankind.—There is an importance, perhaps, attached to this subject, which the world has not so fully examined as the importance of it requires. Think for a moment, of the greatness of the Being who created the universe; and ask, Could he be so inconsistant with his own character, as to leave man without a law or rule to regulate his conduct, after placing him here, where, according to the formation of his nature he must in a short period sink into the dust? Is there nothing further; is there no existence beyond this veil of death which is so suddenly to be cast over all of us? If there is, why not that Being who has power to place us here, inform us something concerning hereafter? If we had power to place ourselves in this present existence, why not have power to know what shall follow when that dark veil is cast over our bodies? If in this life we receive our all: if when we crumble back to dust we are no more, from what source did we emanate, and what was the purpose in our existence? If this were all, we should be led to query, whether there was really any substance in existence; and we might with propriety say, "Let us eat and drink: for tomorrow we die!" If this were really so, then why this constant toiling, why this continual warfare, and why this increasing trouble? But this is not the case, the voice of REASON, the language of INSPIRATION, and the Spirit of the living GOD, our Creator, teaches us, as we hold the record of truth in our hands, that this is not the case; that this is not so: for, the heavens declare the glory of a GOD, and the firmament shows his handy work: and a moment's reflection, is sufficient to teach every man of common intellect, that all these are not the mere production of chance, nor could they be supported by any power less than by an Almighty hand: and he that can mark the power of Omnipotence inscribed upon the heavens, can also see His own hand-writing in the sacred volume: and he who reads it oftenest will like it best, and he who is acquainted with it, will know the hand wherever he can see it; and when once discovered, it will not only receive an acknowledgment, but an obedience to all its heavenly precepts. For a moment reflect, what could have been the purpose in our Father in giving to us a law? Was it that it might be obeyed, or disobeyed? And think

further too, not only the propriety, but the importance of attending to his laws in every particular. If, then, there is an importance in this respect, is there not a responsibility of great weight resting upon those who are called to declare these truths to men? Could we, or were we capable of laying any thing before you as a just comparison, we would cheerfully do it; but in this our capacity fails, and we are inclined to think, that man is unable, without an assistance beyond what has been given to those before us, of expressing in words the greatness of this important office. We can only say, that if an anticipation of the joys of the celestial glory, as witnessed to the hearts of the humble is not sufficient, we will leave with yourselves the result of your own diligence; for God ere long, will call *all* his servants before him, and there from His own hand they will receive a just recompense and a righteous reward for all their labors.

So much by way of introduction, and we shall now proceed to examine still further the subject of law. However little may have been heretofore thought, or said upon the subject of law, does not diminish in the least the propriety nor the design of it, since it emanated from God; and though it may have been, and may be at this day a subject untouched by the professors of christianity, that does not lessen its value, neither does it diminish its power in judging men from their actions according to it, at the last day, those who have, or may have come to a knowledge of it. It may be supposed, and we think with a degree of propriety, that man had given to him in the beginning, from the hand of his Maker, every necessary law and instruction, for his peace, happiness, and future comfort; and if not, living as he did in the immediate presence, and walking under the inspection of heaven, if he needed more, he could yet ask it, and that wise Hand which had formed him of the dust was sufficient; not only sufficient, but knowing all things, knew whether man needed more or not, and if he did, it would be bestowed. To suppose that the Maker of the universe never gave to man any law after he had formed him, would, in our opinion, be offering an insult to his glorious character, and be comparing him beneath, even an earthly parent! For where, we ask, is the kind humane father to be found, who would, for any consideration whatever, suffer his children to grow up to manhood without giving them instruction, and instruction too, which would be wisely calculated to benefit them, even in ripened years! Should he teach them virtue in their youth, (a principle too much neglected with most parents,) if observed in age it certainly would be virtue still, and the more it was observed the more honorable would be the gray hairs, until his spirit took its welcome exit to mingle with its kindred spirits, and rejoice in the salvation of that God from whom came the first principles of virtue. Should the great Author of our being, after he had made all things, and even man, and pronounced them *all* good, leave man without a law, we might well suppose that here was a contradiction in terms, indeed; for he had pronounced all things which he had made good, and yet there was no good in man, consequently he was not worthy to receive a law whereby his conduct might be governed; but must be left without any principles or directions from the hand of his Maker to guide him in the least particular.

From these facts, in short, and the further knowledge contained in the scriptures, it is reasonable to suppose, that man departed from the first teachings, or instructions which he received from heaven in the first age, and refused by his disobedience to be governed by them. Consequently, he formed such laws as best suited his own mind, or as he supposed, best adapted to his situation. But that God has influenced man more or less since that time in the formation of law for his benefit we have no hesitancy in believing; for, as before remarked, he being the source of all good, every just and equitable law was in a greater or less degree influenced by him. And though man in his own supposed wisdom would not admit the influence of a power superior to his own, yet for wise and great purposes, for the good and happiness of his creatures, God has instructed man to form wise and wholesome laws, since he had departed from him and refused to be governed by those laws which he had given by his own voice from on high in the beginning. But notwithstanding this transgression, by which man had cut himself off from an immediate intercourse with his Maker without a Mediator, it appears that the great and glorious plan of his redemption was previously meditated; the sacrifice prepared; the atonement wrought out in the mind and purpose of God, even in the person of the Son, through whom man was now to look for acceptance, and through whose merits he was now taught that he alone could find redemption, since the word had been pronounced, Unto dust thou shalt return!

But that man was not sufficient of himself to grant a system, or plan with power sufficient to free him from a destruction which awaited him, is evident from the fact, that God, as before remarked, prepared a sacrifice in the gift of his own Son which should be sent in due time, in his own wisdom, to prepare a way, or open a door through which man might enter into his presence, from whence he had been cast for disobedience.—From time to time these glad tidings were sounded in the ears of men in different ages of the world down to the time of his coming. By faith in this atonement or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith: he could have no faith, or could not exercise faith contrary to the plan of heaven. It must be the shedding of the blood of the Only Begotten to atone for man: for this was the plan of redemption; and without the shedding of blood was no remission: and as the sacrifice was instituted for a type, by which man was to discern the great Sacrifice which God had prepared; to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently, Cain could have no faith: and whatsoever is not of faith is sin. But Abel offered an acceptable sacrifice, by which he obtained witness that he was righteous, God himself testifying of his gifts. Certainly, the shedding of the blood of a beast could be beneficial to no man, except it was done in imitation, or as a type, or explanation of what was to be offered through the gift of God himself: and this performance done with an eye looking forward in faith on the power of that great Sacrifice for a remission of sins. But however various may have been, and may be at the present time the opinions of men respecting the conduct of Abel, and the knowledge which he had on the subject of atonement, it is evident in our minds, that he was instructed more fully into the plan than what the bible speaks: for how could he offer a sacrifice in faith, looking to God for a remission of his sins in the power of the great Atonement, without having been previously instructed into that plan! And further, if he was accepted of God, what were the ordinances performed further than the offering of the firstlings of the flock! It is said by Paul in his letter to his Hebrew brethren, that Abel obtained witness that he was righteous, God testifying of his gifts. To whom did God testify of the gifts of Abel, was it to Paul? We have very little on this important subject in the fore part of the bible. But it is said, that Abel himself obtained witness that he was righteous. Then certainly God spoke to him: indeed, it is said that God talked with him: and if he did, would he not, seeing he was righteous, deliver to him the whole plan of the gospel? And is not the gospel the news of redemption? How could Abel offer a sacrifice and look forward with faith on the Son of God for a remission of his sins, and not understand the gospel? The mere shedding the blood of beasts or offering anything else in sacrifice, could not procure a remission of sins, except it were performed in faith of something to come, if it could, Cain's offering must have been as good as Abel's. And if Abel was taught of the coming of the Son of God, was he not taught of his ordinances? We all admit that the gospel has ordinances, and if so, had it not always ordinances, and were not its ordinances always the same? Perhaps, our friends will say, that the gospel and its ordinances were not known till the days of John the son of Zecharias, in the days of Herod the king of Judea. But we will here look at this point: For our own part, we cannot believe, that the ancients in all ages were so ignorant of the system of heaven as many suppose, since all that were ever saved, were saved through the power of this great plan of redemption, as much so before the coming of Christ as since; if not, God has had different plans in operation, (if we may so express it,) to bring men back to dwell with himself; and this we cannot believe, since there has been no change in the constitution of man since he fell; and the ordinance or institution of offering blood in sacrifice, was only designed to be performed till Christ was offered up and shed his blood, as said before, that man might look forward with faith to that time. It will be noticed that according to Paul, [see Gal. iii 8.] the gospel was preached to Abraham. We would like to be informed in what name the gospel was then preached, whether it was in the name of Christ or some other name? If in any other name, was it the gospel? And if it was the gospel, and that preached in the name of Christ, had it any ordinances? If not, was it the gospel? And if it had, what were they? Our friends may say, perhaps, that there were never any ordinances except those of offering sacrifices, before the coming of Christ, and that it could not be possible for the gospel to have been administered while the sacrifices of blood were. But we will recollect, that Abraham offered sacrifice, and notwithstanding this, had the gospel preached to him. That the offering of sacrifice was only to point the mind forward to Christ, we infer from these remarkable words of his to the Jews, Your father Abraham rejoiced to see my day: and he saw it and was glad. [See John viii 56.] So, then, because the ancients offered sacrifice it did not hinder their hearing the gospel; but served, as we said before, to open their eyes, and enabled them to look forward to the time of the coming of the Savior, and to rejoice in his redemption. We find also, that when the Israelites came out of Egypt they had the gospel preached to them, according to Paul in his letter to the Hebrews, which says, For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. [See Heb. iv 2.] It is said again, in Gal. iii 19, that the law [of Moses, or the Levitical law] was added because of transgression. What, we ask, was this law added to, if it was not added to the gospel? It must be plain that it was added to the gospel, since we learn that they had the gospel preached to them. From these few facts, we conclude, that whenever the Lord revealed himself to men in ancient days, and commanded them to offer sacrifice to him, that it was done that they might look forward in faith to the time of his coming, and rely upon the power of that atonement for a remission of their sins. And this they have done, thousands who have gone before us, whose garments are spotless, and who are, like Job, waiting with an assurance like his, that they will see him in the *latter day* upon the earth, even in their flesh.

We may conclude, that though there were different dispensations, yet all things which God communicated to his people, were calculated to draw their minds to the great object, and to teach them to rely upon him alone as the Author of their salvation, as contained in his law. From what we can draw from the scriptures relative to the teachings of heaven we are inclined to think, that much instruction has been given to man since the beginning which we have not. This may not agree with the opinions of some of our friends, who are bold to say, that we have every thing written in the bible which God ever spake to men since the world began, and that if he had ever said any thing more we should certainly have received it. But we ask, does it remain for a people who never had faith enough to call down one scrap of revelation from heaven, and for all they have now, are indebted to the faith of another people who lived hundreds and thousands of years before them, to say how much God has spoken and how much he has not spoken? We have what we have, and the bible contains what it does

conian; but to say that God never said any thing more to man than is there recorded, would be saying at once, that we have at last received a revelation; for it must be one to advance thus far, because it is no where said in that volume by the mouth of God, that he would not, after giving what is there contained, speak again: and if any man has found out that for a fact, he has ascertained it by an immediate revelation, other than has been previously written by the prophets and apostles. But through the kind providence of our Father a portion of his word which he delivered to his ancient saints, has fallen into our hands, and they are presented to us with a promise of a reward if obeyed, and with a penalty if disobeyed: and that all are deeply interested in these laws, or teachings, must be admitted by all who acknowledge their divine authenticity.

It may be proper for us to notice in this place, a few of the many blessings held out in this law of heaven as a reward to those who obey its teachings. God has appointed a day in which he will judge the world, and this he has given an assurance of in that he raised up his Son Jesus Christ from the dead: the point on which the hope of all who believe the inspired record is founded for their future happiness and enjoyment: because, if Christ is not risen, said Paul to the Corinthians, your faith is vain: ye are yet in your sins: and those who have fallen asleep in him have perished. [See 1 Cor. xv.] If the resurrection from the dead is not an important point, or item in our faith, we must confess that we know nothing about it: for if there is no resurrection from the dead, then Christ has not risen: and if Christ has not risen he was not the Son of God: and if he was not the Son of God there is not nor cannot be a Son of God, if the present book called the scriptures is true: because the time has gone by when, according to that book he was to make his appearance. On this subject, however, we are reminded of the words of Peter to the Jewish Sanhedrim, when speaking of Christ, he says, that God raised him from the dead, and we [the apostles] are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him. [See Acts v.] So that after the testimony of the scriptures on this point, the assurance is given by the Holy Ghost, bearing witness to those who obey him, that Christ himself has assuredly risen from the dead; and if he has risen from the dead, he will, by his power, being all seen to stand before him: for if he has risen from the dead the bands of the temporal death are broken that the grave has no victory. If then, the grave has no victory, those who keep the sayings of Jesus and obey his teachings have, not only a promise of a resurrection from the dead: but an assurance of being admitted into his glorious kingdom: for, he himself says, Where I am, there shall also my servant be. [see John xii.] In the twenty second chapter of Luke's account of the Messiah, we find the kingdom of heaven likened unto a king who made a marriage for his son. That this son was the Messiah will not be disputed, since it was the *kingdom of heaven* that was represented in the parable; and that the saints, or those who are found faithful to the Lord, are the individuals who will be found worthy to inherit a seat at the marriage-supper, is evident from the sayings of John in the Revelations, where he represents the sound which he heard in heaven to be like a great multitude, or like the voice of mighty thunderings, saying, The Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. [Rev. xix.]

That those only are the individuals who keep the commandments of the Lord and walk in his statutes to the end, that are permitted to set at this glorious feast, is evident from the following items: In Paul's last letter to Timothy, which was written just previous to his death, he says, I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. No one who believes the account, will doubt for a moment this assertion of Paul which was made, as he knew, just before he was to take his leave of this world. Though he once, according to his own word, persecuted the church of God and wasted it, yet after embracing the faith, his labors were unceasing to spread the glorious news: and like a faithful soldier, when called to give his life in the cause which he had espoused, he laid it down, as he says, with an assurance of an eternal crown. Follow the labors of this apostle from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the gospel of Christ: Whipped, stoned, and derided, the moment he escaped the hands of his persecutors, he, as zealously as ever, proclaimed the doctrine of the Savior. And all may know, that he did not embrace the faith for the honor of this life, nor for the gain of earthly goods. What then could have induced him to undergo all this toil? It was, as he said, that he might obtain that crown of righteousness from the hand of God. No one, we presume, will doubt the faithfulness of Paul to the end: None will say, that he did not keep the faith, that he did not fight the good fight, that he did not preach and persuade to the last: And what was he to receive? A crown of righteousness. And what shall others receive who do not labor faithfully, and continue to the end? We leave such to search out their own promises if any they have; and if they have any they are welcome to them, on our part, for the Lord says, that every man is to receive according to his works. Reflect for a moment, brethren, and enquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, could you expect to receive; have you a promise of receiving a crown of righteousness from the hand of the Lord, with the church of the first born? Here then, we understand, that Paul rested his hope in Christ because he had kept the faith, and loved his appearing and from his hand he had a promise of receiving a crown of righteousness. If the saints are not to reign, for what purpose are they crowned? In an exhortation of the Lord to a certain church in Asia, which was built up in the days of the apostles, unto whom he communicated his word on that occasion by his servant John, he says, Behold I come quickly: hold that fast which thou hast, that no man take thy crown. And again, To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. [see Rev. iii.] And again, it is written, Behold, now are we the sons of God, and it doth not appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And he that hath this hope in him, purifieth himself, even as he is pure. [1 John iii. 2 & 3.] How is it that these old apostles should say so much on the subject of the coming of Christ? He certainly had once came; but Paul says, To all who love his appearing, shall be given the crown: and John says, When he shall appear, we shall be like him; for we shall see him as he is. Can we mistake such language as this? Do we not offer violence to our own good judgment when we deny the second coming of the Messiah? When has he partook of the fruit of the vine new with his ancient apostles in his Father's kingdom, as he said, just before he was crucified? In Paul's epistle to the Philippians, iii, 20 & 21, he says, For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. We find another promise to individuals living in the church at Sardis, [see Rev. iii. 4 & 5.] which will also show something of the blessings held out to the ancients who walked worthily before the Lord, which says, Thou hast a few names even in Sardis which have not defiled their garments; and they shall WALK WITH ME IN WHITE: for they are worthy. He that overcometh, the same shall be clothed in white raiment and I will not blot out his name out of the book of life: but I will confess his name before my Father, and before his angels. John represents the sound which he heard from heaven, as giving thanks and glory to God, saying that the Lamb was worthy to take the book, and to open the seals: because he was slain, and hast by his blood redeemed them out of every kindred and tongue, and people, and nation; and hast made them kings and priests unto God: and they should reign on the earth. [see Rev. v.] In the twenty sixth chapter we find a length of time specified, during which Satan is to be confined in his own place, and the saints reign in peace. All these promises and blessings we find contained in the law of the Lord, which the righteous are to enjoy: and we might enumerate many more places where the same or similar promises are made to the faithful, but we do not deem it of importance to rehearse them here, as this letter is now lengthy: and our brethren, no doubt, are familiar with them all. Most assuredly it is, however, that the ancients, though persecuted and afflicted by men, obtained from God promises of such weight and glory, that our hearts are often filled with gratitude, that we are even permitted to look upon them, while we contemplate that there is no respect of persons in his sight, and that in every nation, he that fearth him and worketh righteousness, is accepted with him. But from the few items previously quoted, we can draw a conclusion, that there is to be a day when all will be judged of their works, and rewarded according to the same; that those who have kept the faith will be crowned with a crown of righteousness: be clothed in white raiment: be admitted to the marriage-feast: be free from every affliction, and reign with Christ on the earth, where, according to the ancient promise, they will partake of the fruit of the vine new in the glorious kingdom with him: at least we find that such promises were made to the ancient saints. And though we cannot claim these promises which were made to the ancients, or that they are not our property merely because they were made to them, yet if we are the children of the most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached him, and for ourselves obtain the same promises. These promises, when obtained, if ever by us, will not be because Peter, John, and the other apostles, with the churches at Sardis, Pergamos, Philadelphia and elsewhere, walked in the fear of God and had power and faith to prevail and obtain them: but it will be because we, *ourselves*, have faith and approach him in the name of his Son Jesus Christ, even as they did: and when these promises are obtained, they will be promises sweetly to us, or they will do us no good: communicated for our benefit: being our own property, (through the gift of God,) earned by our own diligence in keeping his commandments, and walking uprightly before him. If not, to what end serves the gospel of our Lord Jesus Christ, and why was it ever communicated to us?

Previous to commencing this letter we designed giving you some instruction upon the regulation of the church: but that will be given hereafter. [TO BE CONTINUED.]

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COMMUNICATIONS.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS. NO. II.

[*Continued from our February, Number.*]

If there is any understanding to the bible, or if it was ever intended to be of any use to man, it surely was designed that it should be understood by those to whom it was sent, and into whose hands it was put; and it must be so written as to be comprehended by the people not only of the age in which it was written, but all ages, or else it could be of no advantage; for as far as it is not understood, so far men are not profited by it. But in the present generation, there does not appear to be as much difficulty existing in understanding the bible, as there is an unwillingness to believe that which is easily understood. No man will endeavor to prove, (that is an honest man,) that the bible means different from what it says, unless he does not believe what it says: for if he believed what it said, he would never try to make himself or others believe that it meant any thing different. For instance, the prophet Isaiah says, chapter 40, and verse 31, "But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." But here the strongest nerved sectarians fail in belief; they cannot think that it is possible that any man can obtain this power; therefore, they try to persuade themselves that the prophet did not mean what he said, merely because they do not believe what he did say. If the men of this generation believed what the bible said, the gathering of Judah, and of Israel, Ephraim, Benjamin, and Manasseh, would be a matter of universal belief; but here lies the difficulty, this religious generation is like the Editor of the Millenial Harbinger, who never dare approach the Millenium, because he had some "misgivings" about the rules of the interpretation of prophecy which men had laid down for him: so is it with this unbelieving generation, the Editor of the Harbinger included: they have some "misgivings" about the truth of the declarations of the prophets, and they have fearful apprehensions that they will never take place, notwithstanding the prophets have said so in so many words; and through their unbelief they are driven to the necessity of throwing, as far as in them lies, a vail of darkness over these subjects, for disbelieving them: if they should let them stand uncovered, down must come the whole of their religion and bible together. And to avoid that fearful consequence, they have laid down rules for interpreting the sayings of the prophets; but in *this* there seems to be a great difficulty, for they cannot agree upon any certain rules, and so they leave the world in perfect darkness, not knowing whether the bible is true or false: and what interpretation we get from them is nearly resembling the "Delphic oracle," let what will take place, they construe the words of the prophets so as to make them mean that thing.

This modern way of disposing of the bible by sectarian infidels, is carried by some to a greater, and some to a less extent, according as their respective systems will admit: some have gone so far as to say that there never was really a deluge, nor was Sodom or Gomorrah burned, neither was the Red Sea divided, nor did a pillar of fire by night, or a pillar of a cloud by day, attend Israel in their march from Egypt to Palestine. The writer of this article once heard a man attempting to prove in a sermon, that the soldiers did not give the Savior vinegar and gall to drink when he was on the cross, but it meant that those who rejected his gospel, and treated lightly his salvation, were the persons who gave him vinegar and gall to drink: and all these things were to be spiritualized. Others have said, that the foregoing scriptures were doubtless to be understood literally, (we mean that portion whose creed did not render it necessary to spiritualize them,) but other passages which come in contact with their creed, though they are precisely like the former, are to be understood figuratively, or must be spiritualized. Take the following examples, which are so similar, that one would suppose that all who believe in one, could not fail to believe the other, and if one were literal the other must be also. Exodus, 14th chapter, 21 and 22 verses: "And Moses stretched out his hand over the sea: and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided, and the children of Israel went into the midst of the sea upon dry ground; and the waters were a wall unto them on their right hand and on their left." Isaiah, 11 chapter, 15 and 16 verses: "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in its seven streams and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came out of the land of Egypt." What multitudes of would be saints there are, who lay hold of the former of these quotations as one of the strongest proofs of the truth and reality of their religion; but as to the latter one, there is a considerable of squeamishness, they do not know so well about that: that the Red Sea was divided is a matter of no doubt; but that it will ever be so again is rather a doubt; their nerves begin to slacken, the cords of their religion get weaker and weaker, and at last it comes out, Ah! it must be a figurative expression, it has a spiritual and not a literal meaning; for we do not believe there will ever be another Moses: if we admit that the prophet meant what he said, away goes our whole theory together; for doubtless then there must be miracles in the last days, and wonderful ones too. That part of the bible which gives the history of past events it matters not how miraculous it is; if it were a Jonah in the fish's belly, it is to be understood as it says literally; but that part which declares like things to come must be figurative, it must be spiritualized and not understood literally, though the thing to be accomplished, and the thing accomplished, is precisely the same. However this is not the case with all, for some believe that the past and to come, are all to be spiritualized.

We do not recollect of having seen a *wholesale* spiritualizer among sectarians; but some philosophers of both ancient and modern times come very near to it: If all related of Mr. Hume be correct he had nearly as many "misgivings" about his existence, as the Editor of the Harbinger has about the rules of interpreting prophecy: he appeared to be a wholesale spiritualizer; spiritualizing away his very existence, doubting, no doubt, whether the word existence meant what it said.

We have been told by some of the readers of the "Millenial Harbinger," that Mr. Campbell, some time since in one of the numbers of that paper, in speaking of one of the members of the church of Christ in the last days, said of him, that he had been getting wild for some time before he received the book of mormon: as he believed in the gathering of the ten or lost tribes of Israel. (We relate the substance of this as we heard it, for we have not seen it ourselves, never taking that paper at any time, and only having read occasional numbers of it.) But if Mr. Campbell's observations about him be correct, he had got just as wild as the prophet Isaiah had got before him, and in his wildness he had got into good company; for in the foregoing quotation from Isaiah, that is what the prophet said if he said any thing, that the ten, (or lost tribes as they are called,) should not only be gathered and return, but when they did return the Lord should utterly destroy the tongue of the Egyptian sea: and there shall be a highway for the remnant of his people, which shall be left, from *Assyria*, not *Babylon*. I would ask, Was the Assyrian captivity the captivity of the ten tribes? Yea, the ten tribes surely, and they are the ones before whom the Lord will yet utterly destroy the tongue of the Egyptian sea, and for them there is to be a highway, (that is in the waters, and the very same waters,) as was to Israel in the day that he came up out of the land of Egypt. Mr. Campbell must have great confidence in the ignorance of his stupid followers, when he dare let such a sentence fall from his pen, particularly when they had the bible in their hands. But no doubt a good number of them are getting pretty well indoctrinated, that is, able to believe any thing their leader tells them, sense or no sense, scripture or not scripture.

There are none of the sects but use the bible in the same way, reformers and nonreformers are all one in this respect; for the bible is too large a pill for any of them to swallow. They can talk about its excellence and its good effects, but pin them down to believe it all, and you will soon find that they have to apply their rules of interpretation. To believe it means what it says, in their estimation is the wildest enthusiasm, and the worst of all impositions. Had Mr. Mc'Corcle been a believer in the bible he would not have entertained the readers of the Harbinger, (or rather insulted them,) with the follies of his gospel heavens, where he supposed the sacred writers had fixed their immaginary sun, and moon, and stars; and then, after he got all their eyes fixed on the earth, stir them up to peep among kings and priests, to see the sun darkened, the moon turn to blood, and the stars of heaven fall. Indeed Mr. Mc'Corcle is indebted to the ignorance of the Editor of the "Harbinger," to get such nonsense laid before the public, and to the stupidity of the patrons of that paper, for not being laughed to scorn!

This whole spiritulizing and interpreting business, originated in unbelief: it was because men did not believe what the bible said, that caused them to spiritualize and interpret its meaning away; some for gain and some for honor. As the so called christian religion became popular, multitudes were induced to unite with the respective churches: and being destitute of the faith of the saints, or of "the faith once delivered to the saints," they could not believe the great things would ever be accomplished which the prophets declared should take place; they had recourse to spiritualizing and interpreting, and persuading themselves and others that a great part of the bible did not mean what it said; and that the writers said one thing and meant another. So one pretended reformation followed after another; but all their reformations left the world, in relation to understanding the bible, in the same situation, all had need of spiritualizing. One sect had a part of the bible which they took literally, and another part which they spiritualized: another part spiritualize the part which that sect understood literally, and understand literally what they spiritualize: and so the world is moving on in darkness and ignorance, about the things for which they are willing to fight, (or many of them at least,) and if any man has courage sufficient to expose their wickedness, he must expect to bear their heaviest censures, and have all the evils heaped on his head that malice can invent.

After a great many reformations, which never bettered the circumstances of the world one particle, as far as religion was concerned, here comes Alexander Campbell and his reformation, which by the by is like all the rest, a mere difference of opinion; not agreeing with other sects in opinion is the whole matter at last, when it is closely scanned; for no sooner is his mind brought to examine the writings of the prophets, than poor man! he has such monstrous "misgivings" about the rules of interpretation, that he has concluded to *lock* out and hold his tongue.

There is so great a resemblance between all the religious sects of the day, that one who stands aloof from all of them, is astonished why there should be so much strife and contention among them; for *all* the difference there is between them, consists in form

and opinion: as to their approach to the pure religion of the bible, they are all equal distance from it, one being no nearer than the other; and should there be a hundred other just such reformations as the past, still the world would be no better off than it now is—it would have the form of godliness, denying the power thereof. No one of the sects make any nearer approach to the power of godliness than an other, in this respect they are all alike, the degree of the Spirit of God which is among them, (if there is any of it,) is also about equal, depending on the honesty of individuals, and not on he correctness of any of their systems, or the righteousness of any of their teachers; for in this respect they are all alike. View them in what point of light you will, and there is so little to choose, that we know not why there are, or should be any contentions among them; the spirit of persecution seems to be about equally distributed, but in very large shares.

There is not in all christendom, or rather sectariandom, one church whose religious sentiments are such as to admit of their receiving the bible as it is; nor is there one of them founded on an understanding of it: they lay hold of some particular items of it, on which they found their religious theory, and on which they build their churches; but that part of the scripture which unfolds futurity to the mind of the saint of God, and apprizes him of what is coming on the world in unborn time, and which roused the energies of the ancients, and about which they sang their choicest songs, and sounded their sweetest notes, is hid from the eyes of this sectarian generation—the voice of the prophets is not known among them, neither are their visions understood by them: the spirit of inspiration which familiarized eternity to the minds of the fathers of the faithful, they have it not: the faith with which the people of God in olden time held communion with him, and without which it is impossible to please him, by which they had power with God to make a howling wilderness become the house of God, and the gate of heaven, through the exercise of which they wrought righteousness, quenched the violence of fire, stopped the mouths of lions, put to flight the armies of the aliens, women received their dead children to life again, is unknown among them; and still, they are the saints of God, partakers with those men of the grace of life, heirs of the same glory, and sharers of the same crown! What will not come next?

It needs but very little reflection to see the great ignorance of the prevailing sects of the day; yea of all of them, even those who profess the greatest knowledge and are endeavoring to reform the rest: to be sure they promise much, but perform little, yea very little: they are in perfect ignorance of the times, seasons, and purposes of God in his economy with the world. They feel very confident that God will give no more revelations to the world, that he has filled up the full measure of information that he ever intended to give men till time shall end. And yet if they possessed one spark of discernment, they could see that unless God gave them more, it was useless to have given as much as he did; for they do not understand it, neither can they till they get more revelation to help them. Witness the queer position of Mr. Campbell and his Harbinger: he found some things, as he supposed, in the prophecies about the Millenium—he outs with his prospectus, changes his Baptist into Harbinger, informs the public that if he had done so much with the Baptist, when he spent only part of his time, what might be expected from the Harbinger with all his time and attention. So to work he goes, might and main; but with all his wisdom, the prophecies, where the Millenium was to be found if any where, would not open their treasures to his understanding—get into the *hang* of them he could not: there was something said about the Millenium there, but what it was he could not tell: and at last had to quit like the poor Dutchman, who had nearly lost his mother tongue, and had not learned the English correctly: he got up and undertook to preach; but after trying in English a while found it would not do he then tried it in Dutch; still he could not make it out: at last the poor fellow exclaimed, "*pi sure, it is in, put I cannot ket it out.*" So with Mr. Campbell, there is something in the prophecies about the Millenium, but he cannot get it out.

To be continued.

[*For the Star.*]

MILLENIUM. NO. IV.

THE Millenium is that important period in the economy of God, which will put to the test the theories of all ages, and all generations, when God will try the faith of all living, separating between the good and the evil, and enabling all to discern between the righteous and the wicked, between those who serve God and those who serve him not.

There is no period in human existence about which there has been as much said by the prophets and apostles, as the time of Christ's reign, which reign was to last a thousand years; which gave rise to the idea of there ever being such a period as the Millenium: which term signifies a thousand years. John the Revelator, gives us the following account of it in the 20th chapter of the Revelations, from the 1st to the 9th verse:—And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon that old serpent, which is the Devil, and Satan, *and bound him a thousand years*, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, *till the thousand years should be fulfilled;* and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; *and they lived and reigned with Christ a thousand years.* But the rest of the dead lived not again until the thousand years were fulfilled. This is the first resurrection. Blessed and holy is he who hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, *and shall reign with him a thousand years.* And when the *thousand years are expired*, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

In this connection, verse 1 we are told, that an angel come down from heaven: verse 2 and laid hold on the Devil and bound him a thousand years, and that during that thousand years he should have no power to deceive the nations, verse 3rd; and in verse 4 that during that period the saints reigned with Christ; and verse 5, but the rest of the dead lived not again until the thousand years were up. Again verse 6, they who had part in the first resurrection shall be priests of God and of Christ, and shall reign with Christ a thousand years; verse 7, and when the thousand years are expired, Satan is to be loosed for a little season; verse 8, and he shall go out to deceive the nations which are in the four quarters of the earth: which proves this fact, at last, that all this is to take place on the *earth*; that it is on the *earth* where the saints are to reign with Christ a thousand years. Verse 9, and they went up on the breadth of the *earth*, and compassed the camp of saints: so there can be no doubt as to the fact, that this thousand years is to transpire while the saints are on the *earth*, and their camp is to be invaded after the thousand years are expired, and all this on the *earth*.

The sacred writers have been exceedingly prolific in their writings on the subject of Christ's reign: it is every where spoken of and set forth in the most splendid light; and that, when that time comes, the saints, yea, all of them, should reign with him. That this reign of Christ is to be an earthly reign, is not only evident from the before mentioned prophecies, but we have a saying of Paul in the 15th chapter of the first Epistle to the Corinthians, which limits it to the earth: see the 22, 23 and 24, verses: For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming.—Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and all power. Verse 28; and when all things shall be subdued unto him, then shall the Son himself be subject unto him that put all things under him, that God may be all in all. Here the apostle says, that when all that died in Adam shall have been made alive in Christ, then cometh the end, when he shall have delivered up the kingdom to the Father. In verse 28 we are told, that he himself shall be subject to the Father, when all things are put under his feet. After this time there can be no such thing as a reign of Christ distinctly, or separately, and of necessity, Christ's reign must be before this time: and if so, it must be in time; and if in time, it must be on the earth; for it would be curious indeed for Christ to reign a thousand years in eternity, where there are neither days, months, nor years! Another thing of importance to be remarked, in the sayings of the apostle above quoted, is that it is only the saints who were *dead* that were to reign with Christ a thousand years. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." But the rest of the *dead* lived not again till the thousand years were finished. That is, the rest of the dead were not raised till the thousand years were finished: and those saints who were raised to reign with Christ the thousand years, constituted the first resurrection. "*This is the first resurrection.*"

The apostle seems to have understood himself perfectly when he wrote this 20th chapter of his Revelations, and set forth his ideas so clearly, that none need mistake him.—He says that Christ is to reign a thousand years; (and the very expression, a thousand years, shows that this reign belonged to the earth, and time; for it is only in time where there are days, and times, and seasons, and years: the unseen world and eternity, have no such divisions;) that the saints were to be raised and reign this thousand years with him, and this resurrection of the saints to reign with Christ, was the first resurrection. That in this thousand years, Satan was to be bound, so as not to be able to deceive the nations—and during this thousand years the saints on earth were to spread abroad in the four quarters thereof: yet it is not said that they shall reign with Christ a thousand years: but on the contrary, those who are raised from the dead.

In the 5th chapter of the Revelations, from the 8th to the 11th verse, we have the same subject set forth: he says, thus, And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth. Here we are told that those who were redeemed unto God out of every kindred, tongue, people and nation, were to reign on the earth: If the question is asked, how long they should reign on the earth? the answer is, a thousand years, or Millenium: so that this important period does not only effect those in time, but those in *eternity* also.

If John's account of this subject be correct, all the saints which were redeemed unto

God out of every nation, people, tongue and kindred, (and if so they must be from all generations, from the days of righteous Abel down to the second coming of Christ, or else they will not be from every people, and nation,) are to reign on the earth with Christ a thousand years: and this glory they are to obtain through their having part in the first resurrection.

In the first chapter of the Revelations, and 7th verse, John describes the coming of the Savior thus, when he comes to reign on the earth a thousand years: "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

In all that John has said about the coming of the Savior, he has never told us of any other object he had in coming, but to reign on earth a thousand years; for where he has mentioned the object, this he says is what it is; so that we are not left to conjecture as to the object of the Savior's coming; for the very same scriptures which tell us of his coming again, tell us also, that when he comes, he will reign on the earth a thousand years, and all those of the first resurrection with him. The matter is fairly settled, that if ever the Savior comes again, he will reign on the earth a thousand years, and all the church of the first born whose names are written in heaven, will at that time obtain a resurrection and reign with him: even all who are redeemed from among men, of every tongue, kindred, people, and nation—and if the Savior does not reign on earth a thousand years, and all the raised saints with him, he never will come the second time.

Let us now sum up what John has said in the Revelations on this subject:

1. He has said that Christ is coming, when every eye shall see him. This could not have been his first coming, for very few eyes saw him at his first coming, much less all.

2. That when he comes, he will come with, or in the clouds: this he did not at his first coming.

3. That when he comes with clouds, they who pierced him, and all kindreds of the earth shall wail because of him.

4. That all the saints which are redeemed from among men, of all tongues, kindreds, people, and nations, are to be raised from the dead, and those who were beheaded for the witness of Jesus, and for the word of God, and are all to reign with Christ on the earth a thousand years at his coming.

5. That the rest of the dead are not to be raised, or live again, till the thousand years are ended.

6 That during this thousand years, Satan is to be bound so as not to be able to deceive the nations; and it necessarily follows, that all the people who are on the earth during this period, will be saints.

7. That the saints are to become very numerous, and cover the breadth of the earth.

8. And at the end of the thousand years, Satan is to be loosed for a little season, to gather together Gog, and Magog, to battle, and they are to come up on the breadth of the earth, and surround the camp of saints, and fire is to come down from God out of heaven and devour them.

This is what John says, let him mean what he will; and if we are at liberty to believe what he says, the subject is so plain that he that runs may read and understand.

Let it here be observed, that when any of the latter day saints speak of living and reigning with Christ a thousand years, they do not mean by this, that they are to live a thousand years in the flesh: (as some have slanderously reported that they affirm: among whom the wise M. S. C. of Mentor, is principal:) but that they believe, that they shall be raised with the first resurrection, and reign with all the saints of every nation, people, tongue and kindred, when Christ descends with all the saints, to reign on earth a thousand years, according to the testimony of all the holy prophets since the world began. And he who does not expect this, must expect to be cast down to hell, to suffer a thousand years with the rest of the dead who are not to be raised until the thousand years are ended.

Such is the point of light in which John, the apostle, sets forth this subject: and such the prospects he set before the saints of God in his day; and this is the expectation he raised in them, that though they should have to suffer their entire threescore years and ten in the flesh, yet to rejoice: for when the Lord come, they should reign on this same earth a thousand years, as a reward for their sufferings.

Having ascertained the substance of what John says in the Revelations on the subject of the second coming of Christ, and having seen the object for which he is coming, we shall see what the other sacred writers have said about it; knowing this first, that as John wrote by the spirit of inspiration, all others who have written by the same spirit, will write in accordance with him; for as they all understood this subject by the spirit of God, they must all have seen it alike, and understood it alike: this made me the more particularly examining what John had said on the subject of Christ's second coming; for having got the mind of the spirit which was in John, I have got it as it was in all others who wrote, or understood by the same spirit. Another reason why I was the more particular in collecting together the substance of what John said was, that once having the whole subject before our minds, it would enable us to understand those writers the better, who had not written so fully on this subject as he had; for in our examination of the bible, we have not found any other of the inspired writers who have developed the whole subject as extensive as he has. I do not consider it necessary, however, among believers in the divine authenticity of the bible, to multiply testimony to prove that what John has said is true, nor do I expect that believers in the bible will require this at my hands: for one inspired man having said so much, settles the truth of the question forever, among those who believe that the person was inspired of God when he spake. So that I consider, that the truth of the second coming of Christ to reign on the earth a thousand years with all the saints of Adam's race, who at that time shall obtain a resurrection from the dead, or who have previously obtained a resurrection, or a translation, is as firmly fixed, as the truth of the bible: for should any man undertake to prove, hereafter, that such a marvelous occurrence will never take place, what would he do? why; he will prove that John had not told the truth! and should he, through some management make it appear that other of the writers have taught differently, he would only prove that the bible contradicted itself, and render the whole system void together: So it will come to this at last, that as John the Revelator has said, that Christ is coming the second time to reign on the earth a thousand years, with all the saints, that the second coming of Christ to reign on earth a thousand years, with all the raised saints, is as true as the bible.

I make these observations, that my readers may not suppose that I appeal to the other prophets and apostles to prove what John said, to be true: but to see how all the writers in the bible who have written on this subject, have seen eye to eye as far as they have said any thing upon it. Indeed, if we credit what John has said, we would necessarily expect to find that the other writers also would make some mention of a subject, in which they, together, with all the saints had so deep an interest, that they would not pass in silence a theme which must have laid so near their hearts, as that of their triumph and reward; as the first of their glory, after their resurrection, was to reign on earth with him, for whom they suffered the loss of all things; which hope enabled them to endure affliction without murmuring. It was this hope which made Abraham call himself a stranger and pilgrim on the earth. Paul said concerning this promise, "Unto which promise our twelve tribes, instantly serving God day and night, hope to come.—For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" See Acts, 26 chapter, 7 and 8 verses. Surely, Paul would not have us understand, that the twelve tribes served God day and night simply that they might obtain a resurrection from the dead, for he well knew, that there was to be a resurrection of the unjust as well as the just: and they would get a resurrection from the dead, whether they served God or not; but the promise which they all desired to obtain was, that of reigning with their Messiah on the earth a thousand years.

The hope of obtaing the resurrection of the just, or the first resurrection was the great reason why the ancient saints took cheerfully the spoiling of their goods; for on such the second death were to have no power. Paul, in the 1st chapter of the Epistle to the Ephesians, and 10 verse says, "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." This apostle surely understood, that there was to be a *dispensation* of gathering together, not only the things on earth, (as the Lord has now commenced to do,) but in that dispensation, the things which are in Christ Jesus, which were in heaven, should be also gathered together with the things on earth. If it should be asked, when would the things which are in Christ Jesus, on earth, and in heaven, be gathered together? the answer is at hand, when Christ comes in the clouds of heaven, with power and great glory and all the saints with him, to reign on earth a thousand years. And the apostle in the above quotation says, that God had a *dispensation*, in which dispensation, he would do this marvelous thing. So we see that the apostle knew, that there was to be another dispensation to be ushered in, in the last days, under which dispensation of the gathering, God was to do his greatest work.

This important period, which is of all others the most marvelous in human existence, has found a place, either directly, or indirectly, in the writings of a majority of the sacred writers. Both prophets and apostles, in addition to the direct notice which they have taken of it, there are many beautiful allusions to it, such as is found in 104th Psalm, 3 and 4 verses, which reads thus, "Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh on the wings of the wind: who maketh his angels spirits; his ministers a flaming fire:" Or, as some have translated it, "who makes winds his messengers, and flaming fire his ministers." Here the allusion is doubtless to his coming in the clouds of heaven, being revealed in fire, taking vengeance on them that know not God, and obey not the gospel. But not only these beautiful allusions, but the direct references are numerous: some of these from the Savior himself, others from the prophets and apostles. The prophet Isaiah says, in speaking of the glory of the last days, 35 chapter, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them who are of a fearful heart, Be strong, fear, not: Behold, your God will come with vengeance, even God with a recompense: he will come and save you." Any person who will read this chapter through with care, will see that the coming of the God of Israel, or of their Messiah, here spoken of, has not yet taken place, nor will it be fulfilled till Christ comes in the clouds of heaven to reign on the earth. In Daniel, 7 chapter, 13 and 14th verses, the prophet speaks of a night vision, in which he says, "I saw in the night vision, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Here the prophet says, one like the Son of man came with the clouds of heaven; at which time he is to get the kingdom before described: this is to take place when he comes to reign on the earth a thousand years: for until this time there has not a kingdom been given unto the Son of man, on earth, in which all people, and nations, and tongues, have served him; nor will he have such an one, till the kingdoms of this world become the kingdom of our God, and his Christ. It is said in the second chapter of Daniel's prophecy, and the 44th verse, "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Surely this kingdom has never been set up until now; for that kingdom which was established among the Gentiles in the days of the ancient apostles, has been defaced, corrupted, and broken up, till there has not been one society left on the original platform laid down by the apostles: but all have been broken to pieces—nor can it ever break in pieces and destroy all the kingdoms of the world: but on the contrary, the kingdoms of the world have broken it. But from what Daniel saw in his night vision, as before mentioned, the Son of man, when he came to the Ancient of days, recieved a dominion, and glory, and a kingdom, that all people, and nations, and tongues, should serve him. This is doubtless the kingdom which God was to set up in the days of the kings there mentioned, not the Roman Cesars as some have supposed, but a race of kings which should arise after the Roman Empire was divided into toes: some were to be strong, and some weak: some iron, and some clay. Here it is plain, that none need mistake, that is, that the Son of man, or Savior of the world, when he came with the clouds, or in the clouds, was to receive dominion, glory, and a kingdom, in which all people were to serve him of every nation, and tongue, and this kingdom which he was to receive at that time, was to be set up, while the kings which arose after the downfall of the Roman Empire, or after this great kingdom was divided, should yet be swaying their scepters; but this was not the kingdom which was taken from the Jews and given to the Gentiles. See Matthew 21st chapter, 43rd verse.—"Therefore, say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." But a kingdom set up for that express purpose, and doubtless in the last days, preparatory to Christ's coming in the clouds of heaven with power and great glory, and all the saints with him to reign with them on earth a thousand years, when all people, nations, tongues, and kindreds, on earth or in the flesh shall serve him; not reign with him. To be continued.

THE EVENING AND THE MORNING STAR.

KIRTLAND, OHIO, APRIL, 1834.

THE PROPHECY OF ZEPHANIAH.

(Concluded from our last.)

AS before remarked, the prophets of Israel seldom closed their predictions, or left the subject of Jacob's dispersion, without speaking expressly of his return. After following him into captivity, they watch the time of his deliverance, and after seeing him scattered to the four winds and driven to the islands of the seas, they observe the time when light shall reflect upon him in this state of darkness, when the Son of righteousness shall rise upon him and lift up a glorious ray of hope, when the islands shall wait for his law. By Jacob we mean the literal descendants of that individual who wrestled with the angel of God and obtained a blessing; and by his return we mean the return of his children to that land which was promised to Abraham and his seed for an everlasting possession. To suppose that this people are to be converted to the true Messiah and then remain scattered over the face of the whole earth, or as they are now, particularly the remnants of Judah, among all nations, is one of the strange ideas of this generation, and may be ranked among the foremost inconsistencies peculiar to this age. Whether former ages inherited this opinion and were so astonishingly ignorant, or whether this is a new system framed entirely by this generation, does not matter with us, since it is an incontrovertible fact, that such an item is not to be found in the word of God: The very expression made by the Savior to his apostles before his crusifixion, when declaring that the Jews should be scattered, leaves the matter beyond dispute with every man who has one spark of common intellect uninfluenced by tradition or the precepts of men, that their seed are yet to be brought back and inherit that land. [See Luke, XXI. and 24.] Jerusalem, said he, shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.—The first has certainly been fulfilled, that is, the Jews have been led captive into all nations, and Jerusalem has been trodden down of the Gentiles; but when the *times* of the Gentiles are fulfilled, with propriety we may conclude the following notable prophecy of Zechariah will be brought to pass where he says: Thus saith the Lord of hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of JUDAH *joy* and *gladness*, and cheerful feasts; therefore love the truth and peace. Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts, in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, in those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you. [See Zachariah VIII, 19, 20, 21, 22 and 23.]

Having noticed the principal part of Zephaniah's sayings, having followed him in his chastisements upon Judah in the days of prosperity and peace, which have been literally fulfilled to the uttermost, according to the strictest minuteness of language, and having said sufficient, perhaps, upon the situation and circumstances of the surrounding nations, we come to that period in his vision which has always been of so deep interest to the ancient prophets of the house of Israel, that is, the time when one undisturbed peace is to cover the earth, when the righteous are to possess it, and Israel, after ages spent in captivity, is to come forth triumphant from all parts of the earth wherever he has been driven, and enjoy the blessings of heaven under Messiah's reign. Language seems to have been insufficient to express their views of this glorious era. It is not astonishing in the least that they should pass by the small things when once brought by the visions of God to see and comprehend in full, by the Spirit, the glory and beauty of that long looked for hour. Each has expressed it, (as far as his language would permit,) seemingly in his own language, and noted the wonders of that day in words peculiar to himself. One has represented the lion and the ox harmlessly feeding upon the same food; the cow and the bear grazing the plain in quietness, and their young ones lying down in peace together, while the little child leads the young lion and the fatling, and the infant lays his innocent hand upon the serpent's den, who is equally as innocent. No power but that which comes from God alone can produce an order of things of this description, and no child of Adam's numerous remnants will be permitted to enjoy it except those who are the lawful heirs of that kingdom.—Rapt in the vision of the Almighty, and transported with the thought of the Savior's reign on earth, Zephaniah breaks forth in these emphatic words: Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

Take the following part of this prophecy with those sayings, and all doubts must be removed from the mind of the individual who believes the bible, relative to the return of Israel in the last days, and the establishment of a kingdom of righteousness and peace, where the pure in heart only will be permitted to dwell. We may here understand, that this peculiar blessing is promised to Israel, not to the Gentiles as a people except they repent; for Paul says, Romans XI, that when the fulness of the Gentiles be come in, then all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. It is not said that all the Gentiles shall be saved; it is only their *fulness*. So, then, after all their bustle, when their fulness has come in, notwithstanding their great boast of religion and reformation, *then*, *all* Israel will be saved; for the kingdom of God will be transferred to the house of Jacob, and all who are numbered with them will be those who have obeyed the everlasting gospel, (not sectarianism,) and at that time this saying of the prophet will be realized by the seed of Abraham: The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. When has the Lord dwelt with the seed of Abraham? Has this an allusion to the time when he brought them out of Egypt, when the angel of his presence went up in the midst of their camp? If so, why have they seen evil since? for at this time they are to see evil no more. When the angel declared to Mary the near approach of the Messiah, he says, And he shall reign over the house of Jacob forever; and unless he does reign over the house of Jacob according to this promise, the testimony of Luke must fail. But the prophet proceeds and says, In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thy hands be slack. In what day were these declarations to be repeated in the ears of the Lord's people? When he reigns in the midst of them, and casts out their enemies before them. Many suppose that this reign, mentioned by the prophets and apostles is to be when all the sects are united, and all the world converted to their systems; that then is the time when peace will cover the earth, and satan be bound, or confind in his own place, and deceive the nations no more for a long season; but as to this fact, that Christ is to come down upon this earth and reign in person with, or in the midst of his people, they consider to be a wicked principle, and an unscriptural idea: for, say they, he has ascended up out of sight, [and they might as well say out of hearing, for they do not believe that he will answer any of them when they call on him,] and will no more be seen until he comes in the clouds of heaven to judge the earth; and as for miracles they are done away, and God will never cause any more to be performed while the earth remains or the world stands. It is not to be wondered at, that they should deny the second coming of the Messiah, when he is to reign in the midst and over the house of Israel, when their system is once looked at; for they are to have a *union* of sects, which is to compose, constitute, or commence their millenium. Let us look at it a moment: Here are the Baptists, who say they are the people of God, were elected from *all* eternity to be saved, and saved they are to be, and saved they must be, because it was foreordained that they should be; and should their children be called out of this world before they are old enough to repent and be baptized, they are *lost* eternally; and should they live, repent they could not unless God *made* them do it; for unless this were the case, in putting up one petition to him in the name of Jesus, they would commit sin sufficient to damn a thousand worlds; and if they were not elected to be saved, damned they are already, and damned they must be; and come into the kingdom of God they cannot, because he does not bring them in; and he does not bring them in because he foreor-

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dained from *all* eternity that they should be damned; for he made them to be vessels of wrath that they might be fitted for destruction! It could not be supposed that a people of this description could have any desire that the Lord should come down among them, or even look upon their works. The Presbyterians are about as inconsistant; and the Methodist cannot be *blamed*, if they believe their creed, because they pretend to worship a God who has neither "*body nor parts*," and if they should get him to come down among them, he could not be seen, for there would be nothing to be seen. We suppose that they must think that he has *lost* himself since his ascension into heaven; for the apostles saw him go up and a cloud receive him out of their sight, and the angels standing by, said, Why stand ye gazing up into heaven? this *same* Jesus which is taken up from you into heaven, shall so come in *like* manner as ye have seen him go into heaven. What a wonderful reign of the Messiah it will be if their systems are correct, and how peaceably the house of Israel must dwell upon their promised land; for the Baptists would say, that the house of Israel must all become Baptists, or they cannot be saved; the Presbyterians would say, Presbyterians; the Methodists would say, Methodists, and the Roman Catholics would say, Roman Catholics, or they would never get out of *pergatory*; for they are each engaged in trying to convert them by sending missionaries among them, and if they do not believe that they will be lost unless they are converted to each of their respective systems, why are they endeavoring to convert them! But one thing as inconsistant as any part of it is, that all this is to be done without a miracle, the Catholics excepted: For say they, God ceased a long time since to work by miracles; and yet Satan is to be bound, and confined in his own place a thousand years, and all the earth is to enjoy peace. What a doleful millenium! We suppose that the poor "*mormons*," as they are reproachfully called, and a few other of the *weaker* sects, are to have the sword and fagot applied to them for their portion, so that the world may not be disturbed with *heresy*. Give either party before named the power, and the desolating hand of extermination would teach the others, that if they professed contrary to the party in power it would be at the expense of life! And what would be the consequence were they all *united*? Look at it reader, one moment! No marvel that they do not believe that Christ is to reign on the earth in person, in the midst of such *ridiculous* confusion; and no marvel that a generation who deny his power, should also deny his personal reign on earth; for those only who *look* for him will be *appear* unto without sin unto salvation, when the wicked are to be consumed with his brightness when he *comes* with his holy angels.

See the difference—the sects say, that the Savior is not to come in person to reign over, or dwell with Israel; but the prophet says, The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Can it be a marvelous thing, that the scattered remnants of the house of Jacob, should still persist in the belief that they are yet to be gathered, and live under the immediate reign of the Messiah! They look for a kingdom of far greater extent, and a beauty and glory, surpassing that of David's, or Solomon's, beyond all description: and with all propriety they may; for they are to be free from all bondage, and possess the promised land in peace forever. And if the prophets in the name of the Lord, have promised them any thing which they are to receive in the last days, they have promised them this; and though they have often been deceived by false Christs, in their eagerness to have the time roll on, yet it is coming, and the period will soon arrive when the Gentiles will carry them upon camels, dromedaries, and swift beasts; upon litters, in their arms, and even upon their shoulders; and this saying of the prophet will be fulfilled in its strictest sense, and be realized in its fullest joy: Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and *gather her that was driven out;* and I will get them praise and fame in every land where they have been put to shame. On the subject of the gathering of the house of Israel, rests the matter relative to the latter day glory of the church of Christ, and the veracity of those writers called prophets and apostles; for if the house of Israel is not gathered, there will be no millenium; and if the seed of Jacob does not possess the land of Palestine in peace in the last days, down must come the bible, and down must come the system of the religion of Christ forever; for the writers of it have testified that this should be the case, if they have spoken any thing. And here was the mistake of the Jews: They overlooked the first coming of the Messiah, and fixed their minds upon the time when they were to be established before him in the promised rest, and be protected by his power, because the prophets said more upon the subject of his second coming, than they did of his first. Where the prophet said that, Out of Beth-lehem Ephratah shall he come forth unto me that is to be Ruler in Israel, they looked to see him come down upon the mount of Olives, and divide it by his mighty power; and where the prophet said that he should come riding upon an ass, they looked for him to come as Enoch said, with ten thousand of his saints, taking vengeance upon all the wicked. But still they look, still they wait; and when that anxious hour arrives, when God shall say to the north, *Give up!* and to the south, *Keep not back!* bring my sons from afar, and my daughters from the ends of the earth, then the fact will be ascertained, and the test will be tried, whether he is yet able to work wonders upon earth, and exert his power to miracles. And after all, the prophet Zephaniah closes his important sayings upon this sublime subject, and leaves his writings to speak for themselves in the ears of future generations, either by their fulfillment to prove their divine authenticity, or by their failure to sink into contempt and perish in oblivion. After viewing his people cast out before their enemies, afflicted, scattered, and driven, he follows them to their triumphant return, and lays down his pen, by closing his sayings with these important words, which must relate to the time when they are to be gathered for the last time to their inheritance, no more to be dispossessed: At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. Thus closed, though short, one of the important prophecies contained in the book of inspiration, and its writer has long since gone the way of his fathers, to wait the period in the economy of heaven, when he will be called forth with them to enjoy in full, what he then saw in part; and to partake of those joys which are held in reserve for the ancient saints, when the Lord Jesus Christ shall appear, even when he shall come in his might to reign in mount Zion, and in Jerusalem, and before his ancients gloriously. On reading his prophecy, one is incapable, at first, to realize the fact, that he lived more than two thousand, four hundred, and fifty years ago; for though his body long since crumbled to dust, there is a Spirit, (not of fanaticism,) accompanying his predictions, which brings him immediately before the mind, and one would almost fancy himself upon the mountains of Judea, gazing down with admiration upon its inhabitants, surrounded with the blessings of heaven, and protected by the arm of the Lord under the righteous reign of Josiah; or follow the prophet in his vision, and see them scattered to the four winds and driven to the utmost corners of the earth, hiding in the mountains, in the dens, and in the holes of the rocks, to await the time when God should say, *come forth!* and then with him witness their happy situation, redeemed from all their sins, and cleansed from all their pollutions, and under the Savior's immediate reign and notice, see them enjoying that long looked for peace which was never to be taken from them. When the Lord himself is to gather them out of all countries where he has previously driven them, in his anger, and in his fury, and in his great wrath; when he shall bring them again to their own land, and cause them to dwell safely; when they are to be his people, and he their God. At that time he is to give them one heart and one way, that they may fear him forever, for their good, and for the good of their children after them, by making an everlasting covenant with them to do them good, and by putting his fear in their hearts that they shall never turn from him. And though, as before said, his body has been laid in the grave of his fathers, and that land remained desolate for ages, we can anticipate the period when he will enjoy all these promises with his people, and even in his flesh see his God on the earth. Who would not gladly and joyfully exchange a vain and weak system of no glory, of no beauty, of no comeliness, or consistency, for a part with those who are to enjoy these privileges? And who would not say, Let your people be my people, your joy be my joy, your portion be my portion, and your God be my God?

[*Editor of the Star.*]

☞ *Considerable* excitement having prevailed among some of our citizens, of late, in this part of the country, respecting the case in law against *Doctor. P. Hurlbut*, for a breach of the peace, in threatening the life of brother JOSEPH SMITH Jn. and a number of those who doubtless desired that Hurlbut might escape justice, (some whose oaths were sufficient evidence of the feelings of their hearts,) indulged themselves in conjectures, and rumors, raising and spreading them to their own shame, or at least, to the shame of every good citizen who has the smallest regard for truth and righteousness, or peace and harmony in society; and by these means, created considerable feelings on the subject, as far as their influence could extend; trying to excite unfavorable impressions against bro. S. by every foolish report that ignorance could believe, or malice could invent. However, their exertions were in vain; for with all the feelings that they could awaken, (and no exertion was wanting to gain a favorite object,) they could not screen Hurlbut from the punishment due his crime: the evidence was so positive, notwithstanding the great exertion to invalidate the testimony on the part of the State, that they failed in every attempt to save him from the force of the law; and the Court, after a patient hearing of *all* the witnesses, has holden Hurlbut to bail under bonds of two hundred dollars for his good behavior. This is as it should be—all idlers who seek to obtain a support from the public, by threatening the lives, and assailing the characters of innocent men, aught to be brought to justice, or be exposed to the view of all, and this may be a proof to such as are disposed, unrighteously, to trample on the rights and privileges of others, that the law in Geauga County, has lost none of its *nerves*, neither have the Administrators of justice lost their virtue.

It has been really amusing to hear the (would be) ruling ones, spending their opinion on this case, between the time of examination before the Justice's court in Painsville, in January, last, and the trial at the county Court, to which Hurlbut was recognized to appear. One would have supposed, that all the abetters of this *fellow* were lawyers and judges—they had the case tried and decided a multitude of times in the way they wished it to be. A very grave judge to the west of this, of the THEE, and THOU, Order, in the *greatness* of his wisdom and righteousness, embraced every favorable opportunity to impress the public mind, as we were informed as far as his influence would extend, that the Justice's court, held in Painsville, only bound Hurlbut over to the County Court, that the lawyers might have a fair opportunity of *ridiculing*, and *scandalizing*, *Jo. Smith*, as he was pleased to call him. This was doubtless the desire of his *own* heart, otherwise, he would not have charged the Justices in Painsville with disregarding their oaths so far, as to bind an innocent man over to the court of his country, for trial, for such base purposes. Such have been the moral feelings of some of the religious law characters in our contry: persons who are *so* holy, that they would, (if it were in their power,) lock the kingdom of heaven from such as might, in the time of an invasion of their country, grasp their muskets in her defense, but for some religious principle, which might not agree with their *creed*, suffer their animosity to rise to a degree sufficient to encourage night-mobs, and the threatening of lives. We have reason to hope, however, that their numbers are few in this region.

It is proper that the public should be informed, that this *Doctor P. Hurlbut*, who has gained so much celebrity of late through our country, (we mean at a distance,) in consequence of his engagements to expose the *secrets* of "mormonism," as some of our neighbors are pleased to style our faith, is not a physician, as some have supposed who are unacquainted with him; but, as he says, was called *Doctor*, by his parents, for the reason that he is a seventh son. We have been favored with notices from abroad, that "mormonism," was about to be exposed by this celebrated *Doctor*, who had learned that the book of mormon "was written some thirty years since, by a respectable clergyman," in this state, "now deceased. It was designed to be published as a romance." This valuable information, it is said, has been obtained by this eminent (would be called) *Doctor*, from the widow of this celebrated clergyman. We think a preacher of the gospel must be highly "celebrated," to lay aside the calling of God to declare the gospel of salvation to men, to write "*Tales*." But this valuable information, it is said, was obtained by this celebrated (would be called) *Doctor*, from the widow of this celebrated clergyman. In another paper it is said to be a "rhapsody." What will it be next? We are of the opinion, that when this (would be) celebrated *Doctor*, obtains a few hundred dollars more from the citizens in our vicinity, and has been sent on another tour to the east in search of further *information*, by a (would be) celebrated committee, residing in our country, and has given a few more expositions, and changed the title of his discoveries a few times more, that our friends, at least, such as *will* see, will be as willing that this (would be) celebrated *Doctor*, should labor honestly with his own hands for his support, as to *gull* their hard-earned money from them to ride over our country in stages in the character of a *celebrated* Doctor, to threaten the lives of peaceable inhabitants, when he discovers that his purposes are sure to fail. We have not, till now, thought this man worthy a notice in our paper, neither would he at this time been noticed by us were it not to undeceive those at a distance who are unacquainted with him and may be deceived in consequence of the above mentioned title, of *Doctor*. It is but just, that we should say, with regard to those individuals whose names are going the rounds in the public prints, as a *committee*, who have employed this Hurlbut to expose, the "Origin of the book of mormon," that as citizens, and neighbors, they will be as forward to expose *his* character, and hold him up to the view of community, in the true light which his crimes merit, as they were first to employ him, and employ a more respectable agent, if they are calculating on success when they engage with the religion and characters of their neighbors. We care not what *he*, or *they* preach or publish: we are in no fear that he will overturn the truth; but let him conduct himself in a lawful manner, and hold in a proper estimation the lives, if not the characters of his fellow men, and he is welcome to all the success which his ignorance or wisdom can gain.—[*Editor of the Star.*]

☞ WE were informed, just as our paper was going to press, that Mr. CAMPBELL, of the "*Millenial Harbinger*," had, contrary to the assertions, and assurences of the ruling ones among *his* followers in Mentor, *condescended* to notice as "*little a thing*" as the Star, or the principles it advocates. Whether the blaze of "Millenial" glory has completely *put it out*, (in *his* estimation,) we are not able to say, as he has not, in the abundance of his *condescension*, favored us with a number. Perhaps he has some "misgivings" relative to that part of the subject, but when he has properly adjusted the matter, he may favor us with one. We have, till our last, (which contained nothing on the Millenium,) sent regularly to the "Harbinger," for *Exchange* but have received none. If Mr. *Campbell* thinks it too heavy a draft on his purse, as his paper is $2 per ann. and ours one, if he will acquaint us of the fact, we will send him the *difference*. The Millenium being a subject in which we are so deeply interested, we cannot but have a desire to pay our respects to its "*Harbinger*" occasionly, and give it a *passing* notice while it is "going to and fro in the earth, and walking up and down in it." We therefore invite it to pay us a visit, and we will reciprocate its kindness, since it has *condescended* to notice *us!!* and we are willing to *pay* it for its trouble.

If Mr. *Campbell* really desires, he is at perfect liberty to *try* any item of our faith which he may *think* himself competent to disprove, and we will meet him honorably; but let him do it *manfully*: until then, we shall notice him or not, as we may deem proper, not considering ourselves bound to answer any thing he may say, at least, till he acts the part of a gentleman enough to forward us his articles. In a former attack upon some of the members of the church of the latter day saints, Mr. *Campbell* acted so unworthy the character of a man, (not to say a servant of Christ, and a reformer,) as to render his effort entirely unworthy our notice, were it not to exhibit it at a future day, to show the spirit of this (would be called) great reformer. We shall hold it in reserve, as Mr. *Campbell's looking glass*, to keep in remembrance the true spirit of his reformation; for to whom could the public look to ascertain this fact, better than to Mr. *Campbell* himself? surely to none.

When ever Mr. *Campbell* has a disposition to complain of the abuse of others, let him re-examine one of his Harbingers, *Extra*, and it will no doubt calm his feelings, and enable him to persue his calling, thankful, that the worst of his enemies are no worse than himself. As he is the reformer of the last days, and the one who is to introduce the Millenium, if he will examine, he may easily discover, that the worst of his enemies are about as well reformed as himself, and of course, are as well prepared for the Millenium. He has only to get the opinions of the world a little altered, and *his* Millenium will be here—so his work is nearly done, and he can soon go to rest. It is well known, that Mr. Campbell made an unwarrantable attack upon the characters of some of the members of this church in its infancy, when they had no source to refute the charges, only by oral investigation; but that day has gone by, and though we have had the misfortune to lose one printing establishment by the lawless acts of a mob, heated up to despiration by a set of professed *religionists*, we are yet, notwithstanding that, in the providence of God, prepared to mete to him such as he may be disposed to *measure* to us, asking no favors, under that consideration, other than he feels willing to bestow!—[*Editor of the Star.*]

☞ THE "*Gospel Banner, and Herald of christian Union*," is a small paper printed at Buffalo, N. Y. We conclude from its title and contents, that the Editor is expecting, (or at least, *endeavoring*,) to unite the different sects professing the religion of Christ; but we are inclined to think, that when this is effected, creed *makers* and creed *preachers*, will first lose their relish for the craft and honor of this world. As there is a differance between *professing* and *possessing*, the Editor will please inform us on what principle he would have the sects unite, and what men *must* do to be saved? He says, that the law mentioned by Malachi, iv. and 4, is to be found "about the 20th chapter of Exodus, &c." But he will recollect, that, that law was given from *Sinai*, and that Horeb and Sinai, are two mountains. He also says, that "the prophet was not speaking any more of the book of mormon, than he was of the Alcoran!" From what source the Editor of the "Banner,, could have *conjured* out the idea, that believers in the book of mormon contended that Malachi, in his fourth chapter had any refference to it, we are

not able to say; but presume, that notwithstanding his "*careful* view of the book of mormon," his mind was either *bewildered*, or *clouded* with prejudice, as no one pretends that Moses had any hand in writing it; but from its contents it shows to have been written upon this continent by the progenitors of its aborigines. He says, "The book of mormon," may be called a religion '*coming up out of the earth.*' Rev. XIII. 11. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." In what *shape* the "Banner" would have us understand that the religion contained, or advocated in the book of mormon, represents this saying of John, is unknown to us, as we are entirely unacquainted with *his* rule of interpreting scripture. Perhaps God has revealed to him that John really meant the book of mormon, in this saying, if he has, may we be informed of it. For us to say, that a *book* represents a *beast* with two horns, is advancing a stretch into the system of spiritualizing, beyond any thing we have *yet* attained to.—[*Editor of the Star.*]

☞ THE following is taken from the (*Philadelphia*) "SATURDAY COURIER" of April 19. Some two or three years since, a similar story was *hatched up* by (we presume) the *priests*, or their dupes; but we had supposed, that it had either gone back to its native region to dwell with its author the father of lies, or like its first promulgator from him, sunk into disgrace to rise no more. But in this we were mistaken—there are yet men to be found who are willing to exert every possible power to circulate, not only circulate, but *frame* falsehoods of every description and enormity, that has not a parallel in the annals of the world since the creation, and such as any man of common sense would know, from the face of them, were impositions: these are carried to the four winds & peddled out by wholesale by those who profess to cultivate the science and morals of mankind, and are swallowed by the *greedy* multitude, who are led *haltered* by tradition and *priestcraft*, by such as pretend to proclaim righteousness!

"TRAGICAL EVENT.—The following tragical story of a Mormon preacher is given by the editor of the Independent Messenger on the authority of a gentleman from the western part of the state of New York. We shall expect to see it authenticated by the western papers if it be true."

"In a town where the delusion had made numerous converts the disciples were summoned to assemble in a wild place, circumjacent to a pond, on the water of which, a gifted elder announced that he should walk and preach. The believers notified their doubting friends, and great things were anticipated. But it seems there were a few wicked Lamanites, who secretly set themselves to make mischief. Choosing their opportunity, just before the appointed day of miracles, they ascertained, by means of a raft, that the pond to be traversed was extremely shallow: a thin sheet of water covering a common swamp mire.—This mire was found to be of a consistency nearly strong enough, except within a small central space, to sustain the weight of a man. They soon discovered a line of plank laid in a particular direction completely across the pond, sunk about four inches under the surface of the water. These were so fastened down, and locked together, and so daubed with mud, as to be quite imperceptible from the neighboring declivities. They resolved on preventing the miracle by sawing the concealed bridge in pieces, just where it crossed the deepest and most dangerous part of the pond. This was done, and left seemingly as they found it."

"The expected day arrived, the congregation placed themselves as in an amphitheatre on the surrounding slopes and the preacher appeared at the edge of the water. Presently he raised his stentorian voice and as he paced his invisible bridge with a step apparent unearthly taught and warned the people. All ears were open, and every eye strained from its socket with astonishment. But alas! just as the miracle-worker seemed to have wrought conviction of his divine power in the wondering hearts of the multitude, lo! he stepped upon one of the detached pieces of plank sallied side-ways, and instantly plunged, floundering and sinking in the deep water mire: mingling shrieks, screams and shouts of the spectators, all in a rush of commotion were appalling. The scene was indescribable. Even those who had spoiled the miracle, were filled with horror when they actually saw the unfortunate impostor disappear. They had not dreamed that their trick would cost him more than the fright, discomfort and disgrace of being submersed and afterwards struggling a shore: all along taking it for granted that his plank would enable him to swim, however it might treacherously fail him to walk. But the tale closes with the close of his life and the consequent close of Mormonism in that vicinity.—He sunk, and long before the confounded assembly were in a condition to afford him relief, perished, a victim to his imposture."

We do not expect to make this fool-figured article appear any more ridiculous in the minds of discerning individuals, than it really is; but it is just, that such as pretend to correct the morals and improve the condition of the public with stated periodicles, should be informed of their ignorance for giving publicity to a *tale* when, with a thimble full of *brains*, they might know, that it was not only *foolish*, but *false*. Firstly, it says "In a town where the *delusion* had made numerous converts," &c. Will the Messenger or Courier, or even the *gentleman* who first told the *lie* to the Messenger, prove that the doctrine believed by the society who are reproachfully called "mormons," is a delusion.

But there was a pond in the western part of the state of New-York, extending over a large piece of ground, and only a small part of it but what was *just* covered by a thin sheet of water, and the bottom was sufficiently hard to hold the weight of a man; and yet, it was necessary to lay plank over this, as well as the other part. A large concourse of people collected to witness the miraculous performance of this wonderful person. Where did they come from? We suppose from New England, or some other distant country, as none of them knew that the pond to be traversed, was shoal, and the bottom sufficiently hard to bear the weight of a man. So the *suspecting* found out the secret, and in playing a *trick*, sent a man into *eternity!* The "delusion" had gained numerous converts, but these poor creatures being so blinded with the deception that they had actually forgotten that the pond was shoal. Alas! just as the "miracle" had wrought powerfully upon the minds of the assembly, as though the truth of God hung upon the event, down went the "imposture" and down went the "delusion," and there the matter ends, without recovering the body to give it another buriel, or calling an inquest that an official account might be published to the world. We suppose that it could not be found in consequence of the *mire!* Thus ends the "*Tragical event*," and one man made his escape to tell the news—what was his name?

Query:—Was not the "gentleman" who told the tale to the Messenger, employed in writing *religious lies* for the tract peddlers, to convert the world? If he is not we advise that he may be. Will the Courier ascertain the fact and inform us?—[*Editor of the Star.*]

TO THE PUBLIC.

I feel myself called upon to notice the conduct of ADAMSON, BENTLY, a Campbellite reformer, as I have had to suffer as much from his hand as he could heap upon me, if the information which I have received be correct. He has exausted nearly all his ingenuity, to do what little he could to injure me and my family, in both character and property. Not contenting himself with injuring my character, thinking, perhaps, that his influence was rather too small to gratify his malicious feelings, he has had recourse to other means: exercising his influence over the mind of an old superanuated man, near eighty years of age, whose mind was so bewildered, that frequently he did not know his own children whom he saw every day: and has actually succeeded in getting him to alter his will, so as to deprive my family of their just dues. This he told me himself!

Some time in the winter of 1832, I was in the township of Weathersfield, Trumbull Co. I was then informed by a number of people, that Mr. Bently had declared publicly, that I dare not meet him and investigate the subject of religion. At the time when I heard it, I disbelieved it; but seeing Mr. Bently some time afterwards, I interogated him on the subject; he to my astonishment, confessed it was true! I asked him if I were to understand it as a challenge? He said, I had a right to understand it as such. I then informed him, that I held him bound by it. As a man of truth and veracity he had to acknowledge that he was bound to support it, and in case I called on him to support his boast as a challenge, he was bound to meet me. I told him, that I accepted it as a challenge, and I therefore required him to meet me. He agreed he would, and gave his word so to do before a number of persons whose testimonies can be had at any time; but said he could not for some weeks, as some engagments he had would hinder. I was going on a journey, and it was mutually agreed that the meeting should take place immediately after my return. Accordingly, as soon as I returned, I informed him by letter of my return, and that I was now ready to make the necessary arrangements for the proposed investigation; but to my astonishment he entirely declined, and utterly refused, though he had previously pledged his word that he would do it. So the matter stands up to this date. As I am occasionly hearing of his making many boasts what he can do, it is but justice to the public that they should be correctly informed on this matter. When this man is disposed to boast of what he can do, let the public know, that I am ready to meet him on his challenge at any time, and he can yet have an opportunity of displaying his wisdom and intelligence.

SIDNEY RIGDON.

DEATHS.

DIED in this place on the 4th of this month, NANCY, an infant child of brother PHINEAS H. and sister CLARISSA YOUNG, aged 10 months.

In Florence, on the 15th inst. sister HILAH, wife of brother GIDEON H. CARTER, aged 32 years. Sister CARTER has been declining in health for a length of time. She has been a professer several years, and was among the first who embraced the fulness of the gospel in these last days. Her friends and near relatives, though deeply sensible of her personal worth and virtues, are consoled with the assurance which she left of her acceptance with God; and though they cannot but drop a tear in consequence of their loss, yet they can, with propriety cherish the pleasing reflection, that they will soon meet her in the rest prepared for the saints.

In Warrenton, Virginia, on the 24th of February, last, Mr. OLMSTEAD G. JOHNSON, son of brother JOHN JOHNSON, of this place, aged 24 years.

☞ Agreeably to a request of the church in Kirtland, we would inform our bretheren abroad, that brother JARED CARTER, has been appointed to visit the several churches, to receive contributions for the purpose of finishing the stone building now erecting in this place, designed as a house of worship and praise to the Lord. Brother CARTER will be able to give you every information and instruction relative to his mission; and will probably visit all, or the most of the branches of the church during the present season. [*Editor of the Star.*]

THE ELDERS OF THE CHURCH IN KIRTLAND, TO TEHIR BRETHREN ABROAD.

(Continued from our last.)

Dear brethren in Christ, and companions in tribulation.

IN our own country, surrounded with blessings innumerable, to which thousands of our fellow men are strangers, enjoying unspeakable benefits, and inexpressible comforts, when once our situation is compared with the ancient saints, as followers of the Lamb of God who has taken away our sins by his own blood, we are bound to rejoice and give thanks to him always. Since the organization of the church of Christ, or the church of the LATTER DAY SAINTS, which was on the 6th of April, 1830, we have had the satisfaction of witnessing the spread of the truth into various parts of our land, notwithstanding its enemies have exerted their unceasing diligence to stop its course and prevent its progress. Though evil and designing men have been combined to destroy the innocent, because their own craft was in danger, and have been assisted in raising *mobs* and circulating falsehoods by a miserable set of apostates, who have, for wicked and unbecoming conduct, been expelled from the body of which they were once members, yet the glorious gospel in its fulness is spreading and daily gaining converts, and our prayer to God is, that it may continue, and numbers be added of such as *shall* be saved.

The Messiah's kingdom on earth is of that kind of government, that there has always been numerous apostates, for this very fact, that it admits of no sins unrepented of without excluding the individual from its fellowship. Our Lord said, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. And again, many are called, but few chosen. Paul said to the elders of the church at Ephesus, after he had labored three years with them, that he knew, that some of their own number would turn away from the faith, and seek to lead away disciples after them. None, we presume, in this generation will pretend that they have the experience of Paul, in building up the church of Christ; and yet, after his departure from the church at Ephesus, many, even of the elders, turned away from the truth; and what is almost always the case, sought to lead away disciples after them. Strange as it may appear, at first thought, yet it is no less so than true, that with all the professed determination to live godly, after turning from the faith of Christ, apostates have, unless they have speedily repented, sooner or later, fallen into the snares of the wicked one and been left destitute of the Spirit of God, to manifest their wickedness in the eyes of multitudes. From apostates the faithful have received the severest persecutions: Judas was rebuked, and immediately betrayed his Lord into the hands of his enemies, because *satan* entered into him. There is a supreme intelligence bestowed upon such as obey the gospel with full purpose of heart, which, if sinned against, the apostate is left *naked* and destitute of the Spirit of God, and they are in truth, nigh unto cursing, and their end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened. And then, no marvel, if all their power should be enlisted against the truth, and they, Judas like, seek the destruction of those who were their greatest benefactors! What nearer friend on earth, or in heaven, had Judas, than the Savior! and his first object was to destroy him! Who, among all the saints in these last days, can consider himself as good as our Lord! Who is as perfect, who is as pure, and who as holy as he was? Are they to be found? He never transgressed or broke a commandment or law of heaven—no deceit was in his mouth, neither was guile found in his heart! and yet one that ate with him, who had often supped of the same cup, was the first to lift up his heel against him! Where is there one like him? He cannot be found on earth. Then why should his followers complain, if from those whom they once called brethren, and considered in the nearest relation in the everlasting covenant, they should receive persecution! From what source emanated the principle which has ever been manifested by apostates from the true church, to persecute with double diligence, and seek with double perseverance, to destroy those whom they once professed to love, with whom they once communed, and with whom they once covenanted to strive, with every power, in righteousness, to obtain the rest of God! Perhaps, our brethren will say, The same that caused satan to seek to overthrow the kindom of God, because he himself was evil, and God's kingdom is holy.

Being limit d to a short space in this number of the Star, we have advanced these few items, though in short, in stead of persuing our subject as in former numbers. The great plan of salvation is a theme which ought to occupy our strictest attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from approving ourselves in the sight of God, according to his divine requirement. Men not unfrequently forget, that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity, granted them, they are to give an account. You know, brethren, that when the Master called his servants, he gave them their several benefits to improve only while he should tarry for a little season, and then he will call each to render his account; and where five talents were bestowed, ten will be required, and he that has made no improvement will be cast out as an unprofitable servant, and the faithful are to enjoy everlasting honors.—Therefore, we earnestly implore the grace of our Father to rest upon you, through Jesus Christ his Son, that you may not faint in the hour of temptation, nor be overcome in the time of persecution. TO BE CONTINUED.

PREPARE FOR HIS COMING.

LET all the saints their hearts prepare:
Behold, the day is near,
When Zion's King shall hasten there,
And banish all their fear:
Fill all with peace and love,
And blessings from above,
His church with honors to adorn,
The church of the first born.

Behold, he comes on flying clouds,
And speeds his way to earth,
With acclamations sounding loud,
With songs of heav'nly birth.
The saints on earth will sing,
And hail their heav'nly King:
All the redeem'd of Adam's race
In peace behold his face.

Before his face devouring flames
In awful grandeur rise:
The suff'ring saints he boldly claims,
And bears them to the skies:
While earth is purified
In peace they all abide,
And then descend to earth again,
Rejoicing in his reign.

A thousand years in peace to dwell;
The earth with joys abound,
Made free from all the pow'rs of hell,
No curse infect the ground.
From sin and pain releas'd
The saints abide in peace;
And all creation here below
Their King and Savior know.

WHAT A JOY!

LET us pray, gladly pray,
In the house of Jehovah,
Till the righteous can say,
"O our warfare is over!"
Then we'll dry up our tears,
Sweetly praising together,
Through the great thousand years,
Face to face with the Savior.

What a joy will be there,
At the great resurrection,
As the saints meet in air,
In their robes of perfection;
Then the Lamb—then the Lamb;
With a God's mandatory,
As I AM THAT I AM,
Fills the world with his glory.

We can then live in peace,
With a joy on the mountains;
As the earth doth increase,
With a joy by the fountains,
For the world will be blest,
With a joy to rely on,
From the east to the west,
Through the glory of Zion.

THE SAVIOR IS COMING.

AWAKE, O ye people! the Savior is coming:
He'll suddenly come to his temple, we hear;
Repentence is needed of all that are living,
To gain them a lot of inheritance near.
To day will soon pass, and that unknown tomorrow,
May leave many souls in a more dreadful sorrow,
Than came by the flood, or that fell on Gomorrah—
Yea, weeping, and wailing, and gnashing of teeth.

Be ready, O islands, the Savior is coming;
He'll bring again Zion the prophets declare;
Repent of your sins, and have faith in redemption,
To gain you a lot of inheritance there.
A voice to the nations in season is given,
To show the return of the glories of Eden,
And call the Elect from the four winds of heaven,
For Jesus is coming to reign on the earth.

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THE EVENING AND THE MORNING STAR.

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COMMUNICATIONS.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS. NO. III.

[*Continued from our last.*]

MAY we not ask, why so many "misgivings" about any subject written in the bible? why so much difficulty in understanding those things which have been indited by the Spirit of God, to enlighten the human family? why is it that the wisest, the most learned, the gratest of reformers,(or at least they would be so,)are in such serious difficulties, as not to be able to comprehend the things which God, the heavenly Father, has taken the pains to communicate and send down from heaven for the benefit of man? for such is the darkness which prevails, that those who are engaged in endeavoring to correct the errors of others, and return them back to first principles, as they say, are themselves under the necessity of stopping, and are not able to persue the course which they have marked out for themselves. Is it because the God of heaven, after all the manifestations of his kindness to man, has, instead of enlightening their minds, given them a book clothed in such mysterious language, and words of such doubtful import, that a person is never safe in attaching any definite meaning to them? or where lies the difficulty? The apostle John says, in his first Epistle, first chapter, 5 and 6 verses,—"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Are these sayings of John correct? or are they not? Is it even so, that a man who says he has fellowship with God, and yet is in darkness, lies and does not the truth? So says John. If so, what are we to think of those reformers who profess to have gotten so near the truth as to have entered into the "*ancient order of things*," and still declare, that *they*, even themselves are in darkness, and such great darkness, that they are incapable of understanding the teachings of the ancient prophets? For the deep things of God, (as they are pleased to call them,) they cannot comprehend. And after many years' labor and study, have to come to the conclusion that there is too much "conflicting" of the "winds" for an inexperienced mariner to launch forth into the mighty "abyss." If we ask, what abyss? O, the abyss of prophecy! a dark unfathomable abyss! *Wonderfull!* To whom? Astonishing! To one who has fellowship with God! Yes, fellowship with God! Yes, indeed a great reformer; yes, more than great, very great; the idol of his followers! the would be oracle of the age, the founder of the millenium, the restorer of pure speech! Yes reader, all these, with many more equally as great. But after all in darkness! yes, gross darkness! Be still, John! hush to silence! for we have found one man, if no more, that has fellowship with God, and is in darkness, and to all appearance will remain so. For the days have passed away, they say, when the Spirit of God is in the hearts of the saints a spirit of revelation, as in days of old. And how these reformers are to get into the light, is some what mysterious to us: how they are to determine when they get the proper rules of interpretation we are not able to say: unless the Spirit of God should say something about it, it will only be guess-work at best—a very uncertain ground to rest a man's eternal welfare upon. It appears to us, if their theory be true, that all they can do is to change one guess for another. In former days the saints were not at so great a loss; they had an unction from the Father, which taught them all things, and was the truth, and was no lie. So that they needed not human teaching, for their anointing which they had from the Holy One, was so peculiar in its effects, as to teach them of all things. See John's I epistle, 2 chapter, 20 and 27 verses. But these modern reformers have not obtained an anointing of any kind! they have no unction from the Holy One to lead them into the truth. And they are not at liberty to understand the bible as it says; nor can they obtain the proper rules of interpretation. But still, they are reformers, notwithstanding they do not possess one single peculiarity of the religion of the ancient saints—and are equal with them (as they say) in all the privileges of the eternal world, being heirs of God and joint heirs with Jesus christ!

It is truely marvelous to see men trying to reform their fellow men and correct their errors on the subject of religion, while they themselves openly deny the existance of the religion of the bible, and boldly declare, that that religion has ceased, and will exist no more. And if any man dare assert, that if ever the religion of heaven prevails on the earth it will be found to be the same it was before, they will denounce him as the basest of impostures, and the worst of villains! For instance, let a man declare that he has obtained the ministering of angels—how quick will all the reformers, yes, and nonreformers too, denounce him as the worst of men! but ask them, did the people of God in ancient days receive the ministering of angels? Surely they did, say they. What! and you have got the same religion as they had! They will answer in the affirmative. And yet, you have no such thing as the ministering of angels! No. And your religion still the same as theirs! Yes the same God, the same gospel, the same dispensation, and the same Spirit. And yet, the dealings of God with them are as different as Mahometanism and christianity! There is something surely very strange about this matter, how two things can be unlike in every particular, and yet be the same.

After all the maneuvering and management to conceal their nakedness, of which modern religionists are capable, it will come to this at last, that all their darkness and difficulties arise from their unbelief: they are unwilling that the God of heaven should have such an order of things as is set forth in the bible. For should such an order of things ever exist on the earth as the prophets describe, it would expose their works to the contempt of the weakist mind. The religion of the gospel was never more destructive to the craft of Demetrius, than is the religion taught by the ancient prophets opposed to the schemes of modern times, and modern would be saints, whether their religion be of the reformed or nonreformed. The direct proof which we have of the great difference which exists between the things taught in the bible respecting the last times, and the religion believed in by this sectarian generation is, that the religion of this generation is so directly at war with the religion of the bible, that they cannot, with all their intelligence, understand the things taught by the sacred writers: their religion is so directly *opposed* to the bible, that it does not admit of the existence of such an order of things as the prophets said God would introduce in the last days; and this drives them to the necessity of interpreting, expounding, and spiritualizing, in order to make themselves and others believe, that they are great *ticklers* for the bible; *powerful* defenders of the religion it advocates. But instead of their either expounding, or interpreting, the mysteries of the bible, as they pretend, they go to creating mysteries, and making things which in themselves are plain and easy of understanding, dark and incomprehensible. We should really be glad to see some of those spiritualizers, and interpreters, favor the world with a bible manufactured according to their plan, substituting their interpretations and spiritual meanings, for the words which are in the bible, and then compare the one with the other; and we are confident, that no person would suppose that the two books were written on the same subjects; it might be a necessary appendage to Webster's and Dickinson's *polite* bibles.

If those spiritualizers, and interpreters, were to change their course, and instead of spiritualizing, and interpreting, go to believing and understanding the bible as they would any other book, they would soon find that they had inherited lies, and vanity, and things in which there was no profit, [see Jeremiah, 16 chapter and 19 verse,] and their preaching had been vain, as also their faith, and that they were yet in their sins, being far from God, and without hope in the world, save that which they had entertained through the traditions of their fathers, by which they had made void the faith of the gospel and set at nought the counsel of the Most High: having received and taught for doctrines the commandments of men. For it is only the weak and vain schemes of men in spiritualizing and interpreting, which have rendered the bible obscure and unintelligible. All the important items of prophecy relating to the great things of the last days, are as plain as language can make them, if the world was willing to believe that the bible was true; for, to spiritualize the obvious meaning of the prophets away, is to make their language false, and to make them tell lies in the name of the Lord. For a person may believe an interpretation, or a spiritual meaning as the sects call it, and yet believe the bible. Indeed it is as impossible for a man to believe both, as it is for him to serve two masters, or to have the friendship of the world, and the favor of God; yes, the camel could go through the needle's eye as easily, as a rich man get into the kingdom of heaven; or a man could as easily serve God and Mammon, as to believe an interpretation, or a spiritual meaning, and the bible also, for the plainest of all reasons, which is this, that a man never spiritualizes, nor interprets, only when he does not believe what is written.

Let men cease thus to pervert the truth, and to handle the word of God deceitfully, (for if this is not handling the word of God deceitfully, it never was handled deceitfully since the world began,) and let them betake themselves to the understanding of it, and it would make a speedy change in their views: the apparent darkness of prophecy would soon disappear; "misgivings" about the proper rules of interpretation would soon cease to exist, and the would be reformers of mankind, would have something of consequence to unfold to the minds of their followers, instead of keeping them years gaping and stretching after something, and receiving nothing except a strife about words, which subvert mens' souls, and serve no better purpose. Had the "Millenial Harbinger" been called *Universal Rangler*, it would have suited its character much better, and the Editor might continue it in existence, and yet be a conscientious man; but nothing now can support it but the stupid ignorance of its patrons.

The whole sectarian scheme of things, (what we mean by sectarian scheme, is every scheme which is not the scheme of the bible,) stands on no better foundation than the ignorance of mankind, and produces no better result than the complete overthrow of all its devotees, whether they are reformed, or not reformed, and it is supported by a vague scheme of spiritualizing and interpreting; for without these two powerful supports, sectarianism, with all its appendages, would come to a final issue, and sink with as much rapidity as the angel's millstone, and rise no more forever.

Any rational being with the bible in his hand, feeling himself at liberty to believe what it said, would very soon redeem himself from all the follies of the age, see the weakness of all the sectarian schemes of the nineteenth century, and all former ages, and the perfect folly of all the pretended reformations of ancient and modern times, when there were not inspired men at the head of them, both apostles and prophets; for without such, the God of heaven never at any time produced a reformation, nor did he ever bring back an apostate race at any time, by any other means, than by raising up and inspiring men from on high, and giving unto them the spirit of revelation in the knowledge of himself. Ephesians, 1 chapter, and 17 verse. Any man proclaiming

himself a reformer in religion, and in the next sentence denying inspiration and revelation, declares to all the world, that God never sent him. And let him bring about what order of things he may among those who trust themselves to his guidance, he never will establish the order of heaven, or that order of things which is according to the mind and will of the Holy Spirit; for this has never yet been done by any person unless he was inspired of God, and had in himself the spirit of revelation, and actually received revelations from heaven for himself. Nor can an apostate generation be brought back to the order of heaven without some persons are inspired, as the apostles of old were, to bring them back. This generation has a strong proof of the impossibility of any man having power, without the spirit of inspiration, to bring about an order of things, such as is found in the bible, particularly, that part of them who reside in this region, as far as they have been made acquainted with the *Millenial Harbinger*, and its Editor: for surely, their is no want of either worldly learning or talents in the Editor: but with them all he cannot make even an attempt at establishing the Millenial church: no, so far from establishing it, he cannot find out what it is: he would fain write about it, no doubt, if he knew what to say, and would rejoice greatly to be an instrument in ushering it in: but so far from making any advances toward it, he is not able to say one word about it, except on the title page of his paper. In this *queer* attitude he stands before the public, as a monument of human imbecility, speaking louder than words, saying, What an empty puff of breath is man, unless he is inspired of God—he begins by proposing, he continues with proposing, and terminates upon nothing—he makes a great commotion, but leaves the world at as great a distance from God as he finds it.

A man may propose much, he may write much, preach much, build up many churches, call them churches of Christ, Millenial churches, disciples, or what he or they please; but unless he is empowered from on high he can never build up the kingdom of heaven, nor add one member to it: when he gets done, compare his work and his church with one built by an inspired man, and there is no resemblance between them: The things believed by one are not believed by the other: the things done by one are not done by the other. Nor can any uninspired man build a church, that will not call the religion of heaven a delusion, enthusiasm, an imposition, and every other evil epithet that the worst feelings of human nature can invent—and the servants of God base impostures. Let a man but declare in the presence of a parcel of men-made saints, that he believes the church of Christ to be always the same; let him contend for the very things for which the apostles in the days of the Savior contended, and it will soon be found to whom they belong, to God or to men: hear them denounce it the worst of impositions, the foulest of all schemes of speculation; though they confess that was what the ancient apostles contended for, and for which they laid down their lives.—Then it was glorious, but now it is a vile, unsufferable imposition; but still they say they believe the bible—why? believe the bible? surely we believe the bible: it is the most glorious of all books, and it contains the most blessed of all religion. Ask them, Is your religion the same as in the bible? Doubtless it is. Does it bring forth the same fruits? Ah! beware, the mighty works of the ancients have ceased; revelations have ceased; inspiration has ceased, and spiritual gifts are no more: but still, our religion is bible religion, and our faith is bible faith, and we are a people who are as much the people of God as they were. Yes, reader, you have to believe that these sectarians are all the people of God, are bible christians, and heirs of the grace of life, without possessing one single qualification of the ancient saints, or else you must bear all the abominations they can heap on your head, because you cannot believe it. And where is the man with the bible in his hand, and possessing common sense who does, or can believe it? I am bold to assert, there is not an honest man in the world that can do it.

I would be gratified, to have some of the sectarian (would be saints,) give us a little light on this subject, particularly on the subject of spiritual gifts, as they existed in the primitive church. Paul, in enumerating the spiritual gifts, mentions wisdom, knowledge, and faith. 1 Corinthians, 12 chapter and 8 verse. What I would be glad to know, is whether all the spiritual gifts have ceased to exist in the church, or whether some of them continue; for if they are all done away, the present church is without either wisdom, knowledge, or faith. (And I confess, if I am left to judge from their writings, and sayings, misgivings, and interpretations, I must admit that it looks very much as if this were the case.) But as they are not willing to admit that all the spiritual gifts are done away, will some one of the wise ones be so kind as to take the 12 chapter of first Corinthians, and show unto us how many of the spiritual gifts are retained, and how many have ceased to be the privilege of the saints to enjoy? Will some of the modern reformers be so kind as to give us some light on the subject, as we may expect a little more from them than others, or else they are no reformers.

If it be admitted that faith still continues in the church, and who among all the religious world dare deny it? for the author of the epistle to the Hebrews, says, "Without faith it is impossible to please him." [God.] Hebrews 11 chapter, 6 verse. And if faith is the prerogative of the saints now, the work of faith is equally so: and if the prayer of faith ever had power with God, what reason can be assigned that it should have no power in these last days? Will some of the knowing ones be so kind as to give us the desired information, and point out the time when the prayer of faith ceased to have power with God? and also the place in the scriptures, where it is said that there was to be a time when God would not answer the prayer of faith? If neither of these things can be done, let them be honest, and confess that faith has ceased, and should the Son of man now come, he would not find faith on the earth: and that *they* also have ceased to please God, and instead of being the servants of God they have become the disciples of men: and instead of being saints, they have become the dupes of a set of men-made teachers, who have turned them away from the truth to follow after fables.

To be continued.

[*For the Star.*]

MILLENIUM. NO. V.

IN the 24 chapter of Isaiah, and 23 verse, the prophet, after having described one of the greatest desolations ever pronounced on the head of any generation of men, says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." We have before seen that this reign was to last a thousand years; and his ancients, before whom he was to reign in mount Zion, and in Jerusalem, gloriously, were all the redeemed from among men, of every tongue, language, kindred, and people. According to Daniel, he was to come to the *ancient* of days: here he is said to reign before his *ancients*, that is, all the saints from our father Adam, down; for who could the ancient of days be but our father Adam? surely none other: he was the first who lived in days, and must be the ancient of days. And to whom would the Savior come, but to the father of all the race, and then receive his kingdom, in which he was to reign before, or with his ancients gloriously? Let it here be remarked, that it is said to be in *mount Zion*, and in *Jerusalem*, where the Lord is to reign before his ancients gloriously. We shall have occasion for this hereafter. Zachariah says in the 14 chapter of his prophecy, and the 5 verse, "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come and all the saints with thee." This corresponds with what John says in the Revelations; for if he brings *all the saints with him*, they will be of every tribe, tongue, people, and kindred.

That all these passages refer to his second coming to reign on the earth a thousand years, does not admit of a doubt in the mind of the believer in the bible; for there is no other time of his coming mentioned in the scriptures, but his coming first in the flesh to suffer and die for us, and his second coming to reign on earth a thousand years, with all those who obey his will. As to his coming at the end of the earth, or at the final issue of all things, their is no such thing mentioned in the bible, nor is their one syllable said on it in any revelation which is extant; for so far from his coming at the end of all things, all revelations agree that he will be here more than a thousand years before. So that every thing in the bible said about his coming, which does not relate to his first coming in the flesh, relates to his second coming to reign in mount Zion, and in Jerusalem, and before his ancients gloriously, and this reign to continue a thousand years, or the Millenium. On the subject of this coming, and this reign, the scriptures abound. In the testimony of Matthew we have the following sayings of the Savior, 24 chapter, 30 verse. "And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man *coming* in the clouds of heaven with power and great glory." In the 26 chapter, and 64 verse, the Savior says to the high priest, "Nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and *coming* in the clouds of heaven. Here the Savior says himself, that he will come in the clouds of heaven with power and great glory, for the purpose as the prophet Isaiah informs us, that he may reign in mount Zion, and in Jerusalem, and before his ancients gloriously—he will therefore come in power and great glory. In Mark's testimony, 13 chapter and 26 verse, and 14 chapter and 62 verse, we have the same account that is given by Matthew. Luke also, in the 21 chapter of his testimony, and 27 verse gives the same account.

I want it distinctly understood by my readers, that in every instance where the coming of Christ is mentioned, either by the Savior, or the apostles, it has an allusion to his second coming to reign on the earth a thousand years; for it was after his first coming that all the apostles wrote; and surely it was at the time of his first coming that the Savior was here on earth, so that there need be no mistake on this subject. As for any other coming of the Savior, save these two, it has originated else where than in the bible, or any revelation of God to man: it is one of the discoveries of modern times, and modern religionists; for neither Moses nor the prophets, Jesus nor the apostles, had knowledge of any such coming of the Savior. They all knew of two comings: first, his coming in the flesh, being born of a virgin; made under the law; taking upon him flesh for the suffering of death; partaking of flesh and blood because the children were partakers of the same, that through death he might destroy him who had the power of death, that is the Devil, and deliver those who through fear of death were all their lifetime subject to bondage. They knew of his being smitten, buffited, scourged, and wounded for our transgressions; bruised for our iniquities; of the chastisement of our peace being upon him, and of our being healed by his stripes. And they also knew of his resurrection, and of his ascension, as well as of his coming again in the clouds of heaven with power and great glory, to convince all, to judge all, and to reign on earth a thousand years; and of his bringing all the saints with him, and of his reigning until all enemies were put under his feet; but of any other coming they had no knowledge, or if they had, they kept it to themselves, for they never wrote any thing about it.

We shall now see what the apostles have said about this coming of Christ to reign on the earth where he once suffered; for he promised his disciples that he would come again without sin, for the salvation of them who looked for him.

Having heard the prophets and the Savior give their testimony, let us hear the apostles give theirs. We shall begin with Paul, 1 Corinthians, 4 chapter, 5 verse: he says to his Corinthian brethren, "Therefore, judge nothing before the time, until the Lord *come*, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." Philippians, 3 chapter 20 and 21 verses; "For our conversation is in *heaven*; *from whence* we also look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashoned like unto *his* glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thessalonians 1 chapter 8, 9, and 10 verses: " For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from *heaven*, whom he raised from the dead even Jesus which delivered us from the wrath to come." 4 chapter 15, 16 and 17 verses: "For this we say unto you by the word of the Lord, that we which are alive and remain *unto the coming of the Lord*, shall not prevent them which are asleep. For the Lord himself shall *descend from heaven* with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be *caught up* together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 2 Thesselonians 1 chapter 7, 8, 9, and 10 verses. "And to you who are troubled, rest with us, when the Lord Jesus shall be *revealed from heaven* with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he *shall come* to be glorified in his saints, and admired in all them that believe." In the 2 chapter of this same epistle, and the 1 verse, the apostle thus exhorts the saints: "Now we beseech you, brethren, by the *coming* of our Lord Jesus Christ, and by our gathering together unto him." And again, in the 8 verse of this chapter, he says, "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his *coming*." 2 Epistle to Timothy, 4 chapter, 1 verse, Paul thus addresses Timothy; "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing and kingdom*." Titus, 2 chapter, 13 verse reads thus, "Looking for that blessed hope, *and the glorious appearing* of the great God, and our Savior Jesus Christ." In the epistle to the Hebrews, 9 chapter, and 28 verse, we have the following sayings: "So Christ was once offered to bear the sins of many; and to them that look for him *shall he appear the second time* without sin unto salvation.

We can see by the foregoing quotations, that the second coming of Christ formed a prominant point in the teachings of this apostle; that he kept it so continually before him, that in nearly all his epistles he makes mention of it, though he lived two thousand years before that important period; but notwithstanding his great distance from it, still in his estimation it was none the less important to himself, nor to the saints of his day. It was in view of this coming of Christ that he admonished the saints, comforted those who were in affliction, warned the unruly, encouraged the weak, charged Timothy, exhorted Titus, and sounded his loudest alarms in the ears of a gainsaying world, until he made them tremble. See Acts 24 chapter, 24 and 25 verses. In viewing the foregoing sayings of Paul, we shall find that he has said in substance the same things which John has said in the revelations, so that there can be no doubt that they both viewed the subject in the same point of light.

Paul says that Christ is coming again, and though he does not directly say that he is coming in the clouds, yet he says it indirectly in the 4 chapter of first Thessalonians, 16, and 17 verses, as before quoted: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them *in the clouds*, to meet the Lord in the air." So the Lord, when he comes, must be in the *clouds*, or else the saints who remained at his coming, would not be caught up in the *clouds* to meet him. This plainly shows that Paul expected he would come in the clouds.

So says John the Revelator, in the 20 chapter of the Revelations, as before quoted. Daniel also in the 7 chapter and 13 verse of his prophecy; and so says the Savior himself: in this point then they all agree.

Paul says, that at his coming they that sleep in Christ shall be raised: so says John.

Paul says that he will take vengeance on them that know not God, and obey not the gospel: 2 Thessalonians 1 chapter and 8 verse. John says, that all kindreds of the earth shall wail because of him.

Isaiah shows in the 24 chapter of his prophecy, that an innumerable train of judgments shall fall on those who have transgressed the laws, changed the ordinances, and broken the everlasting covenant, until the earth shall be utterly wasted; and all this when the Lord comes to reign in mount Zion, and in Jerusalem, and before his ancients gloriously. And in the 35 chapter, as before mentioned, in speaking to Israel of the coming of their God, or Messiah, that he would come with vengeance: "even God with a recompense he will come and save you." See the 4 verse.

Daniel says, that he will break in pieces and destroy all the kingdoms of the world, and his kingdom shall stand forever. Compare the 7 chapter, 13 and 14 verses, with the second chapter and 44 verse, as before quoted.

From the complete harmony there is among these writers, there can no doubt exist in the mind of any canded person, that they all understood the subject alike, and have written for the benefit of the last days.

James, in the 5 chapter and 7 and 8 verses of his epistle, makes mention of the coming of the Savior. "Be patient therefore, brethren, unto the *coming* of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he recieve the early and the latter rain. Be ye also patient; establish your hearts: for the *coming* of the Lord draweth nigh."

Peter, in his second epistle, first chapter 16 verse says, to the saints of his day: "For we have not followed cunningly devised fables, when we made known unto you the power and *coming* of our Lord Jesus Christ; but were eye witnesses of his majesty."

Jude also makes mention of his coming in his epistle, 14 and 15 verses, which is a quotation from the prophecy of Enoch, which is not extant at present; but Jude having preserved this item, shows to us thereby that the coming of the Lord was understood at a very early date in the history of the world, and that Enoch also the seventh from Adam was made acquainted with it. "And Enoch also the seventh from Adam prophesied of these, saying. Behold, the Lord *cometh* with ten thousand of his saints." Zacharish in the 14 chapter of his prophecy and 5 verse as before mentioned says, that all the saints will be with him. John in the Revelations says, all them that are redeemed from among men are to be with him. Paul says, that his mighty angels will be with him.

All these doubtless refer to the same time and to the same beings, namely, the saints who are at that time to reign with him on the earth, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

In addition to what John has said in the Revelations, he has declared the same thing in his first epistle, second chapter and 28 verse. "And now, little children, abide in him, that when he *shall appear*, we may have confidence, and not be ashamed before him at his *coming*."

In the Acts of the apostles, first chapter 10 and 11 verses, we have the testimony of the heavenly messengers. "And while he looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In the 9 verse of this chapter we are told that while the apostles beheld, he was taken up and a bright cloud received him out of their sight; and if he comes in like manner as he went, (according to the sayings of the angels,) he will come in a cloud.

The prophet Malachi gives us a corresponding testimony in the 3 chapter of his prophecy, 1, 2, and 3 verses: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall *suddenly come* to his temple, even the messenger of the covenant, whom ye delight in: Behold, he shall *come* saith the Lord of hosts; but who may abide the day of his *coming*? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap. [Paul says, in the first chapter of his second epistle to the Thessalonians, 7 and 8 verses, that he shall be revealed in fire, taking vengeance on them that know not God, and obey not the gospel.] And he shall set as a refiner, and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Some have supposed that the prophet in the above quotation referred to the first coming of the Savior; but at the first coming he did not come *suddenly* to his temple, neither did he appear in any sense as a refiner's fire, nor did he purge the sons of Levi, that they offered unto the Lord an offering in righteousness: but all this has to take place when he comes, as prophesied of by this prophet.

David, in the 50 Psalm, doubtless has his eye fixed on the second coming of Christ, when he says in the 3 verse: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." No such occurrence has taken place yet, but will when the Lord comes with all the saints, to reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

To be continued.

THE EVENING AND THE MORNING STAR.

KIRTLAND, OHIO, MAY, 1834.

PROGRESS OF THE CHURCH OF THE LATTER DAY SAINTS.

NUMBERLESS have been the false reports, and unceasing have been the exertions of many to stop the spread of the everlasting gospel in these last days; but still our hearts are made glad with the cheering intelligence from time to time of the increase and prosperity of this glorious work. With all the vain and ridiculous reports; with all the strife and exertion of such as are in danger of having their deeds exposed; with all the cry of "*false prophets, false teachers*, and *false Christs!*" with all the combined influence of both the wisdom and ignorance of the age, and with every kind of abuse and ill treatment, from the reproaches of the *lying* tongue, blasting reputations, and defaming characters, to the bold rebellion of mid-day mobs, to the abuse of innocence and the sacrifice of life, the enemies of righteousness have hitherto failed in their attempts to overthrow the truth—still it spreads, still it prospers, still it prevails; and like the spring current of the Great Missouri, it rolls on as though nought except *brakes* and *weeds* were attempting to stop it in its decreed course.

Upheld by the power of Omnipotence, amid persecutions unparalleled in the history of the world, though it has progressed slowly, it has moved on, and not unfrequently those who have fought against it with great zeal, have, after a careful investigation, been constrained to acknowledge that it was the work of God. There is a peace communicated to the heart; there is a blessing given; there is a brightening of the intellect; there is a communion enjoyed; there is a faith unfeigned; there is an opening prospect which unfolds futurity to the understanding; there is a Spirit received, and an assurance given, that before these all things of a perishable nature sink into nothing; and the vain schemes; the false pretence; the dark and incomprehensible plans of all former generations, framed for craft, and held forth as a savor of life to mankind, vanish like the mist, and pass like the smoke before the whirlwind, and leave the saint in a cloudless atmosphere, undisturbed, to contemplate the scenes of eternity, and rejoice in the assurance of endless peace and glory in the presence of God.

Having attended a Conference of late in Norton, Medina county, we had the privilege of meeting many of the elders from the south and west, the more part of whom were strangers to us except by information, and many of their names we had never heard before. The elders represented a number of churches lately established, and generally bore glad tidings concerning the present and future prospects of the cause. Great harmony and union prevailed, and the conference was truly interesting, not only because so many were brought together professing the same thing, but our hearts were comforted as our hopes were brightened with the light and intelligence reflected on the occasion; and we witnessed the power and influence of the gospel of our Lord, in bringing, not only strangers together from different parts of our country, but men of different languages, brought up under different instructions and different principles of faith, to rejoice together in the bonds of the new covenant, and be ONE.

There are churches in the south that were not represented at this conference, and it is probable that the information was not received, as the appointment was not general. Several of the elders residing in the western churches were also absent, and we suppose for the same reason. Our regular conferences, will hereafter be noticed in the Star if we receive the information in season, and all the brethren [the elders] should arrange their business so as to attend.

The church in Norton has greatly increased since it was first organized, in both intelligence and numbers; their meetings, as we were informed, are very interesting; the Holy Spirit is richly given, and the Lord is manifesting his goodness in a special manner. Many are anxiously enquiring from time to time, to know whether those things are of God, and the work is evidently gaining strength daily. It is now more than one year since the fulness of the gospel was proclaimed in that vicinity, and though prejudice had fortified the minds of many against it in consequence of false reports, when the truth was preached it was embraced in sincerity, and the church numbered from sixty to seventy at the time of the conference.

Our brethren in Norton had made sufficient arrangements for the accommodation of the elders and visiting brethren, and we acknowledge with gratitude to the Lord, the warmth of affection with which ourselves were received, and the kindness bestowed in the necessary requirements of nature; and we take this opportunity of assuring our brethren, that the remembrance will ever be cherished with feelings of deep respect. There is a tie uniting the hearts of those who embrace the new covenant, to which others are utter strangers, and when called by other engagements and duties to part with those for whom we have the purest love, it always awakens in our bosoms a desire which can only be realized, for the Lord to roll on his kingdom, and hasten the time when all may rest in his presence and part no more.

The other churches represented in the conference, are in the counties of Cuyahoga, Knox, Richland, Stark and Wayne. We have been informed, that there are some eight or ten churches south, that were not represented in the conference, and that the work is spreading in those parts considerably: we are acquainted with some elders in Lawrence county who were not present. Certain it is, that wherever this gospel is preached, and wherever people will dismiss their prejudices to give it a fair hearing, there it finds believers, and there it finds advocates. And notwithstanding that *chain* which holds mankind as with a cord of destiny, the door is opening wider, and calls for preaching are made on the right hand and on the left.

New churches are continually rising as the light spreads, and it is our peculiar privilege to hear, frequently, from different individuals, calling themselves our brethren, of whose names we have before never heard, and whose faces we have never seen, and learning of saints where we had not heard that the gospel had been preached. The following letter was received a few days since, and though the writer is a stranger, he will pardon us for taking the liberty of copying it into the Star.

"*May* 2, 1834.

DEAR BROTHER—I take this opportunity of writing to let you know what the Lord is doing for the children of men in these last days. Last winter, one year ago, brother Simeon Carter came through our section of country, preaching the everlasting gospel of our blessed Savior, which made a great ado: almost every person went to hear the '*Mormon* preacher, one of the deceivers that was to come in the last days,' as they were called—I among the rest went to hear what he had to say; but to my astonishment, it was the first gospel sermon I ever heard; although I was in the habit of hearing preaching under the name of the 'ancient gospel,' which did not come as near to it as the children of Benjamin could throw a stone and not miss, though they were left-handed. Our preacher was chosen to refute him; but when he came to appose truth with error, he found that a *mole* could as soon upset the Rocky Mountains, or a *popgun* blow down the Pyramids of Egypt, as his system stand against the system of truth. He became converted, and is now preaching the everlasting gospel to perishing sinners."

"Last harvest, brethren Drolinger and Emmet, came through our country, and preached a few times with us, and baptized and established a church with sixteen members; since that time three more have joined with us."

"Never was there a time when it was the duty of saints to pray, 'Thy kingdom come, thy will be done on earth as in heaven,' more than at this time. Pure and undefiled religion is almost banished from the earth, and in its place, creeds and confessions of men of corrupt minds, men that would sell the flock for the fleece! We have as much right as Micah to cry out: 'The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."

"The church I spake of is on Sugar Creek, Shelby county, Indiana.—One brother and myself, with our families, moved into Kentucky, seven miles from Cincinnati, last month, and are trying to serve the Lord according to the Articles and Covenants of the church of Christ. We have established a church of eight members, who agree to serve the Lord with full purpose of heart. Last Lord's day but one, I baptized two, and there is a prospect of more. There is one truth in the bible, if no more: That they that will live godly in Christ Jesus, shall suffer persecution."

"Dear brother, we want you all to pray for us, that we may be able to stand in the evil day; for when I look round among the sects, and see so much malice, hatred, emulation, strife, and worldly mindedness, I am led to believe that the love of the Father is not in them."

"Brother, I look forward to that happy day, the glorious morning

which has began to dawn, and anticipate the time when the Lord shall have purged the filth of the daughter of Zion; when the ransomed shall return with songs of everlasting joy upon their heads: when the Lord shall reign over them in mount Zion from henceforth, even forever."

"If brother Simeon Carter is in Kirtland, give my love to him, and tell him, the good seed that he sowed on Sugar Creek has taken root downward, and brought forth fruit upward to the glory of God."

"I have sent for the *Evening and the Morning Star*, commencing with the first number printed at Kirtland, one volume to be directed to Aaron Hart, and the other to myself, at Dary Creek P. O. Campbell co. Ky.—I hope they will do much good, as the people here know nothing of such a paper. You will forgive the hurried manner with which I have written."

"May the Lord bless you with the necessary gifts and graces, to be useful here, and in the end crown you in his kingdom—which is my prayer, for Christ's sake."

"ROBERT CULBERTSON."

Unto those who endure to the end, our Lord has promised an inheritance in his glory, and nothing can be more encouraging to the saints, than to learn of the prosperity of their Redeemer's cause. Sure it is, that he will carry it on till all enemies are subdued, and those who will not till then, at the great day fast approaching, will there bow the knee. Our strange brother will accept assurances of our esteem and respect, both for himself and the church at that place, and we as earnestly implore our Father's blessing for him in the name of Christ, as he can for us, for his future usefulness in the cause of God, and commend him to that source for wisdom from whence the pure in heart never fail to receive. Such always have suffered persecution, and such may expect to suffer while wickedness *walks abroad unrestrained*. Brother Simeon Carter was living in Jackson co. Mo. with the church in that place till they were driven out last fall, but was residing in Clay co. when the last intelligence was received of him.

From brother P. Pratt's journal we learn of the increase of the work in some parts of the state of New-York. Brother Pratt left this place the first of March for the east, in company with several other elders, whom, as he says, he left in Livingston co. and continued his journey to Jefferson co. and found five or six small churches in that vicinity, surrounded with opposition, and the *craft* advocates, as in all other places, busily engaged in publishing and framing falsehoods, to prejudice the public and dissuade *all* from investigating, or even hearing.

While traveling east, he informs us, that he baptized a young man in the town of Freedom, and during his stay in Jefferson co. and vicinity, on one occasion eight members, and at another, several more. Though only permitted to tarry a few days, thousands flocked to hear, deep-rooted prejudice gave way before the force of truth, and many who had previously been opposed, acknowledged that their minds had been led to conclude that all was deception, in consequence of evil reports and misrepresentations. During his tour to the east, brothers J. Murdock and O. Pratt, baptized twenty two in Freedom, and at his return he baptized three, constituting a church of 26 members.

From late intelligence received we learn of the success of the cause.—Meetings are attended by many, and the spirit of enquiry is manifest. The brethren are strong in the Lord, and are receiving, in a degree, those gifts which were enjoyed by the ancient saints. Many marvel, and though they are unwilling to ascribe it to the power of the devil, they are equally as unwilling to acknowledge that it is the work of God. True it is, that those professing the religion of the ancients, even the faith of Jesus, have lived so long without communion with God, that when they see his power manifested they are ready to reject it; and no marvel, for they are wholly unprepared to receive it, and being thus destitute of the Holy Spirit, are in no situation to judge correctly whether it is of God or not.

We are also informed by a letter from brother Bishop, dated at Salisbery, Ct. the 8th inst. that the work is beginning to find friends and advocates in that place. He informs us that he has baptized seven, and more are anxiously enquiring. There is an unwillingness in many to turn out to hear for themselves, and of course, it is the policy of *craft* advocates to cry "Delusion, herisy," and "blasphemy," intermixed with as many unaccountable extravagances as they can frame concerning the faith of this society, to prevent *their* followers from hearing the gospel. It is a matter of astonishment that a people as forward in science and intelligence as the inhabitants of the northen and middle states, should be held under bondage to that degree that they cannot hear any thing without firstly obtaining consent of *their* priests. We know that in old time the priests contrived to get a law passed that the people should not only attend the "proper" place of worship, but must observe the *regular* form of walking while going to and from. We say *walking*, because it was contrary to law to go any faster, and then they must go in a very devout manner or answer for the offense before a magistrate.

As a specimen of the opposition which this work has to encounter in many places, from those who *pretend* to have the care of mens' souls, we give a paragraph from brother Pratt's journal. From a personal acquaintance of near four years with brother Pratt, we are prepared to say, unhesitatingly, that he sustains the character of a man of truth, and the following having been corroborated verbally by another brother who was present at the time, we are prepared to give it to our readers as a statement on which they can depend.

"While in Jefferson co. we held a meeting in the large village of Sacketsharbor and the house was filled to overflowing. After we were through preaching the Rev. Mr. More, a man noted for talents, learning and salary, arose and testified to the congregation that he had read the book of Mormon, and that there was no such thing written in it as Christ appearing to the Nephites, and teaching them his gospel and the mode of baptism. He also testified that there was no testimony of three witnesses written in the book, that they had seen an angel. The people then gave a shout and the whole house rang. With much ado I got their attention to hear one remark, which was this, I am happy, said I, to state that the book of Mormon is before the public, and if this congregation will take the trouble to examine it half an hour, they will have the satisfaction of proving to a demonstration, that the Rev. Mr. More is a willful liar. The house again resounded with the shouts of the multitude."

Our readers may understand, that there has been but one edition of the book of Mormon printed, and relative to the two assertions of Mr. More, we leave them to judge whether his object was a good or a bad one in saying that he had *read* the book of Mormon, and that such statements were not to be found in it. From the 476 to the 511th pages may be found an account of the ministry of Christ to the Nephites, and on the 589th the testimony of three witnesses. If Mr. More had ever read the book, as he said, he must have been a dull scholar to pass over these two points and not notice them; and if he had never read it, our friends may judge, as we before said, whether he designed in the presence of God to tell a falsehood, for fear that the truth would injure his *craft*, or whether he thought that it was no more harm to lie to stop the spread of *herisy* than to print *religious lies* to convert the world.

When the Lord gave his apostles charge to go forth and preach, as he was about to leave them, what were the instructions? and what order of teaching were they to observe? Was it to frame and publish *lies* that the world might be converted and obey the truth? Let us see the commission:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matthew 24 chapter 19 and 20 verses.

From this communication, then, we learn a certain fact, and that is, that they were to teach all nations those things which had previously been taught them by the Savior. Now, if the Savior had taught them *lies*, then they were to teach them to the world; but if he had taught them truth, then they were bound to teach the same, and if they did not they were transgressors.

We will look at the world converted under the teachings of the Savior by the apostles, and see the society, and also see whether they would be prepared to stand in the day of indignation and vengeance. "He that repenteth and is baptized, shall be saved; and he that repenteth not shall be damned." If men are required to repent, what are they to repent of? of good acts or evil ones? If of evil acts, would it not be of *lying*, stealing, and other crimes similar? But if not, the world must repent that they have ever told the truth, and immediately be baptized, or they must be damned. This is the order, if the Savior taught his apostles *lies*; for they were to follow his teachings. Not to multiply, or insert all the clauses where truth is held forth as the maxim of heaven, we give only the following:

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the TRUTH, and the TRUTH shall make you free." John, 8 ch. 31 and 32 verses. Understand, "Teach them to observe those things which I have taught you". "Howbeit, when he, the Spirit of TRUTH is come, he will *guide* you into all TRUTH." John 16 ch. 13 verse. "Therefore whosever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Mat. 7 ch. 24, 25, verses.

Observe, those Jews who continued in his word, were to be his disciples, and were to be made free by knowing and continuing in the truth. And from the quotation from Matthew's testimony we are informed, that those who hear his sayings and keep them, are to stand when the indignation passes over. This then, is the manner of teaching left on record, which the apostles followed, if they obeyed the command of the Lord, and thus stands the promise to those who observe it.

We shall now look at that order of society formed by the conversion of men (as the sects would have them) with religious *lies* published in tracts, and falsehoods framed and promulgated by their leaders, to expose what they call *delusion*, and stop the spread of what they call *heresy*. It is admissible, no doubt, in the mind of every professed believer of the bible, that the apostles were good men, and walked in such perfection that from time to time they received revelations, the ministry of angels, and even saw the Lord. Those churches which they organized after the manner of the Savior's teaching, as they were commanded, also attained to the same standing before God. So we see that they taught a system which was able to make others as perfect as themselves, and of course, it could make their followers no more, if they [the apostles] observed their own teachings.

If the apostles were good men and taught the *truth*, and were only able to arrive to the perfection which would enable them to receive the ministering of angels, and converse with the Lord, as well as those who followed the same form of teaching, and now men come forward under a pretence of preaching the same gospel, and are filled with deceit, and for fear their systems will not be received, condescend to publish falsehoods, will that people thus taught, and those societies thus led, ever arrive to the perfection of the ancients, and be prepared to stand when the storm shall come?

Men might do well, perhaps, if they would keep in sight the strict injunction of the Savior: "Teach them to observe all things whatsoever I have commanded you." And if any man "observe these sayings of mine he shall not fall when the floods come." Again: "Sanctify them through thy truth: thy word is truth." And again: "The truth shall make you free." Supposing the publishers of tracts should write a falsehood concerning a certain dispensation of providence, as they would call it, and tell a long story of the judgments of heaven which came upon an individual in Europe, or another place, at so great a distance that the falsehood could not be detected without more trouble than any man would subject himself to, and set forth as a reason, that the character did not attend their meetings, or something else as foolish, and some half a dozen persons should be what they call converted, would it be by the force of truth? and query, if it was not by the force of truth, would it not be by the force of a *lie*? and if by the force of a lie would they be sanctified? If they were they would be sanctified through a lie, and not the truth. And if they were thus converted, would the truth make them free, or would they be free by believing a lie?

If the truth of heaven is at last found to be insufficient to convert mankind, and those who pretend to teach the gospel are under the necessity of framing falsehoods to give it currency, well may the saint dispair of ever seeing the world converted to God to the last generation when the earth shall be wrapped in fire and the heavens be rolled together as a scroll. If such as pretend to have authority to teach those principles which came from above, condescend to report falsehoods to support their systems, in vain may they think to escape the impending destruction which awaits all who have not a foundation laid upon the rock. If none are founded upon the rock except such as follow the precepts of heaven; if none are sanctified except those who are sanctified through the truth; if none are perfected except such as observe *all* things which Christ commanded his apostles to teach to all nations, and if none have a hope based upon a more sure foundation than such as *cling* to men who frame and publish lies to oppose the truth, farewell, this generation may say, to all our hopes, and adieu to the prospects of ever reaching those mansions in the House of the Father, where his elect are to dwell—the rain will descend, the floods will come, and the winds will blow, their false pretences with their vain hope will perish in an instant, while leaders and led will be overwhelmed with the same ruin, and sink without exception into the same pit!—[*Editor of the Star.*]

THE SAINTS.

UNDER the head *Communicated* on the last page of this number, will be seen the Minutes of a Conference held by the elders of *The Church of the Latter Day Saints*, in this place on the 3rd of this month. It is now more than four years since this church was organized in these last days, and though the conferences have always shown by their minutes, that they took no other name than the name of Christ, the church has, particularly abroad, been called "*Mormonite.*" As the members of this church profess a belief in the truth of the book of Mormon, the world, either out of contempt and ridicule, or to distinguish us from others, have been very lavish in bestowing the title of "*Mormonite.*" Others may call *themselves* by their own, or by other names, and have the privilege of wearing them without our changing them or attempting so to do; but **we** do not accept the above title, nor shall we wear it as **our** name, though it may be lavished out upon **us** double to what it has heretofore been. And when that bitterness of feeling, now cherished in the bosoms of those who profess to be the followers of Christ, against the church of the Latter Day Saints, shall cease to exist, and when fabrications and desipient reports concerning this society are no longer considered a virtue, it will take its rank, at least with others, and these stigmas will forever sleep with their inventors.

It is not our intention to go into a lengthy investigation of names, in this article, nor shall we examine, particularly, the claims of each party to the right of heirship in the house of God. This thing is certain, however, if one is right, all the others are wrong, and if they are all right the bible is not true; for when the doctrine therein advocated is compared with this confused mass of heathenism, mockery, and idolatry, the resemblance is so foreign, that a candid mind would say at once, that if the same being was author of these, and that book too, he must be possessed of as many different natures as the "*hydra*" was of heads.

Let the man who never heard that there was a bible, or a religion professed by men, the merits of which they said would waft them to perfection and glory, examine the contents of that book and note its precepts, and then compare those precepts with the religions of this age, and where would he find that exact uniformity which would be necessary, for him to acknowledge that they were one, and cause the proper conviction that a Superior Being was author of them both, and cause him to embrace it with an unfeigned confidence that it came from his Maker? He might find a list of *other* names, to be sure, but as he was not taught by tradition that these names, or the wearers of them, professed to be like that people represented in the bible, he could not think that the one claimed any affinity to the other, without an abundance of labor in *manufacturing* him over.

Should it be urged, that those professing a belief in the bible, and not only professing a belief but to be followers of the doctrine contained in the same, were certain that they were right, we would ask for the example in that book which they profess came from God, of these different names, and for samples of the doctrine held forth by them to the world for others to follow, assuring all eternal life who will yield an obedience to the same? If there is a sect now extant, professing to follow the teachings of heaven, and cannot, when they present their system to the consideration of the unbeliever, affirm, upon the authority of heaven, that by obeying it he is sure of eternal salvation, what can induce them to hold it out to the inspection of men, and teach it as coming from God? Is the system of man's salvation founded upon an uncertainty? and is it of that curious compound, that there can be a thousand ways, and all mean the same thing, and at last

effect the same object? If it is urged that the ancient *Saints* were a different people in worship, had different ordinances, were partakers of other joys and privileges, and all this was necessary for *their* salvation, might we not with propriety ask, why was all this necessary for them, and is now unnecessary for those whose profession says that they are heirs of the same kingdom, children of the same Parent, and are expecting to be equal sharers with them in those joys which never fade, in that house not made with hands?

If it shall be further urged, that among all these are to be found the children of the kingdom of God, because each profess to believe the bible, we again ask for a sample in the sacred record where he ever took from Pharisees, Sadducees, Essenes, Herodians, Samaritans, and of the other different sects, and called them the children of his kingdom? We admit, that from each of these, such as would *repent* and be *baptized*, were permitted to enter his kingdom, and were then recognized as his children; but all were one, professors of the same faith, members of the same body, and followers of the same Lord. They had no distinction of sects, this was lost when they obeyed the commandment, and were admitted into the church. They all followed one form of teaching, and each observed the same ordinances; and if a difference of opinion arose, the matter was decided by revelation. Thus they all walked the same road, were members of the same family, partakers of the same joys, and heirs to the same incorruptible inheritance —In short, they were the church of God, they were his **SAINTS.**

Had the apostles found the churches which they built up and organized, separating into different parties, some observing one ordinance and neglecting another, another party observing the ordinances which the first neglected, and neglecting the one which another observed, in what manner would the apostles have written to them on the subject? After reproofs and corrections, (for certainly, they would have subjected themselves to rebukes,) if they still continued in that course, what would have been the result?—Would the Lord have directed his apostles to write in his name, and acknowledge them as his *Saints*? And if the ancient churches were required to observe the same order, where is the license for such as profess to be like them, to perform only a part of those ordinances, and yet be equal with them in assurances of eternal life? When the fact is admitted that the ancient saints were required to follow the same ordinances, and that no distinction of names were suffered to exist, may it not be asked, from whence all these different names, if from them all God is to take a certain portion, and will ultimately save that portion in his everlasting kingdom? Why not do away all names except one, if God is to save *all*? Were the ordinances of the gospel given for men to follow, or were they not? If the ancients were commanded to walk by the same rule, and be obedient to the same system, will the Lord make another people equal with them, whose names have been different, their actions different, their ordinances different, their performances different and their whole systems of faith and worship, as diverse from the former, as the worship of the church at ancient Philadelphia, and the present Hindoos?

If none were entitled to the name *Saints*, except such as kept all the commandments and observed all the ordinances of heaven, and walked in that perfect manner that *all* their actions corresponded, so that in truth they could be called one family, it is no wonder, that those who have departed from the course which the ancients were required to persue in order to make their *election* sure, should now substitute other names, and that their *names* should be as dissimilar as their forms of worship; for certainly, it would be as inconsistant to suppose, by altering their names without reforming their systems, that that would give them a greater assurance of eternal life, as it would to suppose, that by calling themselves by one, they would yet all unite in ascribing glory to God for the plan of salvation, founded upon that act, when none of them agreed in principle. And since they have departed from the practices of the ancient *saints*, we do not see why they should be required to call themselves after their names, thinking to be benefited by it so long as they do not walk as they did. Their systems being of their own forming, we know not why they are not at liberty to name them, and if they choose, call them by their own names, as none of them pretend that God has ever spoken to them, or given them a name of any kind.—[*Editor of the Star.*]

THE OUTRAGE IN JACKSON COUNTY, MISSOURI.

BY letters regularly received from Upper Missouri, we are informed that the *mob* still persist in their former course of conduct, that is, to destroy property and seek life when ever an opportunity presents. We have been informed that they have passed a regular *decree*, that no saint ["Mormons," they would call them] shall come into Jackson county and live, after the first of last April. Our friends have generally been wise, and have not exposed their lives by venturing in small numbers into a county where the whole population, except a few, have plodged their property and lives by oath and bound, to violate the laws and trample the constitution of our country under their feet.

Not long since, however, we were informed, that a young man by the name of *Ira J. Willis*, went into that county in search of a stray cow, and was surrounded and taken by the *mob*, who whipped and beat him until his life was despaired of. We are personly acquainted with brother *Willis*, and know him to be a young man of first morality and respectability; of a kind and affectionate disposition, and one who never molests or insults any man without, and we might say, with provocotion.

From the following fact communicated a few days since, we are ready to conclude, that not only the members of the church of the Latter Day Saints, are in danger of being molested and abused if they go into Jackson county; but any one whose principles the *mob* may suspect are different from their own, is likewise liable to be insulted. A few days since *Mr. Arthur*, a respectable and wealthy planter of Clay county, sent one of his black servants into Jackson county with a large waggon loaded with whiskey, flour, and bacon. After the servant had crossed the River a stranger came out of the woods and began to burst open the barrels and destroy the flour, threatening the life of the negro if he should ever come into that county again. *Mr. Arthur* is not a member of this, or any other religious society, as we know of, and what could have led to the commisson of this strange deed, is not for us to say; but it would appear that all reason and respect has entirely fled from those characters, and they are like the wild beast, left to prowl upon every creature whom they suspect weaker than themselves, whether they are members of this church or not. The fact is, they have violated every principle of civil liberty, and can have no fellowship with, nor confidence in any but their own *gang*, and unless they are different from all others thus abandoned, they can have no confidence even in themselves.

But the *mob* are safe enough, as regards criminal prosecutions, because they hold the offices of the county in their own hands, and of course, no criminal process can or will avail any thing, were it to be undertaken. So they can inflict abuse, or even take the life of any man against whom they have a *spleen* and that too at mid-day, and a jury of the same kind of men, bound with them to break the law of the land, would, of course, liberate such individuals. Thus have they contrived to escape justice, evade the force of the law, and enrich themselvs with the spoils of a people whom they have dispossessed of their land, and forced to flee for life.

In the affair of the *mob* with brother *Willis* they conducted as on similar occasions, and they must think that the act will reflect great honor upon their characters; indeed, it shows their true courage as it has ever been manifested from the beginning. For a large company of armed men to surround one man, commence insults upon his person and inflict wounds with whips and clubs till his life is dispaired of, when he is destitute of the means of self defense, and without a friend near to assist him, must be ranked among the most barbarous acts of the abandoned savage. But this has thus far been their manner of procedure, and we know not as any one can expect a different course, at least for the better. Whenever they have committed depredations they have always gone in large companies, and have fallen upon a few, thus gratifying their murderous dispositions upon defenseless innocence, so long as they knew that our friends were in possession of arms.

On the 20th of July, after demolishing a printing office, three or four hundred could take two when they knew that they would offer no resistance, and drive or drag them upon the public square, and then tar and feathe them, because they were in no danger of being hurt; but had these two men armed themselves with sufficient weapons, they would have seen

those ruffians turn their backs in haste; for death to them would have been an unwelcome visitor on that occasion. On the 23rd, five hundred could take seven individuals, and threaten life and destruction of property, and pass the day off with abundance of mirth and whiskey, thinking that affairs were moving on in regular order. At other times when committing violence, they have attempted it in the night with great numbers, assaulting one or two families at a time, armed with rifles and pistols; but the moment our friends resorted to arms, and actually fired upon the *mob* they fled in all directions. On the 4th of Nov. 60 or more armed and on horseback, after two or three shots from about 20, fled in confusion, leaving their wounded and dying. We have given these few items as a specimen of their courage, when our friends were in a situation to defend themselves.

When their arms were given into the hands of what they called the civil authority, or rather the authority that ought to have been civil, then every mean and cowardly villain, who had previously stood back, rushed out to gratify his revenge; and among these was the *Rev. Isaac M'Coy!* Yes, the *Rev. Isaac M'Coy*, a Missionary; a baptist Missionary! sent to convert the Indians! Not content with the calamity which was brought upon an inoffensive and defenseless people, he grasped *his* gun and marched at the head of a company of ruffains, and ordered women and children to flee for their lives. This is a *true* follower of John Calvin—"as your fathers did so do you."

The following from bro. *W. W. Phelps*, is the last intelligence from the west; and as it gives particulars we insert it, defering further remarks till a future number.—[*Editor of the Star.*]

Liberty, May 1, 1834.

Dear brethren:—There are great moves in the west. Last week an alarm was spread in Jackson county, the seat of iniquity and bloodshed, that the "Mormons" were crossing the Missouri, to take possession of their lands, and nearly all the county turned out, "prepared for war," on Saturday, and on Sunday took the field, near old McGees, above Blue. But no "Mormons" came; neither did Arthur go over to see about his *spilt whiskey*, so that the scene closed with burning our houses, or many of them. Our people had about one hundred and seventy buildings in Jackson, and a bonfire of nearly all of them, at once, must have made a light large enough to have glared on the dark deed and cup of iniquity running over, at midnight.

The crisis has come: All that will not take up arms with the mob and prepare to fight the "Mormons," have to leave Jackson county.

I understand some have left the county because they refused to fight an innocent people. It is said the mob will hold a "general muster" this week for the purpose of learning *who is who*. They begin to slip over the Missouri and commit small depredations upon our brethren settled near the river, as we have reason to believe.

It is said to be enough to shock the stoutest heart to witness the drinking, swearing, and ravings of the most of the mob: nothing but the power of God can stop them in their latter day crusade against the church of Christ.

Our brethren are very industrious in putting in spring crops; and they are generally in good health and the faithful in strong faith of a glorious hereafter.

I remain yours, &c,
W. W. PHELPS.

Communicated.

Kirtland, Ohio, May 3, 1834.

MINUTES of a Conference of the Elders of the church of Christ, which church was organized in the township of Fayette, Seneca county, New-York, on the 6th of April, A. D. 1830.

The Conference came to order, and Joseph Smith Jr. was chosen Moderator, and Frederick G. Williams and Oliver Cowdery, were appointed clerks.

After prayer the Conference proceeded to discuss the subject of names and appellations, when a motion was made by Sidney Rigdon, and seconded by Newel K. Whitney, that this church be known hereafter by the name of THE CHURCH OF THE LATTER DAY SAINTS. Appropriate remarks were delivered by some of the members, after which the motion was put by the Moderator, and passed by unanimous voice.

Resolved that this Conference recommend to the Conferences and Churches abroad, that in making out and transmitting Minutes of their proceedings, such minutes and proceedings be made out under the above title.

Resolved that these Minutes be signed by the Moderator and Clerks, and published in *The Evening and The Morning Star.*

JOSEPH SMITH JR. *Moderator.*

Frederick G. Williams,
Oliver Cowdery. *Clerks.*

☞ TO OUR SUBSCRIBERS.

☞ If each patron of the Star would obtain another subscriber, they would, by that means, advance the spread of truth, and many who are now ignorant of the gospel might come to a knowledge of the glories of the last days. When we have a privilege of benefiting our fellow men, and that privilege is presented without trouble on our part more than merely exerting an influence which every man has with his neighbor, a principle ought always to exist in our bosoms, to seek his benefit without delay, and present the light as communicated to ourselves. Perhaps, one may be instrumental in showing the path of righteousness to his neighbor in that clear conspicuous manner which will persuade him to embrace it, and by that simple means, God may in the order of his purposes, bring that man into his everlasting kingdom.

We admit, that our country is literally filled with stated publications, and many are conducted under the title of *religious* periodicals. There can be no objection in the mind of any man who delights in the prosperity of his country, to witness the increase of the means of intelligence, and to see that means employed in communicating light and science; but amid this great mass of matter, darkness yet covers the earth, and the pure, simple principles of the gospel of Christ are untouched, and men are hastening to ruin!

Our patrons are entitled to acknowledgments from us for their liberality heretofore, and we still solicit an exertion on their part to enlarge our subscription. The low price of the Star will enable every individual, if disposed, to become a subscriber. From our brethren in the ministry we have a right to expect an unceasing exertion to increase the spread of this paper, as they will often find by so doing, that where they introduce the Star, frequent doors are opened and they kindly received, deep rooted malice gives way, and the public is thus prepared to give them a hearing without abuse, which otherwise might not have been. As the work spreads the Star will continue to be more interesting, and as the time draws nigh when desolations are to cover the wicked and envelop the nations in one universal calamity, we can only persuade men to turn to God that they may stand unmoved with his saints, when deliverance is not to be found except in mount Zion, and in Jerusalem, and in the remnant whom the Lord shall call.—[*Editor.*]

THE GATHERING.

WHAT wond'rous things we now behold,
Which were declar'd from days of old
By prophets, who in vision clear
Beheld those glories from afar.

The visions which the God,
Confirm'd by his unchanging word,
That to the ages then unborn
His greatest work he would perform.

The second time he'd set his hand
To gather Israel to their land,
Fulfil the cov'nants he had made,
And pour his blessings on their head.

When Moab's remnant, long oppress'd,
Should gather'd be and greatly bless'd;
And Ammons children, scatter'd wide,
Return with joy, in peace abide.

While Elam's race a feeble band,
Receive a share in the blest land;
And Gentiles, all their power display
To hasten on the glorious day.

Then Ephraim's sons, a warlike race,
Shall haste in peace and see their rest,
And earth's remotest parts abound,
With joys of everlasting sound.

Assyria's captives, long since lost,
In splendor come a num'rous host;
Egyptia's waters fill'd with fear,
Their power feel and disappear.

Yes, Abram's children now shall be
Like sand in number by the sea;
While kindreds, tongues, and nations all
Combine, to make the numbers full.

The dawning of that day has come,
See! Abram's sons are gath'ring home,
And daughters too, with joyful lays,
Are hast'ning here to join in praise!

O God, our Father, and our King,
Prepare our voices and our theme;
Let all our pow'rs in one combine
To sing thy praise in songs divine.

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PRINTING.
OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE

THE EVENING AND THE MORNING STAR.

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COMMUNICATIONS.

MILLENIUM. NO. VI.

[*Continued from our last.*]

What proves that David, in this Psalm, had reference to the second coming of Christ is, that in the 5 verse, he says, "*Gather* my saints together unto me; those who have made a covenant with me by sacrifice." Paul says, in the 2 chapter, of the 2 epistle to the Thessalonians, and the first verse: "Now we beseech you, brethren, by the *coming* of our Lord Jesus Christ, and by our *gathering together* unto him." In the 24 chapter of Matthew, when the Savior is speaking of his second *coming* in the clouds of heaven with power and great glory, he says, verse 31: "And he shall send his angels with the great sound of a trumpet, and they shall *gather together* his elect from the four winds, from one end of heaven to the other."

The prophet Habakkuk, in the 3 chapter of his prophecy, & 3 verse, doubtless alluded to the second coming of Christ: "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations: and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting." No such wonders as these have transpired yet, nor is there any thing ever mentioned by the prophets to take place that can admit of such a scene but the second coming of Christ.

Isaiah, in the 64 chapter of his prophecy, and first verse, uses very similar language, at least, sufficiently so, to show that they both had the same thing in view:

"Oh that thou wouldest rend the heavens, that thou wouldest *come down*, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! verse 3: When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." It is necessary to observe, that the prophets speak of things to be accomplished long after their day, as though they had been accomplished at the time they wrote, because they saw them accomplished in the vision of heaven.

The same subject of the second coming of Christ is set forth by the sacred writers in another form.

For instance, Peter, in the 3 chapter of the Acts of the apostles, from the 19 to the 25 verse, had the same subject in view, calling it "the times of the restitution of all things:" he says thus: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; *and he shall send Jesus Christ*, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."

The prophet Joel, in the second chapter of his prophecy, calls it the great and terrible day of the Lord: see from the 58 verse to the close of the chapter which reads thus.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.—And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall pe turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.—And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." This same passage is quoted by Peter in the Acts of the apostles, 5 chapter, from the 14 to the 22 verse, with a little variation, such as *notable* instead of TERRIBLE, and *saved* instead of DELIVERED, &c.

John, in the 6 chapter of the Revelations, calls it the great day of the wrath of the Lamb. The connection begins at the 12 verse, and continues to the end of the chapter. It reads as follows: "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll [or parted as a scroll] when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

A close reader of the scriptures will see, that the writers, in the preceding quotations, had in view the second coming of Christ, and the things attendant on that advent. In the quotation from the Acts, the apostle says he will *send* Jesus Christ who was before preached unto you. He also says that Moses had previously spoken of this, that is, that the time was coming when every soul should be cut off from among the people, who would not hear that prophet that was to be raised up like unto himself, which prophet was Christ: but the time that every soul who would not hear that prophet should be cut off has not come yet; but it will when Christ comes: for this is the uniform testimony of all the prophets that have written of these things. Paul says when he comes, he will take vengeance on them that know not God and obey not the gospel. John says, that all kindreds of the earth shall wail because of him, and Peter says, that Moses had testified that every soul should be cut off. So great is the sameness among these writers, their need be no mistake that the times of the restitution of all things, spoken of by all the holy prophets since the world began, is the time of the second coming of the Savior.

The quotation from Joel is equally plain; he says that, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come;" and at that time their is to be deliverance in mount Zion and in Jerusalem. This is the same in substance as others have said about the second coming of Christ. Paul says, as before referred to, that he should be revealed in fire. Malachi says, when he comes suddenly to his temple, he will be as a refiner's fire.

Joel here says, that the sun shall be darkened and the moon turn to blood, before the great and terrible day of the Lord come. Isaiah says, as before quoted in the 24 chapter of his prophecy and last verse, that the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. Again, Joel says, that there shall be deliverance in mount Zion, and in Jerusalem; and Isaiah says, that the Lord will reign in mount Zion, and in Jerusalem. The sameness is so striking that any attentive reader may see that the terrible day of the Lord, spoken of by Joel, and quoted by Peter, is the time of Christ's second coming.

In the quotation from the 6 chapter of Revelations, the similarity is as visible: John mentions the sun becoming as sackcloth of hair, the moon turning to blood, and the stars of heaven falling, as a fig-tree casteth her untimely figs when shaken of a mighty wind. The Savior says in the 24 chapter of Matthew, when speaking of his second coming, 29 verse, "Immediately after the tribulation of those days shall the sun be darkened, and the moon turn to blood, and the stars from heaven fall," &c.

It is farther said, in the preceding quotation, that every mountain and island was moved out of their place. Isaiah, in the 64 chapter, as before quoted, speaking of the Lord rending the heavens and coming down, says, that the mountains flowed down at his presence, &c. One more coincidence is, that John says, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, fall on us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" This is the same as others have said. Paul says he will take vengeance on them that know not God, and obey not the gospel.

Daniel says he will break in pieces and destroy all the kingdoms of the world.

John says, the kings of the earth sought a covert under the rocks and mountains: and in another part of his Revelations, "All kindreds of the earth shall wail because of him." That is, when he comes in the clouds of heaven with power and great glory, to reign on the earth a thousand years.

It must be plain to every thinking man, that all these writers in the foregoing passages, referred to the second coming of Christ, and the great and marvelous things there spoken of to be accomplished, are to take place in connection with his second advent and that the great and terrible, or notable day of the Lord, mentioned by Joel, and afterward by Peter, and the times of the restitution of all things spoken of by Peter, as well as the great day of the wrath of the Lamb, all refer to the second coming of the Savior, when he comes to reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Every candid reader of the bible, who is not so completely bewildered by the prejudice of education, and in the greatest possible darkness, by reason

of false teaching, must see that the second coming of Christ in order to reign on the earth, is by far the most important period in human existence—all the sacred writers have viewed it to be so—heaven, earth, and hell, are to be effected with it—saints and sinners are deeply interested in it—all the righteous who are sleeping in their graves, fell a sleep in Christ, in view of that glorious and awful day of wonders and majesty—the disembodied spirits of the saints in the paradise of God, are waiting the arrival of that period to receive their glorified bodies, and commence their never-ceasing age of glory by reigning with Christ a thousand years on earth! The prophets, the apostles, Moses, and Jesus, Abel, Enoch, and Abraham, all beheld it afar off and rejoiced in it—The saints above, and the saints on earth are looking and longing for it,—the time when they shall all be gathered together, both the things on earth and the things in heaven, which are in Christ Jesus. Those in heaven to reign with him a thousand years, and those on earth, or in the flesh, to serve him a thousand years in their successive generations. Not only men, both in the flesh and in the spirit, but beasts, reptiles, and birds, are also to rejoice in it: they will cease to hurt and to destroy. The asp, the cockatrice, the lion, the leopard, and the bear, shall all become harmless, the little child shall play unmolested, the weaned child perform its wanderings undisturbed! the calf, the kid, and the lamb, sport in playful mirth, and nothing to make them afraid: the whole lower creation rejoice, and all the heavens be glad! O glorious day, O happy period! rejoice ye heavens, and be exceeding glad O earth! Ye lofty mountains, prepare yourselves to bow respectfully, and prostrate yourselves at the feet of the King of kings, and the Lord of lords; and ye humble valleys wait his advent, that thou mayest be lifted up on high! O earth, roll on, and cease not; bring in haste this day of wonder and glory. O thou time exert all thy powers, and bring it swiftly to our doors! O saints, let your prayers cease not; call upon God day and night, until this day of rest comes, and the heavens and earth rejoice together!

From the foregoing quotations we have learned the following particulars.

1. That Christ is coming again to reign on the earth a thousand years, and that he will bring all the saints with him of every nation, tongue, and kindred, and they shall reign with him.

2. And previous to, and at the time of his coming, the saints on earth are to be gathered together to mount Zion, and to Jerusalem, even all of them, from the four winds, from one end of heaven to the other; for there the Lord is to reign before his ancients gloriously.

3. That he will at that time take vengeance on the wicked, even all of them of all kindreds of the earth, for they shall all wail because of him.

Under these three general heads, we design to comprise all that we shall write on the subject of the Millenium in this desertation.

The first in order, then is, that Christ is coming again to reign on the earth a thousand years, and that he will bring all the saints with him of every nation, tongue, and kindred, and they shall reign with him.

There is no fact in the bible that is set forth more clearly, than that of Christ's coming to reign on the earth with all the raised saints: it has been declared by all the inspiryd men since the world began; and it has been the expectation of all the saints in every age of the world, that Christ would come, and they should yet reign with him in mount Zion, and in Jerusalem: the ancient prophets prophesied of it, and the ancient poets sang of it.—Not as some have said, a spiritual (which might be more properly called imaginary) reign; but literal, and personal, as much so as David's reign over Israel, or the reign of any king on earth. All the inspired men have said that Christ shall reign over the earth literally; for literally the kingdoms of this world will become the kindoms of our God and his Christ, and he shall reign on the earth. And he will as literally break in pieces and destroy all the kingdoms of the world, as ever one king destroyed and broke down the kingdom of another. Never did Cyrus the Great, (as he is called,) more literally break down and destroy the kingdom of ancient Babylon, than will Christ, the Great King, break in pieces and destroy all the kingdoms of the world; and so completely will he do it, that there will not, from one end of the earth to the other, be an individual found whose word, or edict, will be obeyed but his own: so that he will completely break in pieces and destroy all kingdoms. See Daniel, 2 chapter, and 44 verse.

But before we enter particularly into an examination of Christ's reign, let us see the situation of the world in relation to the government of heaven, at the time Christ was to begin to make preparation for his great and last advent.

That the world, previous to this time, was to wander far from God, and righteousness was so far to depart from the earth, and the true principles of the religion of heaven to be so neglected, as to leave the world in a state of apostasy, is pretty generally acknowledged by all who profess much confidence in the bible. This is the testimony of the Savior himself, and I presume, all will agree, that his testimony is sufficient to establish any point: I mean all who believe him to be the Savior of the world. He says, as recorded in the 24 chapter of Matthew, 37, 38, and 39 verses: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be."

To be continued.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS. NO. IV.

[Continued from our last.]

After all the management and the ingenuity of the sectarian religionists, to make themselves appear righteous, it is impossible for them to hide themselves from the view of an honest reader of the bible: the great disparity between them and the primitive church of Christ is so manifest, that a man must load himself with an immense burden of prejudice not to see it. There are, however, none, or very few at least, but do see it, and have to display all their talents and learning to prove that which no creature that God ever made could prove, and that is, that God has a church on earth which he equally acknowledges with the church built up by the ancient apostles, and this modern church never sustain the same character before him the ancient church did.

It might be considered one of the most marvelous things in the world, for men, with the bible in their hands, and who do believe in future rewards and punishments, to deceive themselves and others by using all their talents and learning, to lead the world astray. Well might Paul say, that wicked men and seducers should wax worse and worse, deceiving and being deceived; [2 epistle to Timothy, 3 chapter and 13 verse;] for scarce had the church of the LATTER DAY SAINTS began to make its appearance, than as it was in days of old so is it in the last days. We are told, in the 4 chapter of the Acts of the apostles, 27 verse, that, "Against the holy child Jesus, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together;" and Paul says to the Thessalonians, 1 epistle, 2 chapter, 14 and 15 verses, "For ye, brethren, become followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."

According to these testimonies, it made no difference where the gospel had effect, whether in Jerusalem, or in Macedonia, Asia, or Europe, or who proclaimed it, either an apostle, or a prophet, or the Savior. Nor did it matter who received it, nor where it was received; for let the world differ in other things as they might, in this they all agreed, to persecute the messengers of heaven, and to seek the destruction of the church of Christ. The Pharisees, the Sadducees, the Herodians, and the Nazarites, in other things disagreed, but in persecuting the saints of God they agreed perfectly, together with all the heathen of every tribe, and tongue; for let them worship at the shrine of what god they would; with one consent they would persecute the church of Christ. Here you would find all classes of characters agreeing, moral and immoral, temperate and intemperate, learned and unlearned, vulgar and refined, old and young, priests and infidels; for they all felt a common interest. Neither were they wanting in persons to prove any thing they desired—there was no falsehood to great to tell, or to swear to.

William Jones, in his history of the Waldenses, (which were doubtless the remains of the apostolic church,) shows by records which are still extant, that as long as there could be found a vestage of the church of Christ, though their enemies had to seek after them in the mountains, and often in dens and caves of the earth, they were unceasing in their persecutions; they followed them from cave to cave, and from mountain to mountain, burning, butchering, and in taking every means in their power to provoke one another to acts of violence: inventing and publishing the most outlandish falsehoods, which neither themselves nor others believed; but it served as a pretext for them to practice their iniquities under. Such as their eating their children, living in common, which Mr. Jones shows from the clearest evidence, had no foundation, only in heads and hearts of the foulest characters. But such were the sufferings that innocent people had to suffer for righteousness' sake, and for no other reason, than that their faith differed from others.

The Roman Emperors put hundreds of the saints of God to death, because they believed that God would deliver them out of the hands of their enemies. The Romans were therefore determined to put their faith to the test, as they did the faith of the Savior—"let him come down from the cross, and then we will believe on him."

In every age of the world, when the Lord, after an apostasy, began to restore pure religion, the existing religionists, it mattered not whether they worshiped one imaginary god or fifty, they were all alike in their hostility to the messengers of heaven, and to the people of God. There is one thing common to the god, or gods of all apostate religionists, whether they are visible or invisible, wood, stone, marble, copper, brass, silver, gold, or iron, they are all dumb—they never speak. Or, if the worshiper supposes *his* god to be spirit, still he is as silent as the material gods, and his tongue is as still as if he were wood or stone. It has been peculiar to the people of God in every age, to worship a God that would speak; for though some apostate religionists say they worship a God that is spirit, and one that in the younger part of his life, was in the habit of speaking and communicating to and with his saints, but now for many years he has been silent, and never calculates to speak any more, either because of his age, or because

he does not know the language of the people. This peculiarity in the God of the saints, has exposed them to the severest reproaches from those whose god had got the other side of speaking. Probably, because age may have impaired his senses, or weakened his nerves, or for some other reason or cause which he has not made known. If the saints' God would be as silent as theirs, their religion might be borne with; but to worship a God that will communicate with his saints, is to great an imposition to be endured in the estimation of *dumb-god* worshipers.

Since the God of heaven has began to bring his church out of the wilderness, and to gether together his saints as he promised the fathers of Israel he would do in the last days, they [the saints] have had to feel the truth of Paul's declaration, that they who will live godly in Christ Jesus shall suffer persecution. 2 Epistle to Timothy, 3 chapter, 12 verse. As it was in former days, so it is now, all the dumb-god worshipers in the land have found one thing on which they can unite: every tongue is let loose, every pen is employed in fabricating and publishing the most incredible falsehoods that the foulest of the foul can invent, though neither the inventor, the reporter, nor yet the printer believes a word of them; but they serve for a pretext to practice iniquity under, as done the ancient persecuters of the Waldenses. One circumstance I think worthy of remark. Let any man read Jones' history of the Waldenses, and he will find that the very same lies are put in circulation now about the LATTER DAY SAINTS, that were formerly circulated about that people. But what else could we expect, since the God of the saints is the same, the devil the same, dumb-god worshipers the same, and the saints the same?

In former days, Pharisees, Sadducees, Herodians, Nazarites, and all classes and casts of heathen, mutually agreed to persecute the church of God. So in these last days, Presbyterians, Methodists, Babtists, Episcopalians, Quakers, Shakers, Tunkers, Jumpers, Universalians, Restorationers, and to put the *sub* on, the LEARNED, the WISE, the PIOUS reformer, Mr. Campbell, with his whole train of *Campbellite reformers*, have entered the list, in connection with thousands of those who hate religion in all its forms!—The cry of "false prophets," and "false Christ," is heard through all their ranks, as though their heads and hearts were all alike. And as we are to know them by their works, we must draw the conclusion, that as their works are alike, their hearts cannot differ much.

In examining carefully, and honestly, all the sentiments of the different religious parties of the present day, their articles of faith, creeds, confessions, leagues, covenants, &c. it would be found, that there is scarcely one item, even the smallest item of the doctrine of Christ preached in its purity; nor is there an item of it received in the same point of light as the ancients received it: neither is the practice, which grows out of their sentiments in any respect like the practice of the ancient churches.

With all the reformations the nineteenth century produces, or can produce, the sectarians will leave the world in no better condition than they found it—divided, distracted, confused; with parties, strifes, contentions, tumults, envyings, persecutions, evil speakings, and the whole list of abominations, related by the apostles, will be in full practice among them. And in despite of all their exertions, though they were ten times as vigilant and zealous as they are, and their reformations ten to one, and their converts to multiply as the sand by the sea shore, still, when the Savior comes the people will be as they were in the days of Noah, and know nothing until the Savior is revealed in fire and they are destroyed by the brightness of his coming; for this is the testimony of Moses, and the prophets, of Jesus and the apostles. Nor has there ever been an inspired man on earth, who did not bear the same testimony.

The ignorance of the religious teachers of the day, never appeared more glaring in any thing, than in an attempt to create a Millenium by converting this generation. I ask, when was a generation of apostate religionists ever converted to God? *at no time since the world began:* we read of their being cut off, but of their conversion we have no account,—the antediluvians, who were doubtless apostate religionists, were cut off: the Jews were cut off; and God, by the mouth of all the holy prophets, has said, that in the last days the Gentiles, because they received not the truth in the love of it, should be destroyed. But notwithstanding all this testimony the priests of the day are determined to make all the prophets liars; for they have decreed to convert the whole generation before the Son of man comes, and make a Millenium out of them. But let them know, that all the Millenium the bible knows any thing about, is, the thousand years that Christ shall reign personally on the earth, after he has gathered all the saints together from one end of heaven to the other, and cut all the wicked off that there shall not one be left.

We have been a little amused to see the inconsistencies which will appear in the writings and sayings of those who profess to be engaged in the same cause—Take for instance Mr. Campbell with his *Harbinger*, and Mr. Scott with his *Evangelist*; both professedly of the same faith, and devoted to the same cause. Mr. Campbell has published a long series of articles from the pen of a Mr. M'Corcle, in which Mr. M'Corcle, has endeavored to prove, that this whole religious generation is in a state of apostasy, [which is easily done by any one acquainted with the bible,] and that no apostate generation has ever been converted to God, and he warns this generation to beware, for the judgements of God will be upon them. [This he *can* do with the greatest propriety.]

Mr. Scott, of the *Evangelist*, in one of his late Editorial addresses to his patrons and brethren, informs them, that it was required of the saints always to convert the world, and as his brethren are the saints, he therefore notifies them that God requires at their hands the conversion of the world. Mr. Campbell's paper goes abroad alarming this generation, from the pen of Mr. M'Corcle, that they are in a state of apostasy, and therefore must be cut off, and cannot be converted; [and this *is* the testimony of all the *prophets* since the world began.] So one of their reforming papers denounces the judgments of God on this generation without remedy; the other has got a sovereign remedy—He and his brethren have got to convert them by the absolute requirement of heaven. If Mr. Scott was really in earnest when he penned the sentence alluded to, and is honest when he says that he believes the coming of the Son of man draws near, he must feel himself and his brethren to be in a very peculiar situation; for just as sure as the Lord lives, when the Son of man comes, instead of the generation who lives at that time on the earth being converted, they will be like the people of Noah, and like them will be cut off. Now, if Mr. Scott and his brethren have got, by the requirement of heaven to convert them, they will as certainly be found transgressors as ever the Lord comes; for they will never get them converted, for if they do, the prophets, yea, every one of them has lied; for they have said, that they should be a wicked generation, and be cut off. While it is written that the way of transgressors is hard, [see Proverbs, 13 chapter, and 15 verse,] Mr. Scott must feel himself and brethren in trying circumstances; for the Lord never required at the hand of any person more than they can do; and if the Lord has really required this at their hand, they will have to be like Abraham, against hope they will have to believe with hope; for the testimony of all the prophets is, that it will not be done. So Mr. Scott and the prophets stand in opposition to each other.

I think that it is probable, notwithstanding the immense labor which Mr. Scott has laid off for his disciples, and the vast importance he attaches to it, that it will pass off for a little Editorial *puff*, with which some Editors try to make the most of a thing.

There is not a fact more certain than this, that if the heavens have to retain the Savior till Mr. Scott and his saints convert the world, he will have a long residence there yet, and the generations of five thousand years will have nothing to fear from his coming. So Mr. M'Corcle may stay his hand, and cease to pronounce the judgments of God on this generation, and calmly employ himself about other matters, and leave this business to Mr. Scott, who has certainly chosen the better part, (whether it will be taken from him or not,) that of converting the whole of them.

I would recommend, however, to these gentlemen, as it is not so pleasing for reformers to disagree as it would be for them to see eye to eye, that they hold a council as the apostles did at Jerusalem about the question of circumcision, to settle this question; and as Mr. Campbell has a great interest at stake let him be moderator, and let the question be fairly settled, whether Mr. M'Corcle is to succeed in getting this generation destroyed, or whether Mr. Scott will get them converted; and let the result of the *coafab* be published, both in the *Harbinger* and *Evangelist*, so that the public mind, as far as they have been effected with the plans of Messrs. M'Corcle, and Scott, may be at rest. I can see no reason why this matter could not be settled thus amicably, besure, if there were to be any very *severe* "conflicting of the winds," as that is an element which Mr. Campbell is rather afraid of, he might have the liberty of calling on as much help as the case might require.

Among all false religionists, and worshipers of dumb gods, there is a great likeness, whether they be heathen, christian, Jewish, or Mahometan, as their god or gods are all alike, as far as speaking is concerned. They are therefore under the necessity of obtaining the knowledge of their duty to them, without getting any direct communication from them, (I mean to themselves,) and they come to a knowledge of it by conjecture, or by means of what they have said to others, or what they have been supposed to say. So one god requires one thing, and another requires another. Some require their worshipers to wash in the Ganges, others require their's to burn their children; some find it necessary to demand of their subjects to be crushed to death under the wheels of their car; but Mr. Scott's god is worse than all of them, for his god requires of him that he, and those associated with him, should convert the world—this the God of heaven never required at the hand of any man, or set of men: he has required of his saints to proclaim the gospel to every creature in all the world, but no where commanded them to convert the world. A man can burn his children; he can wash in the Ganges; he can lay down and let the wheel of the car of his god crush him to pieces; and the saints of God can proclaim the gospel to every creature; but to convert the world to any particular religion, neither Mr. Scott, nor any other has done it, nor can do it. So that his god is more unreasonable than Juggarnaut; for Juggarnaut requires nothing of his worshipers but what they can do: but Mr. Scott's god requires of him what neither himself nor no other man or set of men have done, or ever can do.

TO BE CONTINUED.

THE EVENING AND THE MORNING STAR.

KIRTLAND, OHIO, JUNE, 1834.

THE SAINTS.—*AGAIN.*

OUR readers will recollect, that we made a few remarks in an article published in the last number of the Star, under the head *The Saints.* Our remarks being limited on this item it is no more than just that something further should be said upon a word that occurs more than ninety different times in the bible, and in every instance is meant to represent the people of God, either those immediately dwelling with him in glory, or those on earth walking according to his commandments. It certainly cannot be supposed by a reflecting man, that the Lord talked in vain to his people in ancient days, if he cannot admit that HE now communicates to the professed world. And it is reasonable to suppose, that if the Lord ever talked to a people on earth, that he called them by a name; and if he did, it is reasonable that he should call his people by a name which would distinguish them from all other people, as well as by one which would be pleasing in his sight that they should wear.

How many different names the enemies of the people of the Lord heaped upon them in different ages of the world, we are not prepared to say, and especially, in the early period of the church, as we find nothing recorded on this subject. Whether Noah and his family were called by reproachful names or not the bible does not inform us; and the same may be said of Abraham, Lot, Isaac, and Jacob. Jacob was called Israel after he had wrestled with the angel and prevailed, and his posterity ever after have been called Israelites.

When the Lord appeared to Moses at the back side of the desert by mount Horeb, he called out of the bush and said, "I have seen the affliction of my people which are in Egypt;" meaning the children of Israel. Till now the descendants of Jacob are called Israelites, Jews, Ephraimites, Benjamites, &c. but may all be known as Israelites, in the prophets, where they predict their return in the last days to the land of Palestine. So there can be no doubt as regards the fact, that they will be known by that name in the last days, as were their fathers in former years; but to say that the Lord never had a people on earth before Israel, would be making an unwarrantable assertion.

If the Lord had a people on earth before the days of Israel, what were they called, or by what name were they distinguished from others? Melchizedek was a priest of the most high God, it is said, and was also king of Salem. If, in the days of Abraham God had a people, (and certainly, there was *one* righteous man beside him, for he was God's priest,) by what name were they called? They could not have been called Israelites, for Jacob was yet in the loins of his father, as was said of Levi, nor was the name of Israel known, or at least, as we have any account. And even to suppose that the Lord never had a people that he called his before the great deluge, would be an inconsistant supposition; for we read of the sons of God in, or about the days of Noah, and previous to the time when he built the ark; and who, in the name of common sense, could the sons of God be, if they were not men in the flesh? for it is said, that they took to themselves wives of all they chose, &c. And where, since the world was made, had God sons who took wives, and yet at the same time did not dwell on earth? And where is it recorded, that God had sons on earth, who were not called his people? And if God had a people that he called his before the flood, by what name did he know them, and how were they distinguished from the wicked? They could not have been called Jews, nor Israelites.

While the apostles were living, both they and their brethren began to be called Christians; and since that time those professing the same religion, generally, have been known by the same name, especially by their enemies, till all who profess to be followers of the doctrine of the gospel of Christ, now call themselves Christians, with few exceptions. And from this fact we may conclude, that they suppose it to be a name given by inspiration, and that all embracing the testimony of Christ, and believing him to be the Savior, are bound to acknowledge the same name. But this at once shows how little they study the word of God, and with what little concern they peruse its sacred pages; for if they would examine as one would without prejudice by tradition, they would see that the name *Christian* was one reproachfully given to the saints of God because they believed in Christ Jesus, and that the Lord never called his people by that name from the creation to the present day. If he did, it is no where recorded.

But in this age of darkness, men are driven to the necessity of flattering each other, to avoid an exposition, because they are so destitute of holiness that they seek any thing for a covering rather than have their weak systems compared with the plan of salvation which God has instituted. No matter say they, by what name you are called, if you are a good *Christian* you are safe enough; we do not believe that God will have any more respect for one name or society than he will for another, and if you *think* you are right, go on, there is no danger, you will do well enough; and if I believe I am right, no matter what I am, I shall get to heaven too: therefore, press on, our little differences of opinion will not be noticed in heaven. This, in short, is the language of men in this day.

It is generally admitted by the sects, that there are good *Christians* among all denominations, and these *good Christians* will be saved in glory let their names be as different here as Pope Sylvester and John Calvin. For instance, see two priests of the present-day sects, quarrel about their different tenets, and after abusing each other with slander and scurrility till both have exausted their stock of bitter feelings, see them *haul* off very respectfully, by saying, "O, well dear brother, to be sure we cannot exactly agree here, but let us both be *good Christians*, and our differences of opinion will effect nothing, because we are both honest, and we shall meet in heaven. So go on, do all the good *you* can, and I will do all the good *I* can, and we shall be saved by and by!" Having this title before us, we shall see whether it can be proven from the scriptures, that God designed his people to be called by it, by comparing this name with the name saints; and if our reasoning is not satisfactory to any of our professing friends, they can have the liberty to give better ones, and if they please, disprove what we shall attempt to prove, and that is, as we have previously remarked, that God never called his people *Christians.*

The first mention of the name Christian, as recorded in the bible, is to be found in the xi chapter, and 26 verse of Acts. Though the historian has not told us plainly that this was given to the believers in Christ by way of reproach, he has said that "they were *called* Christians first in Antioch." It is reasonable to suppose from the fact that the followers of Christ were not called Christians till so long after his resurrection, that it was a name given them by their enemies; for it is said, they were *first* called Christians in Antioch. And we may suppose that it was their enemies who gave them this name, as it is said, "they were first called." Had it been handed down to us that they *first called themselves* Christians in Antioch, it would alter the sense materially.

When Paul, [or Saul,] was led blind into Damascus, the Lord said to Ananias, in a vision, that in the house of Judas in a certain street he would find him; but Ananias sought to excuse himself because he had heard by many how much evil he [Saul] had previously done to the Lord's *saints* in Jerusalem. [See the ix chap.] In the same chapter it is said, that as Peter passed through the country he came down also to the *saints* who were in Lydda. In the 41 verse also of this chapter, it is written, that when Peter had raised Dorcas from the dead, he presented her alive to the *saints*, &c. This was evidently near the time when Barnabus found Paul at Tarsus, and brought him to Antioch, as would also appear from the manner of the expression, and was about the time when the disciples were first called *Christians*; but were known to each other by the name, disciples, brethren, and *saints.*

In the xxxi chapter, and 28 verse of the same book, the historian informs us, that when Paul was speaking for himself before Agrippa, that the king said, "Almost thou persuadest me to be a *Christian.*" There are certain facts to be considered concerning this account, previous to placing the mind directly upon this verse. We will here survey a powerful plea of Paul before his judges, rendered doubly interesting from the fact, that his

accusers charged him with constant attempts to overthrow the government, stir up factions, riots, discords, tumults, and rebellions of every description, and finally a subverter of the peace and good order of society every where, and that he had spread his pernicious doctrine throughout all Asia, when the plain fact was, his accusers were *mad* with him because of his religion —he had forsaken his former party, and ceased to persecute the *saints*, and they were determined to take his life; if they could not assassinate him secretly, they would, like every other *mob*, use every exertion to frame and circulate false reports concerning his private as well as public character, to enrage popular prejudice and stir up the authorities against him, to procure his destruction in that way. But Paul spake for himself, in the defense of his own life and character, and maintained his point in a beautiful manner, by relating his own convertion to the doctrine of the gospel, and thereby satisfactorily convinced his judges, that this was the ground of the whole charge preferred against him by the Jews. One item further will be noticed in his defense, that in the midst of the relation of his vision, he says, "Many of the *saints* did I shut up in prison, having received authority from the chief priests; and when they [the *saints*] were put to death, I gave my voice against them." [The *saints*.] "Because, I thought that I ought to do *many* things contrary to the name of Jesus of Nazareth, therefore I shut up the *saints* [not Christians] in prison," &c.

The next and last mention made of the word *Christian* in the bible, is in Peter's first epistle, iv chapter, and 16 verse. In the 14 verse of the same chapter, Peter plainly shows that the saints were called Christians in his day out of reproach, because he says, "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. On their part he [Christ] is evil spoken of, but on your part he [Christ] is glorified." From this it is reasonable to conclude, that the saints in Peter's day were reproached for the name of Christ, that is, because they belonged to or were followers of Christ; for had they not been followers of Christ, they certainly would not have been dispised or reproached for him, and if they had not believed on him, they would not have been called Christians, and if they had not been called Christians they would not have suffered reproach for the gospel's sake, because, if they were r proached for Christ, it is evident that they were called Christians out of reproach, for their religion being from heaven, certainly heaven never would give a religion and then reproach it by calling those who embraced it by another name, out of reproach. He further says: "But let no man suffer as a murderer, or a thief, or an evil-doer, or as a busybody in other men's matters. Yet, if as a Christian, let him not be ashamed; but let him glorify God on this behalf"

This is all we have in the bible to form or make the word *Christian* for a name to distinguish the church of Christ. The first and last show evidently, that it was a name given by the enimies of truth, and the other is merely quoted as the words of Agrippa after hearing Paul relate his vision of the Savior. Paul was accused, as before said, of violating the law of his country, but when he was brought before Agrippa and the Roman governor, by relating his vision he convinced them that the whole accusation on the part of the Jews, was for his embracing the gospel and believing that Jesus of Nazareth was the true Messiah. So the fact was demonstrated to them that Paul was "reproached" for the name of Christ, and Agrippa was almost persuaded to be "reproached" also for the sake of the reward, after listening to Paul's account of his own convertion, and of the circumstances leading to, or transpiring previous to that event, and of the glory of God which surrounded him on that occasion.

This being the amount of the testimony in the scriptures on the word *Christian*, it is to be observed, that it is mentioned only three times in all, and in neither case by the Lord in any form as addressing his people in that name, but to the contrary, it came from unbelievers, except in the last instance, and this, as has been shown, was only *quoted* by the apostle Peter, as a name by which the saints were called out of reproach—the difference being more than thirty to one between the two words, and whenever the term or name saints is applied, it is mentioned to represent the people of God, not by their enemies, but by themselves.

When the church of God was persecuted anciently, by the command of the Roman Emperors, its members were called "*Athiests*," because they did not willingly offer sacrifices and pay adoration to the gods of the heathen. Why do not professors call themselves "*Athiests*" now, because the heathen once called the church of God by that name, when they had power to persecute thousands to death! It would be just as proper, because the last was given to reproachfully accuse them for disrespecting the heathen worship, and the other was only given to distinguish them as a sect or party, whose practices and forms were different from the popular classes. One was given by way of persecution, and so was the other; for had no persecution been known, neither of these names would have been heaped "reproachfully" upon the followers of Jesus, and of course, one is equally as appropriate as the other for the people of God to wear as a name of distinction from the unprofessing world.

Thus prejudice, growing out of tradition, is sufficient for any people who never look beyond the mere sound or common-place name, for a guide.—Custom, with them, is sufficient to establish any form of worship, or system of belief, and the man who is bold enough to step over the common bounds, is assailed by every engine possible to be brought into operation; and every individual who has a few shillings of this world's lucre at stake, is abundantly armed with subtle reasoning, calculated to spread the dark gloom of unprincipled superstition over the minds of the stupid multitude, who look to him as to God for every lesson concerning salvation! Let the cry of "*delusion*" once be raised by such men, and it re-echoes from the lips of every infatuated *fool*, who supposes numbers a sure proof of the correctness of his principle, and a disposition to *crush* the man who lays siege to the received prejudice, the will of God. No matter what may be the country, nor no difference what may be the theory believed, Mahomedans, Hindoos, and blind sectarian professors of the religion of Christ Jesus, are all alike!—[*Editor of the Star.*]

REFLECTIONS.

EVERY candid mind, or at least, every mind that has been enlightened with the book of revelation, must be persuaded, on careful reflection, that there certainly exists a Supreme Being, who, by his own power, brought into action and still upholds the universe with all its innumerable train of inhabitants. To admit that such a being exists, or as many express themselves, that there is a Great First cause who governs creation, and then say that that Being never had respect enough for the work of his own hands to give them a law on which they could depend, and assurances confirmed on which they could unhesitatingly rely, would be placing him beneath even the creature itself, and show an inconsistency in his character which would at once discard all idea of a Supreme Being. If it is urged by such individuals, that he did not *create*, only governs, and that all these vast systems and innumerable creatures are the work or effect of *chance*, and that he has not respect sufficient for these chance-formed creatures whom he governs, to give them a law, would at once strike at the foundation of this chance theory, and make that Being far inferior to frail *chance-man*.

In offering any reflection upon the subject of religion; in communicating our thoughts upon a system which perports to be from heaven; in placing our minds to reflect directly upon the consistency of a law from God, and in giving our views one to another upon the meaning and design of that law, there is a secret joy springing up in the heart of every lover of truth, which is past the art of man to express, that all are permitted so to do without the least fear of molestation. It may be said by some, that in consequence of this freedom, by frequent and constant discussions new societies arise and new parties form themselves, and for this reason a permanent system ought to be laid and a *prohibitio* law framed to prevent any from departing from this standard; but this would at once be an assumption of power beyond any thing which God has given, or even affected to claim, and would at once deprive us of our agency, and of course, could never have originated in the bosoms of any except those who have sought to rule both heaven and earth. Discussions may begin and close, and no matter how warmly each advocates his respective tenet, *a war of words* is the most, if each remains inflexible to the other's arguments. The free exer-

cise of thought, the liberty of conscience, the liberty of speech, and the right to choose a course best suiting ourselves is, certainly, to be ranked among the great blessings of civil liberty, and a privilege for which the saint of God, is certainly bound, by every principle of the religion which he professes to believe, and by every consideration of a just reward hereafter, to render unceasing gratitude to the Author of his existence in unfeined humility; for such principles could have emanated from no other source than from HIM—They are just, consistent, and heavenly, and should be cherished in the bosom of every lover of happiness or holiness.

Heaven has a just right to give a form of worship to men, and to require men to follow that form upon the principle that they are to be judged by that form; but one happy consideration may be observed as it presents itself in the form of heaven for men to follow, heaven alone reserves the right to judge and reward all according to its own plan, and has left men here, to obey its teachings or reject them as they are disposed, without giving to other men equally as weak, and equally as fallible, power or authority to enforce those precepts by the arm of law. And since a difference of opinion has arisen upon the subject of the order or plan of heaven for mans' salvation, we are again thankful that the matter is to be decided by heaven alone, and that none can come forward with a claim founded upon revelation, and assert that they have power and authority from God to compel others to yield to their form or opinion, of the system upon which the everlasting happiness of all men is so immovably fixed. We say *immovably* fixed, because, amid all the bustle and strife of men upon this most important of all subjects, who are right and who are wrong, the *exact* foundation which has been laid by the Lord himself, remains unmoved, and his decrees concerning man as unalterably the same as his throne, and the *least* variation in HIM, would, in a moment overthrow the whole foundation, and trike into non-existence the whole universe. Men may believe or disbelieve, and truth remains truth notwithstanding: they may form and re-form, moddle and remoddle, and the plan of salvation is still as exact as ever the Lord commanded Moses to build the tabernacle after the form showed him in the mount; and if men are saved they will be saved precisely according to the form or plan which God has devised, or there is no truth nor revelation extant, nor a day of retribution appointed to which we are all hastening.

Individuals or nations, may form themselves into as many different societies as they please, adopt as many different forms of worship, frame as many different creeds and confessions of faith, preach and proclaim what they call salvation, in their way, and pretend to found their claims upon scripture, and have their forms correspond with the bible, and assert that they obtained their authority from heaven, and still, this fact is to be observed amid it all, God has the power to say who are right and who are not.

Since none of the different sects pretend that the Lord talks to men in this day, of course, one can demand equally of the other to wait for the day of decision when HE shall reveal all things in the presence of all heaven. A long time to wait to know whether a man is sure of salvation or not, truly, but since God does not say any thing to them in this day, and each defend their respective systems with equal talents, and each have an equal claim upon the scriptures, (being under the necessity of *plundering* something given to another people for a foundation,) without further controversy on this point, wait they must; for were one party to assert, that they had ascertained by revelation immediately to themselves from heaven, aside from the one in the bible, that they were right, they would offer violence to their own creed, and overthrow their present foundation in spite of all the ingenuity of their priests to *prop* up their *rotten* fabric; and the other would disbelieve it on the same principle, because his creed did not admit of any more revelations.

Surely, then, but the one alternative remains, and that is, to wait till the Judge himself shall decide, if ever the matter is settled; for when ever they undertake to decide it by the force of their own arguments, and settle the matter by fair discussion, each party claims the "victory," and each disputant claims the ascendency in argument, and those who listen are as much in darkness when they have finished as before they began; they have only listened to a senseless *chatter* which had no salvation in it from begining to end; and if any difference is effected it is with those whose notions were not wholly absorbed in tradition before, and have only been led to see the weakness of both systems to start out upon another plan, and commence proselyting the world after another form, proclaiming, at the same time, against the great weakness of their former brethren, and exposing with wonderful strength and powerful reasoning their inconsistences, without, however, pretending that God has spoken to them or given them authority to preach his gospel, other than a mere "*impression of the mind.*" This is sufficient for the majority of men in this day; and while the preacher of the *new* order, or the setter forth of "*new gods*" can prevent *his new* followers from investigating his *new* theory, he passes on in splendor, using his "impression" for a CALL and his pretentions for *authority*, and this his *craft* for his *trade*, to spend his time in taking the name of God in vain to make merchandise of the souls of men. Thus the giddy world suffer themselves to be wheedled out of their common senses, to be led by "impressions," and fed with *imaginations*, and built upon a system without a foundation, or an existance, except in the brain of *a priest who preaches for money!*

Perhaps this manner of communication may offend some of our friends of the "*uncertain*" order, and cause some bitter reproaches to be dropped from their lips; but we entreat them to look, at least once, before they judge of the correctness or incorrectness of the foregoing remarks, which if they do, and are honest they will admit their truth. It cannot be expected, that those who are bound in the belief that their *traditions* are revelations, will forsake their follies, and from such we may suffer some reproach; but since they deny that God speaks to them when they call upon him, we are in no fear of *their* curses if they are pronounced in HIS name, for if he will not hear them when they ask blessings, we know, that as he is a God of mercy, he will not hear them when they pronounce curses in his name; for certainly, he would not remain deaf to all their cries and petitions for mercy, and at a moment when their wrath was kindled, send down judgments upon such as they disliked, as none of them pretend to hold the keys of the kingdom of heaven. We therefore advise such to be composed, and in their patience possess their folly, if they are not willing to forsake it, as complaints will only confirm the truth of these hints, and more effectually show the weakness of their theories, and expose to the view of the candid, the fallacy of their systems.

The opinions of men vary on many subjects, but generally, if an assertion is made, and particularly upon the subject of salvation, and they do not believe it, it cannot possibly be true. Give us evidence, say they, that we may believe. As though the things of God were to stand or fall upon the mere fact that they believed or disbelieved them, and that their whims were to regulate the revelations and set the whole kingdom of heaven at defiance if they disbelieved, or set it in order if by chance they should believe them.

Give us signs, said the Jews, that we may know that God has sent you; because if he has, you can show us any sign we wish to see, and unless you can show us signs, and that too when we ask to see them, we shall not believe that you are the true Messiah who was to come; and if a people as holy as we are reject your testimony, you certainly are an imposture, and if we stamp your mission with disapprobation, heaven hear reccord, we will make you a false Christ whether you came from God or not.

But it is to be remembered, that each sect claimed this high prerogative, because each declared that they were the people of the Lord. The Pharisees said, We Pharisees are the people of the Lord, and the Sadducees said, We Sadducees are the people of the Lord, and so said every other sect in the days of the ministry of Christ on earth, and his apostles. Each party claimed the superiority over the other, and each sect were sanguine in their opinion that God had no other people upon the earth beside themselves, and as a matter of necessity, would call upon them to sanction every proceeding of his, and confirm every communication which he might make; and if any communication was not approbated by them such could not be true, and every decree of heaven, before it could take effect must be ratified by their consent, or it would remain void!

Such was the folly of a people whose fathers once heard the voice of the

Lord, and were guided by his immediate instruction; such was the belief of a people who were favored with the presence of the Savior of the world in his own person—such their wickedness and hardness of heart, and such their blindness concerning the declarations of the ancient prophets, that the Lord of glory himself walked among them and was dispised, because he did not sanction their acts of rebellion and applaud them for their departure from him. They killed the prophets, stoned those whom God sent to turn them from their iniquities, cast out the apostles and offered violence to the wisdom of heaven, until, as the Savior said they would, they fell upon that stone and were "*broken!*"

Men in our day declare that they have received the word of the Lord, and that they are his people, and yet declare, that he will give no more revelations while time lasts, and that any person declaring to the contrary is a liar and not worthy to live! They say, "We have received;" when in fact, they have received nothing! They say, "We enjoy from God;" when he never said any thing to them! They say, "We have a hope;" and found that hope upon a promise made to the ancients who passed through seas of afflictions and floods of adversities, dispared of life and sacrificed the dearest relations of human existance, left all things else and forsook the customs of the heathen, that they might obtain the promise from the Lord of glory that their salvation was sealed, that their election was sure! Will those who are so unlike them obtain the same blessings, and inherit the same glory! Will they have an abundant entrance administered unto them into the everlasting kingdom of the Lamb, when here they never heard his voice nor obtained a promise from his mouth? But amid all the strife and bustle on the subject of religion, the day is fast advancing when those who have made a false pretention will have their hypocrisy revealed before an assembled universe, and the generation dispising the revelations of God and setting at nought the glories of his kingdom, will be weighed in the BALANCE, and on them, according to the true declaration of the Lord, the stone will fall and "*grind them to powder!*"—[*Editor of the Star.*]

OBITUARY.

DIED in this place on the 3rd, HARRIET U. daughter of brother *Amos F.* and sister *Harriet Herrick*, aged 20 months.

The flower is often watched with care, but before its leaves have disclosed its opening fragrance, a *worm* may prey upon its roots, the next hour its beauty has fled, and nought but a withered stalk remains! Not so with the parents' hope, who is called to resign its prospects in the beauty of its smiling infant, though it commits its body to the tomb, God will watch its dust, and in the morning of the first resurrection he will bring it forth from the dead, *clothed in immortal life!*

On the 6th, sister CLARISSA, wife of brother *Phineas H. Young*, aged 34 years.

Her relatives and intimate friends know best her former worth, and can the better appreciate their loss; but as a member of the church of the Latter Day Saints, her walk was a worthy example of the honesty and purity of her heart, and the sincerity of her profession, and her perseverance to the end, satisfactory evidence that she enjoyed what she desired—the presence of the Savior to and during her last moments—She lived, she fell asleep, and she was still the same,—a saint! And though the kindred *cord* on the part of her friends was loth to sever, yet her dust was committed to its mother earth with the full assurance, that though "*sown in weakness, it will be raised in power.*"

On the 8th, sister LUCINDA BIGELOW, aged 44 years. She has been a worthy member of the church of the Latter Day Saints from near its first organization, during which she has maintained a circumspect and pious walk before all, and has now gone to the enjoyment of those who "rest from their labors, while their works follow them." She has left a large family of children, some young, to mourn the loss of a tender mother. "*My flesh shall rest in hope!*"—[*Editor of the Star.*]

☞ AFTER our paper had gone to press, we received the minutes of the Conference held at Saco, Me. on the 13th, but for want of room they are laid over till our next.—By a request contained in the same letter the Elders and churches abroad are informed, that Conferences will be held at the following places, viz:—At (or near *Mr. Blood's* as the church may appoint.) Andover, Windham co. Vt. on the 19th and 20th of July; at Benson, Rutland co. Vt. on the 26th of the same month; and at Bolton, Warren co. N. Y. on the 2nd of August. The Elders will attend for church business on Saturdays at each place, and on Sundays general instructions on the gospel will be publicly given. May God sanction and bless their labors, and make manifest the power of his truth!—[*Editor of the Star.*]

☞ *Errata.*—In the March No. 3rd page, first column, first line of the 2nd paragraph of brother *W. W. Phelps'* letter, instead of reading "it was thought *not* advisable, read *most* advisable." Certainly, a difference—they lay under the snow!

THE OUTRAGE IN JACKSON COUNTY, MISSOURI.

Perhaps our friends may think that we devote too large a portion of the Star to the subject of the Jackson outrage, in consequence of the willingness of every respectable citizen to raise his voice against every proceeding of the kind, and the supposed fact, that in a government of laws, such conduct cannot fail, sooner or later, to meet its just reward; and further, that a people so degraded, so lost to every feeling of common humanity, so destitute of that kindness which ought to occupy the bosom of at least, every citizen of a free country, and who are so perfectly estranged from that Spirit which should have a place in the hearts of all people who profess to live in an enlightened land, that it is time they were permitted to rest undisturbed, and remain unmolested, at least, so far as relates to any further exposition of their dark and unprincipled deeds: but facts disclose themselves almost daily which serve to confirm previous statements, that those professing the religion of heaven, were equal coadjutors in this grand rebellion and this high handed treason against the general government; and are now *lurking* in every place where they can hope to have influence, to turn the heavy current of public censure which is continually setting against them with more and more force, and are, as they have been from the beginning, seeking to hide themselves from justice under the *frail* cloak of falsehood.

These degraded beings attempted so to contrive and arrange their plans, that when they brought them into operation against the government and laws in this outrage, a number could stand back, professedly natral, and make a show at impartiality in order to blind the public mind, and save those who acted a conspicuous part openly, from the censure and contempt which their crimes so justly merited, by inventing and circulating lies to defame the characters and blast the reputable standing of those they persecuted, and by concealing the acts of the *mob* from investigation, try to make it appear, that they [the *mob*] were firstly imposed upon, and there remained no other alternative for them than to do as they have done, force civil inhabitants from their homes! but in this they have wholly failed. In their great eagerness to excuse the acts of those who figured openly, they have betrayed their own guilt in a manner which must be apparent to every sensible mind, and prove beyond a doubt, that if they were not imbruing their own hands in the immediate blood of their fellow creatures, they were acting a conspicuous part in the tragedy, behind the scene, equally to be censured, and equally as base when once viewed with a discerning and impartial eye.

View their conduct in the most favorable point of light—give them lenity in every act where the least semblance of excuse can be urged on their part, and still, a dark shade is thrown over every action, and the most undeniable proof characterizing every deed, that they condescended to pattern after the uncultivated savage, and in some instances they have outdun him in profligate *wickedness!* The man who says to the assassin, go on, though I will not immediately engage in committing the act myself, but will use my influence to screen you from justice if you are in danger of being exposed, is equally guilty with the perpetrator, and when God calls the nations to an account, his hands will be found equally stained with the blood of his fellow man. Because he did not engage in the actual commission of the crime, is no excuse, since by his influence he exerted an ascendency over the other's mind, holding out a hope of escape from justice through his influence and standing in society, when, had it not been for this hope, entirely grounded upon the idea of escaping by this means, perhaps the deed never would have been committed, and those hands which must appear stained with the blood of men before the tribunal of Omnipotence, would have been clean and undefiled in his presence!

But in attempting to excuse the acts of treason and riot which have been so notorious in the Missouri affair, the coadjutors of the *mob* have betrayed a weakness common to all men on such occasions; and with the most plausible pretext yet framed and pawned upon the world by them, no matter who was its inventer, nor how impartially he would endeavor to write, with all the falsehoods he was capable of inventing, and with all his hypocritical *turning* he has not excused one act of the mob from first to last when once contrasted with the principles of justice and the common unalienable rights of

men; but in every instance every individual has shown a personal revengeful feeling, and an uneasy, *feverish* desire to cover the acts of the perpetrators of those deeds, that the innocent might be *crushed* under the feet of superior power, and that power an unlawful banditti; and one thing as intelligibly discerned as any is, that all the abettors of the *mob* are troubled because of the religious principles of this persecuted society of saints.

This fact has been shown from the first, in the declaration of the *mob*, which was published in the 15th number of the Star, as well as in many subsequent articles on the same subject. And since it is the religion which is so troublesome to these men, it is to be expected, that such as are liable to suffer the greatest loss, will exert themselves with the most diligence to stop its progress; and as such men generally hold an influence, it is to be expected that that influence, will be used in the best possible manner to effect the desired object. It is the policy of such men to use all the art they have in their possession to heat up the ignorant class, by instilling into their minds a belief that something was materially wrong, that their personal liberty as freemen was about to be infringed, or was already trampled upon, and that only one course remained to rid themselves of those evils and secure to themselves permanent peace and safety, which was to rise *enmass*, and do by *force* what they could not by flattery nor threats; at the same time holding out the promise of escaping from justice through their influence, and of having an honorable acquittal from all censure by the falsehoods and miscoloring which should immediately be thrown over the act; and with a further expectation of becoming famous in the eyes of good men for distinguishing themselves in such a peculiar manner in doing God service, as the Jews did the ancient saints, by ridding the earth of a people who worshiped not according to their tradition, and in consequence of that were fanatics, impostures, and blasphemers!

It may be said, that none but the most ignorant and profligate, such as have no standing or character in society, and are desirous of neither, will engage in riots and disturbances; but when this is laid down as a general rule, if carefully examined, will be found to admit of exceptions. In small acts of offense against the general peace of society, it may be only the low and abandoned who engage in it, and perhaps these, nine times out of ten, do it more for what they call "*sport*" than out of any vicious or revengeful motive; but in an extensive riot, where civil law is set aside at mid-day, and deeds of the foulest kind perpetrated, no respect to age, sect, or condition observed, as in the Jackson outrage, a moment's reflection will teach any rational man, that such characters never laid a plan of that depth, and carried it on with such determined resolution, in the midst of a government like this. They never would have courage to make the first move toward such a desperate act: the fear of immediate trial for treason, if not the expectation of immediately being killed by civil troops in quelling such factions, would leave such wretches without hope, and the most determined without numbers to stand by them even to make one attempt.—Another fact to be considered is, that such men are never troubling themselves about religion—they have none themselves neither do they care whether others have or not, consequently, they would never say that in consequence of any religious sect they were in danger of losing their liberty, or, as the Missouri *mob* said, "pretended religious society."

When ever a government is found to be insufficient to protect its subjects from lawless depredators, and to ensure peace and safety to its citizens, against the assaults of men whose principles mayd iffer from their neighbur's, and when any part of community can rise up and subvert civil authority, and turn their whole proceedings into a *mock, mob legislature*, where crimes are considered a virtue, and open rebellion against the laws, a responsible recommend to a seat in that body, that country is hastening to ruin, and the day is not far distant when every one who may be bold enough to oppose such proceedings, will find they do it at the hazard of property and the imminent risk of life!

The individual encouraging the acts of a *mob* in any shape or form, is that moment encouraging a course of proceedure, which if suffered to continue, may recoil, perhaps, upon his own head, and be the means of his utter ruin: and when ever riots are *hushed up*, by people merely saying that they are unlawful, or that this not ought to be, because the civil law is sufficient to obtain every redress for injury, &c. without stamping it with the disapprobation due such vile opprobrious proceedings, many may find themselves, in time, in want of an influence exerted in their behalf, which they might have done for others, and the call for such an interposition as fruitless as the cry of the wicked, represented in the apocalypse, in the great day of the wrath of God!

Societies of great strength and power, may feel secure, perhaps, and in consequence of their supposed security, because of their superior numbers, think lightly of the afflictions of others and of proceedings calculated in their existance to overthrow the general peace, and set at defiance the very authority under which they themselves feel secure, till too late to heal the wound, or even apply a remedy. Give to a portion of mankind countenance in violating the laws, and they will soon have sufficient numbers to attack any society, or any part of society, against which they hold a spleen, and the community which once looked upon such proceedings with indifference, may be placed in an attitude where even a move toward self defense would be but a mesin to utter destruction! The same circumstances surrounding the weak society today, may surround the stronger tomorrow; and the weak society which is oppressed and persecuted for its religion today, may stand and see the strong suffer tomorrow, without being able to raise an arm to defend it; and a mere *turn off*, because those were persecuted whose belief in matters of religion differed from our's, may be an encouragement to a gang of ruffians to accumulate more strength, and consult their plans to the entire subversion of our own liberty and future happiness!

We give, below, an extract of a letter from brother *J. Corrill*, dated, "*Clay Co. Mo. June*, 14." It will be remembered, that the last No. of the Star contained a letter from brother *W. W. Phelps*, of the same place, giving information of the destruction of houses, &c. as well as the alarm, and determination of the *mob* to resist the civil law to the last, which is confirmed by the following. It will be seen, however, that their leaders are beginning to leave the place for fear of consequences; abandoning their ignorant and wretched followers to help themselves out of trouble in the best manner they can devise.—[*Editor of the Star.*]

"The leaders of the mob are yet striving to keep up the same spirit of opposition, by instilling falsehoods into the minds of the people. They tell them that the 'Mormons' are coming upon them, *mob like*, to kill their women and children. They raised an alarm a few days ago in which the whole county of Jackson was in an uproar; men riding in different directions and proclaiming, 'the Mormons are coming,—they are now crossing the river—they are coming to kill, destroy,' &c. Some women and children left their houses, and fled to the woods, and elsewhere, while the men, 2 or 300, gathered together, to oppose the 'Mormons,' as they supposed, in their return. They repaired to the different ferries, on the river, to guard them, and I have been credibly informed, that they have since continued to guard the river at the different crossing places, from one end of Jackson county to the other. And for fear that we would return and enjoy our dwellings again, they set fire to, and burned them down, and then raised a report, that the 'Mormons' went over and burnt their own houses. Several nights in succession were they in burning our houses, and I am informed, that they have burned them all, except a very few which are occupied by other families; and I have been told that they have destroyed our fences and other property that remained. What was the cause of this great alarm among them, I know not; for we were at home attending to our own business, and had no thought of returning at that time. Neither have we any thoughts of ever returning in the night time, or in the *mobbish* manner which they represent to the people; for as we design to be governed in all cases by the laws of the land, we shall therefore return under the protection of the Governor, as he has promised us. We therefore have no need to return and take them by surprise, as they falsely represent to the people; for we mean to act only on the principles of self defense in all cases. But they state falsehoods to the people for the purpose, I suppose, of keeping their strength good, to oppose our return, which I understand they are determined to do, even to the shedding of blood; and it is said, by the mob, that the whole county is combined together. They are arming themselves, and they have distributed our guns among them. But it is easy to be seen, that fear and consternation prevails among them; some of their leaders have already cleared out; Col. *S. D. Lucas*, has taken his goods and gone down the river; both the Childs have lately gone to the south, on a *long* visit; lawyer Hicks says, if no compromise is made, he shall seek a location some where else; and I have been told that *L. Franklin* is going away soon; some families, I have heard, are leaving through fear. As nearly as I can learn, the number that is determined to stand and oppose our return, even unto bloodshed, is about 150 or 200 in that county, though it is said that many from other counties will come to their assistance."

"They are trying to excite the people of this county to drive us from here, and for this purpose, it is said, they are circulating a paper, and have got some signers: but the authorities of this county do not countenance them in this thing, and I think they cannot succeed; but it is said that they are lurking about and seeking a chance to do private injury, but the brethren are on the look out, and are preparing themselves with arms for self defense, and I think, that if we continue firmly to persevere according to the laws of the land, that we shall be enabled shortly to overcome the mob and obtain our rights."

Yours, &c.

"JOHN CORRILL."

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OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE.

THE EVENING AND THE MORNING STAR.

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COMMUNICATIONS.

MILLENIUM. NO. VII.

[*Continued from our last.*]

Isaiah says in the 60 chapter of his prophecy and the 2 verse, "For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be upon thee." Any man who will read this 60 chapter of Isaiah will see that he was speaking of the last days, even the days of the coming of the Son of man, the time of the gathering, or the dispensation of the fulness of times, in which all things are to be gathered that are in Christ Jesus, whether they are things on earth, or things in heaven: and it was at this time, that darkness was to cover the earth, and gross darkness the people. But more of this hereafter.

Paul, in the 2 epistle to the Thessalonians, 2 chapter and 3 verse, told that people whom he had besought by the *coming* of the Lord Jesus, and by their gathering together unto him, that they need not expect the day of the Lord, or the coming of the Lord, until there had been a falling away first. And in his first epistle to Timothy, 4 chapter, 1, 2 and 3 verses, he declares, "that the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron; forbiding to marry, to abstain from meats, which God had created to be received with thanksgiving of them who believe and know the truth."

This same apostle, in his 2 epistle to Timothy, has set forth this same apostasy in words so plain as not to be easily misunderstood. 3 chapter, commencing with the first verse, to the close of the 5: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, unholy, without natural affection, truce-brakers, false accusers, incontinent, fierce, dispisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

We can see by the last verse in this quotation, that it is the religious world he is speaking of; for others have not a *form* of godliness. The apostle continues his discourse down to the 4 chapter, and then in a most solemn manner charges Timothy: [see 1 and 2 verse:] "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." After this charge, he gives the reason why he was thus strict, in verse 3: "For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." In consequence of the great corruptions of the last days, their exceeding great apostasy, the apostle declares in the 2 chapter of 2 Thessalonians, and 11 verse that the Lord will abandon them to strong delusions, that they may believe a lie; and in the 12 verse for this object, "That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Who can read these declarations of the apostles, and not see that the world, in the last days, when it begins to draw near to the time of the coming of the Son of man, will be in a deplorable condition, led by a parcel of teachers whom God never sent, and themselves full of all corruption and vileness! The apostle does not say that their teachers will not be very learned men, and that it will not be an age when science will be greatly studied, as men call it, nor yet an age of politeness, and of great worldly refinement; but on the contrary we may fairly infer from what he says about there being found boasters, that they will be all this, and a great-deal more; but he says that they will not be a people of God. Jesus says that they will be just such a people as lived in the days of Noah; and Isaiah says, that gross darkness will cover them.

There are some thoughts which force themselves on the mind, when reflecting on what the Savior says about the people of the last days being as the people were in the days of Noah. Paul has shown, that the people of the last days were apostate religionists, and their great corruption arose from this thing, that they had apostatized from the faith of the gospel. Now, as we are told that they are just such a people as were in the days of Noah, would it be hazarding much to draw the conclusion, that the people in the days of Noah were apostate religionists, also, and that their fore fathers understood the religion of heaven as perfectly as the fore fathers of this generation? or do not like causes produce like effects?

Another thing of great importance to those who believe in the second coming of the Savior is, that if the testimony of the Savior himself is to be credited, all attempts to convert this generation will be vain; for he says as it was in the days of Noah, so shall it be at the coming of the Son of man. Now, if we can find how it was in the days of Noah, we need not be at a loss to tell how it will be with this generation: Let us ask what advantage would it have been in the days of Noah to have gone throughout the land and built up churches? the answer is, it would have, (if the people thus built up believed that they had embraced the religion of heaven,) effectually secured them in blindness until the day of their destruction!

There was but one way for them to escape, and that was, to hear the preaching of Noah, and be gathered as God might have directed him. "*And so shall it be at the coming of the Son of man:*"

The scriptures abound in warnings and admonitions to the people of the last days, lest they should be overtaken in an hour they expected not, and the Son of man should come and find them sleeping; but notwithstanding all the warnings and admonitions which the sacred writers left on record for their use, they well knew that they would be overtaken at last as by a thief in the night: even when they were crying peace and safety sudden destruction should come upon them; for so great was to be their darkness, that they were not to be able to discern the signs of the times. All the signs of the coming of the Son of man were to pass before their eyes, and still they were not to be able to discern them, nor yet know them to be such, because they were the children of darkness and not the children of light.

No man who believes, can read the prophetic history of the last days without marveling greatly. We are told that before this marvelous advent of the Savior, and as testimony to the world that his coming draws nigh, the sun is to be darkened, the moon turn to blood, and the stars fall from heaven: that there are to be wars, and rumors of wars, with earthquakes in divers places, famines and pestilences; and all this declared by the Savior as well as the apostles, to be to the world for signs, that his coming was at hand; and still, with all this testimony, the sacred writers testify, that they would be in such great darkness, that all these might pass by, and the world be overtaken by the coming of the Son of man as a thief in the night; and what could produce this effect! one thing, and only one, that God had given them over to *strong* delusions that they might believe lies, in order that they might be damned; because they did not receive the truth in the love of it. Compare first Thessalonians, 5 chapter, from the 1 to the 12 verse, with Matthew, 24 chapter, 29 and 30 verses; Isaiah 24, chapter, 23 verse; Acts, 2 chapter, and 20 verse; Revelations, 6 chapter, and 12 verse. Who can read, understandingly, and not marvel, yea, greatly marvel at the generation of the last days.

Peter, in his 2 epistle, 2 chapter, 1, 2, and 3 verses, has given us the reason of the gross darkness which is to cover the people. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." The apostle in the subsequent part of the chapter, gives us the terminating point of a false religion, and the full extent of its influence on the minds of men—it reduces them to the level with the beast which perish: "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." This is the final result of a false religion: it places its victim in a situation to perish, having first reduced him to a level with the beasts. It matters not how learned he may be, how refined, how polite, how genteel, nor yet how moral, according to the judgment of the world; destitute of the true religion, he is, notwithstanding all this, like a natural brute beast, if Peter's testimony is to be credited. But let us enquire a little, what will make a man like a beast? we know of but one thing, and that is, being in a situation that he cannot get revelations; *for should* he have power *sufficient with* God to get revelations, he can escape any destruction, but without it, he can escape none only by mere accident, or chance, and so it is with the beasts. Nor could nature produce any thing more suitable to describe the situation of a race of men, who do not receive revelations, than the beasts; neither is it possible for a false religion to bring a greater evil on the human family than this, and nothing but a false religion can produce this effect: for there never was a society of people who possessed the true religion, but they received revelations from God, whether they were Jews, or Gentiles, unless they had corrupted it; or at least, if there were any such, we have no account of them; for the bible which we have, never makes mention of any such people.

If religion was ever designed of the God of heaven to be of any use to men, it was intended to bring him into the nearest possible relation to himself, and to give him the highest possible communion with his Creator, that his nature would admit; and any thing, or system, which in any degree prevents mankind from this attainment, is a departure from the pure religion of heaven, and the less of this communion men have, the farther they are from the truth, and when they get so far as not to be able to get revelations at all, they are like unto the beasts, and are ripe for destruction!

These sayings of Peter, when properly considered, taken in connection

with what Paul says in his 2 epistle to Timothy, 4 chapter, "For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears away from the truth, and shall be turned to fables," may assist us in understanding the peculiar darkness of the generation, who shall inhabit the earth at the coming of the Savior. Peter says, that there shall be false teachers, who shall make merchandise of them, and so bewilder them that they will at last be like the beasts that perish. Paul says, that they will have itching ears, and heap to themselves teachers, who shall turn their ears away from the truth, and they shall be turned to fables. From what Paul has said in the 5 chapter of 1 Thessalonians, 1, 2, and 3 verses, we can see that they were to be in such darkness, that the Son of man was to come upon them as a thief in the night, when they were in the very act of crying peace and safety, notwithstanding the sun, previous to this time, had been darkened, the moon had been turned to blood, and the stars of heaven had fallen. And why was it that they could not discern the signs of the times? why? because, they had had itching ears and had heaped to themselves teachers, and through their influence their ears were turned away from the truth unto fables! false teachers had got them so far from their God, that they were like the beasts that perish, they could get no revelations. Besure they had seen the sun darkened, and the moon turn to blood, and they beheld some thing like stars falling from, or flying in the midst of heaven, but then they could not tell whether this was what was intended by the Savior and the apostles, when they said these signs should appear in the heavens as a prelude to the Savior's coming; and as none of them had power with God sufficient to get a revelation and know of a truth whether this was the case or not, like the beast which perish, they must stand and perish without power to know the things of God for themselves.

Peter, in his 2 Epistle, 3 chapter, 3, 4, 5, 6, and 7 verses, speaking of the people of the last days, says: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

This testimony of the apostle is very decisive: he says that the people of the last days, are to be mockers and scoffers; they are to scoff at the idea of the Saviors coming, saying, "where is the promise of it?" &c.

This will doubtless be after the church begins to come out of the wilderness, and to announce to the world his coming; then will the mockers and scoffers begin to cry, "where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation;" and this because they are willingly ignorant. The apostle, by this expression, seems to suppose that the subject of his coming to burn the world with fire, or to be revealed in fire, as Paul says, was so plainly written that it is wilful ignorance not to be acquainted with it, and understand it. This is a hard saying for those who have been for years trying to find out something about the second coming of Christ, or Millenium, which is the same thing, and yet say they dare not approach it. Peter says they are willingly ignorant of it, the same as to say, that they are unwilling to believe what the scriptures say about it, and want to spiritualize them, or interpret them, so as to make them mean something different from what they say, and are, in consequence of this, in great ignorance, which ignorance is wilful. Isaiah, in the 28 chapter of his prophecy, from the 8th to the 23 verse, gives us a similar account of the last days, the time when God should begin to give revelations to a people of stammering lips and of another tongue, for the benefit of Israel, he says:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest: and this is the refreshing: yet they would not hear. But the word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which was in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth."

That the prophet refers to the same people that Peter referred to, I think will not admit of a doubt. Peter said of the people of the last days, that they were mockers, and scoffers, and were to mock and scoff at the coming of the Son of man. Isaiah says that the people of whom he spake, were scorners, and mockers, and they were to mock at the overflowing scourge, saying it would not come unto us. Another fact which puts the matter to rest is, that Isaiah wrote of a people who were to live in the days, when God had decreed a consumption on the whole earth. This was to be done in the last days, at the coming of the Son of man. So that Isaiah as well as Peter, has given the same character to the generation which is to live in the days of the coming of the Son of man.

I shall have occasion for this quotation in another part of this dissertation.

I shall now sum up the substance of what is said in the foregoing quotations, concerning the situation of the world at the coming of the Son of man.

1. They are to be false religionists, broken up into parties and sects.
2. Their teachers are to be numerous and of their own making; for they are to "heap to themselves teachers having itching ears."
3. Those teachers that they heap to themselves, are to be false teachers, and are to make merchandise of the people.
4. They are to be in gross darkness, not able to discern the signs of the coming of the Son of man, however visible they may be.
5. They are to be mockers, and scoffers; mocking at the idea of the coming of the Son of man; mocking and scoffing at the revelations, even the line upon line; the precept upon precept, which the Lord is to give to Israel to cause them to rest, by a people of stammering lips and another tongue, even by the Gentiles.
6. They were to have a form of godliness denying the power thereof.
7. They were to be like the natural brute beasts, made to be taken and destroyed, not being able to get revelations for themselves.
8. To crown all, they are to be a people just such as God destroyed in the days of Noah, marrying and given in marriage, being proud, boasters, inventers of evil things; heady, high minded; lovers of pleasure more than lovers of God, with an innumerable train of other evils.

Thus the sacred writers describe the people of the last days, and no doubt but the people themselves will say they are enlightened, very learned, exceedingly polite, remarkably genteel, peculiarly scientific, the greatest of statesmen, the profoundest of polititions, and the best of generations,—truely God seeth not as man seeth.—So differs inspired men and non inspired men in their judgment of mankind. To BE CONTINUED.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS. NO. V.

[*Continued from our last.*]

It is really marvelous to hear men proclaiming to the world what great duties have been required of them by their God, when they have no authority for it but the workings of their own brain.

Among the follies of men this is the greatest; and where is the sect that is free from it? I answer none; there never was nor never will be a people on this earth, except those who get direct revelations from heaven for themselves, but will forge out their own religious duties, and enjoin duties on themselves that no other being ever required of them. In consequence of the gods of the nations all being dumb, we have had at one time and another, in this world, the most marvelous codes of religious laws that ever honored or disgraced the archives of any planet, of all God's vast creation. Men might be great statesmen and politicians, brave warriors, able counsellors, wise governors, discrete rulers, as far as worldly government was concerned; but unless their god could, and did talk, and that to themselves, their religion was perfect folly, and the most senseless ignorance. Take, for instance, the Greeks in their greatest glory, and with all their sagacity as statesmen, and wisdom as legislators, yet their religion was the greatest folly, being of no advantage to them, neither in this life nor yet in that which is to come, consisting in running races, with men, horses, and chariots, with every species of folly, not even drunkenness excepted, licentiousness, and debauchery, and still they were conscientious in the observances of their self-created duties, as necessary religious performances.

Let any candid person read the history of religion, as it has been practized in the world from one period to another, during the thousand years, of man's existence, and he will read nothing but a mixture of folly and wickedness from one end of the earth to the other, except among that portion of mankind who received direct revelation from heaven; nor were they any better off, though their fathers had received revelations from God, unless they received them themselves, they would soon degenerate, and their religion would be turned into the greatest nonsense and wickedness.

Whenever the Jews began to reject the prophets sent to them, they began to corrupt themselves, and become defiled before God, and ripened rapidly for destruction, and nothing could have preserved them from the complete overthrow which they suffered, but receiving constant revelations from

God. Had they continued to acknowledge the prophets, and received their teachings, they never would have crucified their Messiah, and they would have escaped the calamities which befel them.

The world, at one time and another, has supported all kinds of religion without direct revelations from heaven, except the religion of Jesus Christ, but that they never preserved without direct revelations from heaven since the world began. For revelations direct from heaven was a part of that great system devised in the heavens, for the salvation of man, and a very important item of it too, without which all the rest of the plan would have failed of its object, for without this, no people were ever saved, nor ever will be; nor is there salvation in the system and take this important item away. There never was a society on earth, nor never will be one, it matters not how pure they may be, let the God of heaven say as the religious world now says, that the canon of scripture is full, and there is now no more need of revelations, you have got enough; and from that very hour that society would begin to corrupt its way before God, and would never stop its deterioration until every vestage of purity had departed from it, and it would become a sink of corruption. It was part of the scheme of salvation to give constant revelations to the saints, and that, as long as they lived, nor was there any period in their life that they did not need to receive revelations.—A person might as well talk about a perfect human system, when it had an arm or a leg cut off, as to talk about a perfect scheme of purification, by which men are fitted for heaven, without the persons thus being fitted received continued revelations for themselves, for their own direction and salvation.

Without this power, what vain and foolish duties men hatch up out of their own brain and enjoin them on their followers, and on themselves also! what various kinds of obligations, from the severe austerities of a dominican friar, to the laborious duties enjoined on Mr. Scott, even the task of converting the world! for the dominican friar, or the augustine monk, has as much authority for his austerities, as Mr. Scott has for his ardious task of converting the world: that is just as much authority as they could give to themselves, or get from persons in the same situation as themselves. Indeed, they both worship the same kind of god, one who has found it necessary to hold his tongue for nearly two thousand years, and does not calculate to speak any more till time shall end, and one of them has as good a chance to know his duty as the other, and has as good a right to practice his austerities as the other has to convert the world.

No man ever yet knew his own individual duty to God only, as it was made known to him from time to time, as he needed instruction by immediate revelation direct from God. Without this he will labor in the labyrinths of uncertainty and doubt, "*ever learning and never able to come to the knowledge of the truth!*"

In consequence of the religious world having lost the power of getting revelations for themselves, they have fallen into their present state of confusion, each party manufacturing duties for themselves. For instance, the Presbyterian, the Episcopalian, the Methodist, and the Catholic god, with the god of some other sects, requires them, (or at least they think he does,) to sprinkle their children, while the Baptist, the Christian, (so called,) and the Campbellite god, or gods, are greatly offended with it, and considers it an insult to him for them to perform such a thing in his name; but reqires them to immerse only. But notwithstanding their gods require them all to immerse, they differ widely in the object for which they do immerse: the Baptist and Christian gods, command their worshipers to be baptized because their sins are forgiven them; and the Campbellite god commands his worshipers to be baptized for the remission of their sins, in order that their sins may be remitted; the Episcopalian god requires the children of his worshipers to be sprinkled, that their sins may be remitted, as also the Catholic god; but the Methodist god considers the children of his worshipers all fit for heaven without sprinkling, as he considers them without sin: the Baptist and the Presbyterian god have elect and non elect among the children of their worshipers, as well as among the adults. But after all the supposed requirements of these gods, (gods we say, for who in his senses will have the affrontery to say that all these clashing commandments come from the same god!) let a person ask any of them, has your god at any time spoken to you and told by direct revelation that he required this at your hands? O no; say they, we worship a god that does not give revelations at present, nor will he ever speak any more to men in the flesh: he formerly conversed *very* freely with men, and told them every thing that they desired to know in righteousness; but he has now of a long time, seventeen hundred years, at least, been silent, and will remain so forever. Well, how do you know that he requires such ceremonies of you as these which you perform? We know because we find in a book which he caused to be written that these were required. But of whom were they required? why; they were required of the people who lived at that day. Well, do you expect to receive the same reward for your obedience as the people received in that day? No; we do not expect to receive any of the spiritual gifts which were bestowed upon them, neither healings, miricles, speaking with tongues, nor yet the interpretation of tongues. And still he requires the performance of the same duties of you as he did of them! To be sure; for he never changes! But he does not give you as great a reward as he gave them. After all you have said about your god a man must draw the conclusion, that he is very much like the Pharaoh which rose up in Egypt who knew not Joseph; he requires the tale of brick; but makes you hunt the straw! Criticise all these sects down closely, and you will soon find that their gods, notwithstanding they are supposed to differ so much in their requirements, agree in one thing, that is, they are not very noisy! thay are all dumb dogs: they have *ears*, but they hear not; *mouths*, but they speak not. So were the gods of the heathen, which were made by man's hands, of wood and stone; and after all the cry which pretended religionists make against the follies of heathenism, their gods are but a very little better than those.

A god that never speaks, is no better than an image of stone or wood, nor is any person under any more obligation to worship him, than he is to worship wood or stone, the gods of men's hands. But there are none of these gods, the God of the bible: the God of the bible, whenever he had a people on earth, whether they were Jews or Gentiles, whether they were in Pontus, Gallatia, Cappadocia, Bithynia, in Libya, Macedonia, or the parts about Cyrene, Cretes, or Arabians, God spake to them all, and gave revelations to them all, if they were worthy of promises; they were not under the necessity of going and hunting after the revelations given to some other people, but by the faith that was in them, they obtaned them for themselves.—By faith, says the author of the epistle to the Hebrews, the elders, or ancients, obtained promises: see the 11 chapter, 33 verse. The sectarians of this generation, are very different from the ancient saints; for instead of their obtaining promises by faith, they get them by stealth, by plundering the property of the saints and call it their own. They do not even pretend to get promises, but to claim those which others obtained for themselves eighteen hundred years since, and call them their own! "God say they, has promised eternal life to his children." And they call themselves his children, or they get their priests to set in judgment on them, and get them to call them the children of God; and having got a priest to name them they claim to themselves the promises which were made to the saints in the days of the ancient apostles, which they obtained by their faith; though they do not, neither can they claim the same standing before God which the saints obtained; for *they* came so near to God as to have heavenly visions, obtain the spirit of prophecy, of revelation, and of speaking with tongues, of the interpretation of tongues, as also the gifts of healing by the same spirit, and of working miracles; as also the seeing and conversing with angels—with the gifts of wisdom, knowledge, and faith. The author of the epistle to the Hebrews, informs us, that the saints to whom he wrote that epistle, had "come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel;" Such was the power which the ancients had with God, that by their faith they were introduced into the society of all the heavenly host, not even the Father and the Son excepted, so that they became acquainted with the unseen world and its inhabitants, and having this power with God, through faith, they obtained promises, enjoyed the spirit of both revelation and vision, and as such, received the promises of God because he considered them worthy.—Another peculiarity about these saints was, that it was God who sat in judgment on them, and not men: they did not call on priests to know whether they were the people of God or not; but on the Father of heaven himself, and he passed decision on their head: if they had sinned, he who searched the hearts and tried the reins of all living, declared it unto them, and told them wherein: if they were indulging in secret iniquities he made it manifest to all: thus, they were searched reproved, rebuked, and chastened, until they were made clean every whit, and became a fit temple for the holy spirit, which dwelt in them, and led them into all truth: they were full of the spirit of wisdom and understanding: God dwelt in them and they in him, until they became identified with the Father and the Son, as the Father and the Son were identified in one! see John's gospel, or testimony, 17 chapter, from the 10, to the 23 verse.

If the epistolary writings of the new testament, were examined closely, it will be found that all the churches that did not obtain this power with God, were rebuked for their wickedness instead of being flattered with the promises made to another people. This was the perfection which God required, and he would receive nothing less from them or else he would "spew them out of his mouth."

But in these last days, we have churches and very many of them, who have never obtained a particle of power with God, and are utter strangers to the purity, holiness, and faith of the saints, and yet they are claiming their promises, and expect that God will receive them into the same heavenly mansions with those who overcame the world and obtained power with God. If I were to ask this sectarian generation, where their promise of eternal life was, they would have recourse to the promises made to the saints of former days, and there found their hope of eternal life! But ask them, do you sustain the same character before God they did? Have you the same power with God that they had? Can you draw near with as pure hearts to God as they did, and obtain the judgment of God on yourself

as they obtained it? All those questions they would have to answer in the negative, and confess they did not! how vain, then, must it be to expect to be benefited by their promises, unless we sustain the same character, and have obtained the same standing before God they had obtained. If men are to be judged according to the deeds done in the body, shall persons whose sayings, doings, and sufferings, bare as little resemblance as those of the primitive saints and the sectarians of the nineteenth century, receive the same reward, and be appointed unto the same glory in the eternal world? If they are, God will not judge men according to the deeds done in the body!

If men obtain power with God in proportion to their holiness and purity before him, there must be a vast difference between the purity and holiness of the primitive saints and the modern sectarians; for there is a great difference in their power, one having power to do all things, and the other power to do nothing! one doubtless was holy, and the other is as certainly corrupt! one pure, and the other impure! and yet, they are all to be rewarded alike in the eternal world! And to crown the whole, all are to be rewarded "*according to the deeds done in the body!!!*" To BE CONTIUED.

THE EVENING AND THE MORNING STAR.

KIRTLAND, OHIO, JULY, 1834.

REFLECTIONS FOR THE FOURTH OF JULY, 1834.

Every citizen of this great Republic, can, with propriety join in the same voice in offering a tribute of gratitude and veneration to the Author of the universe, for those privileges and blessings which are not to be found in the same abundance in no other nation on earth, as every one must admit, when he compares these with the history and situation of other countries. There are other Republics, we admit, for other people have been roused up to exert their strengh in consequence of the unjust oppression exercised over them, and have been permitted to partake, in a degree, the benefits derived from a government administerd by their own hands; but they are yet young, and need care to sift from among them every principle of their former anarchy, which if done, they may rejoice equally with our nation and partake of all the abundant blessings which surround us at this day.

It has invariably been the case to the present day, that whenever a people threw off the shackles of despotism, they were, more or less, involved in difficulties, occasioned by party strifes and excesses; but if a firm course was persued, trifling divisions were easily accomodated, and petty disputes buried, while each year brought its additional blessings, with a year's increase of intelligence and experience. And while integrity and virtue were the leading principles actuating the administrators of the law, such governments have continued to increase in strength and beauty, leaving far behind those whose personal ambition and tyranical dispositions were opposed to the freedom of mankind.

There is something enchanting in the word LIBERTY! Can gold purchase it? no; it is the gift of heaven! and degraded, indeed, must be that man, who is once brought to taste its sweets, and then condescends so far beneath that exalted station in which nature at first placed him, (equal with all,) as to submit himself to the disposition of tyrants and usurpers!

When the reflecting man surveys our happy form of government, and contemplates the unsullied benefits which are, and can be enjoyed within its jurisdiction, he must be impressed with gratitude for that kind providence, which has, up to this present day, been so peculiarly favorable for the existence and continuation of the same. Fifty eight years have rolled away since the "Thirteen confederate colonies dissolved their allegiance to the British crown." Amid embarrassments and perplexities calculated in their very nature to dispond the hearts of all except FREEMEN, they threw off a foreign yoke, and gave birth to millions of happy mortals who must otherwise have remained in obscurity and sunk into the dust in silence.

It would have required a prophetic glance for either of those illustrious signers of that sacred compact, to have conceived the vast superstructure which was to be reared on that foundation so memorable in the mind of every lover of this exalted country, and without a firm reliance upon the divine authenticity of such a vision, he would even himself, been willing to pronounce it a vain fanaticism, and a wild uncertainty, fit only for the superstitious and ignorant class, who were entirely unacquainted with the history of other nations, and the subsequent events attendant on acts of this importance, in former days. And nothing short of a reliance on that Arm which has ever been sufficient to deliver those who were unjustly oppressed, could have induced our fathers to take this step.

Had they not taken this step, hundreds whose illustrious deeds do and will shine upon the pages of history, must have remained unseen and unknown, and hundreds whose genius and intelligence have bettered the condition of men, and served to raise them above wretchedness and degradation, would have remained like the unwrought marble in the bosom of the mountain, unpolished, without disclosing one beauty, or adding one ray of elegance to the work of sculpture, to grace the march of science, and to spread a single luster over the memory of men after they sleep in the dust. Blessings like ours!—where can they be found? Not in a foreign clime! At home, alone, is the place of their residence—they are our own—our sacred property; and each individual has an equal share! Had not heaven smiled, to this day gilted coaches would have rolled over the ashes of the peasant; opulent landlords would have thronged our capitals, and held the poor in bondage; *Deputies* would have stalked at the corners of our streets, to exact the stipulated fee of a hereditary prince, whose virtues or vices we knew nothing of, and as little whether he were a wise man or a fool, with ten thousand armed soldiers at his heels, to enforce the royal edicts, and this whole beautiful country, so peculiarly formed by the hand of Omnipotence to sustain a virtuous and happy people, would groan under the oppressive tax of ambitious soverigns, to support an army to keep in subjection the humble laborer, or massacre him if by chance he should refuse so to do, or speak amiss of his *foreign lord!*

But millions have cause to rejoice that it is otherwise—Here, each man, so far as he conducts himself in prudence and discretion, is entitled to the highest privileges and honors of this Government—here he is protected from oppression, honored as an equal, and respected as a citizen of the same great family, which God has planted with his own hand and sustains by his own power. Here he can contemplate the happy days of his rising posterity, (if they walk in righteousness,) and when called to leave this present state of existence, he can bless God that he can repose in peace with the joyful reflection, that his lot has been cast upon a consecrated land, where factions have not been permitted to boil, nor usurpation, with her destructive wand been permitted to blight the flower of *freedom*, nor wither the genial rose that blossoms upon the tree of *liberty*, contributes strength, and adds a perpetuity to our noble institutions.

Here while law is administered in equity, an asylum is held out to the oppressed, and a proper inducement offered by which he can break those natural affections which bind him to the place which gave him being, which fact is demonstrated yearly by the many thousands who emigrate to our shores—here he may enjoy his religion equally with others, and his social relations unmolested; and while his labor is blessed he can enjoy the fruit of that also, without an exacter to rob him of the same to support a vile ministry, either civil or ecclesiastical; but what heaven blesses him with is his own—his liberty is guaranteed, his person is protected, and his right of citizenship questioned by none. Such privileges and blessings are no less than the gift of God, and every individual enjoying them, is bound to acknowledge his hand in the organization of this Government, and the protection heretofore given to our fathers, his peculiar mercy, that a people might possess this land for a purpose unthought of and unknown to thousands, but held in reserve in his own mind to disclose to future generations, when his strong arm shall be revealed in the deliverance of Jacob, and his mighty power manifested in his defense.

These may be reflections foreign to the minds of most men in this delightful country, and perhaps might be spurned from them as a wild superstition, were they to be presented, in consequence of the overwhelming ignorance of men on the subject of the promises of God to his elect nation.—But however lightly these facts may be esteemed at this day, certain it is, that a peculiar providence was manifest from the first discovery of this continent, to the period when this nation became independent. This can be demonstrated from facts, and clearly shown to the mind susceptible of light,

and willing to admit an overruling Hand in every act of nations to bring about great and important events in the future happiness of man.

Why, it might be asked, was not this continent discovered to eastern nations previous to the year 1492? great boast is made of the arts and learning of the Egyptians, of the wisdom and science of the Greeks and Romans, and to this day a continual strife is made to copy in the train of these nations, and equal their learning and refinement. The Egyptians could astonish the universe for centuries with their knowledge of embalming their dead, of concealing their arts in mystical characters or hieroglyphics, and cause creation to wonder at their unparalleled power in piling rocks into huge masses as monuments of their industry and extravigance, and yet their knowledge of the extent of this globe be limited to a little narrow space, on which they were born, figured so wonderfully, and at last laid their bones with those of their fathers upon the same.

Greece could rise by transmitting to her shores the instructions she received from Egypt as a mother, and cause generations to gaze on her works of art and sculpture, men of intelligence to strive to equal her in wisdom and march in her train of philosophy; leave ruined cities and decayed temples as specimens of her vain ambition, for men of after years to admire with astonishment, and yet fall to the ground, after speculating upon the system of creation sufficiently to draw the world in her course, and yet her knowledge be as limited as the former.

Rome could rise on the ruins of Greece, exist century after century filled with riches and luxury, render herself famous for her power, conquer the east with her arms, and transmit her laws to after nations, with a great share of her profligacy, and sink at last into ruin without being able to soar over the vast deep and discover another world to poisen with her wickedness—That was left for after ages, and the honor to be given to a future generation, though Italy may boast of raising the favored city which gave birth to the man who, by the immediate inspiration of heaven, conceived the idea of the existance of another earth. Fourteen hundred and ninety two years from the birth of the Saviour, one thousand and seexteen from the fall of the Roman Empire in the west, and thirty nine from its extinction in the east, had elapsed, before the nations of the eastern continent were favored with this knowledge. One wave might have overwhelmed his little bark and consigned this adventurer to the deep; and without a spirit equal to the first, another man might not have been found to hazard his all upon this dangerous experiment, and so the plan remain forever without being undertaken again—but the time had arrived, and wisdom in the Author of the world made it expedient for this treasure to be disclosed! Why not Egypt have this honor? or why not Greece study out by her philosophy the power of the great BALANCE, and transmit to mankind this important blessing? Why not Rome, proud mistress of the eastern world, unfold the secret which was to make so many millions a resting place and a covert from the tempest? The short answer is, the time had not arrived, and with all their intelligence these nations were limited to territory, and though their genius were fertile in innumerable arts, yet they never touched upon the great and important thought of leading their children into an almost boundless region, where nature, with her luxurient mantle had thrown around the blessings of the earth in the fullest abundance!

Many items present themselves to the mind which are pleasing as one reviews the history of the discovery of this country by the Europeans, and its subsequent settlement by them, at least, such parts of it as are not characterized by acts of cruelty and unparalleled barbarity. In perusing the history of the first introduction of the Spaniards into South America and the Mexicos, the heart of the philanthropist must shrink at those scenes of inhumanity to which they had recourse to deprive the aborigines of their country and precious metals. It may be said that they obtained it by right of conquest. This may be a sufficient excuse for some, yet when compared with the true principles of justice, will be found wanting. It may be said that the natives were ignorant, and the introduction of arts, sciences, and religion, would better their condition in time, and particularly religion in eternity; but if this is the case, (and is, no doubt,) it might be asked, and with propriety too, what confidence could a rational mind place in a people who should rob them of every thing they possessed—treasures, lands, and homes, and drive them into mountains, and then turn round and offer them religion, and hold it forth as the only means of salvation!

As the eye of the student rapidly glances over the history of the world, he may ask at first, why so long a period elapsed from the first discovery of San Salvador, by Columbus, in the year 1492, to the first permanent English settlement at Jamestown, in the year 1607?—a period of 115 years.

It may be urged, philosophically, that the complicated condition of the affairs of Europe, was the main preventative, as the more part of its sovereigns were employed in either gaining possession of their thrones, or defending them from usurpation when once obtained, and that in consequence of these acts, there were none to engage in enterprises of this kind except individuals, and they, for a want of means, or a desire for self aggrandizement, by which they destroyed that confidence so necessary for others to repose in them, were insufficient to accomplish an undertaking of such great importance. But one fact was, the country invited agriculterests, who must depend wholly upon their own industry with the blessing of heaven for their support, while the South was overspread with ambicious Spaniards, who made no scruple as to the justice of carrying death and desolation with them, for the purpose of robbing the innocent and unsuspecting natives of their gold, and of bringing them into slavery!

Leaving the history of the South, by glancing over that of the North, we shall find the newly settled inhabitants involved in many difficulties, and at times unable to extricate themselves without the aid of a Superior power.

From the natives they received frequent assaults, and from the "mother country" after a few years, the cruel oppressions of a tyrant instead of that kind protection and fostering care so much needed, and so anxiously looked for and expected. From the latter, excuses would prove ineffectual to satisfy the mind that the colonies were nourished in a parental manner. But from the former, had they the advantages of other people, and were heard when urging their excuses, by contrasting their first conduct with that of their new neighbors, right, between man and man, would unquestionably outweigh many charges now preferred against them, and excuse them in many acts where they have been charged with being the first aggressors, although they have been called, savages and heathen.

It may be said, that the established customs of the whites, had constituted as a part of their religion the principle of taking of each other by force what they could not by purchase or flattery, and consequently, as the *aborigines* were a wild uncultivated race of men, wandering over a vast uncultivated region, obtaining their support from the wild beasts of the wilderness, that the whites had a right to demand a certain portion of this country for themselves, and if they could not obtain it by gift nor bribery, they could by force, as their means and experience of warfare were superior to that of the natives; not thinking that the Judge of all regarded the poor equally with the rich, and the destitute "Red man," though humble, worthy his privileges!

But whatever their custom may have established as a rule of right, if practiced, except that point can be founded upon the immediate revelation of heaven, or agree with the principles emanating from that source, they must fall, and in a coming day, be pronounced unrighteous before, and by the great and mighty One.

It might be urged on the part of the natives, that custom and tradition, which with them constituted their religion, had established as a just principle the cruel practice of avenging themselves on a conquered enemy, although defenseless, and of treating their wives and little ones in the same manner; and as they had been provoked by the whites, their new neighbors, according to the received custom of their warfare, they had a just right to lurk for the blood of their enemy, and also carry his wives and little ones into captivity, to sacrifice them in tortures the same as their unfeeling fathers before them, after conquering a neighboring tribe!

But this does not prove that a course of this kind was just, however sacredly it might have been handed down by tradition, nor however strictly it had been observed for generations, any more than the practice of the other to take by force what they could not obtain by treachery. These two items, are, unquestionably, decided in the mind of our common Creator, and in a coming day will be proclaimed when the secrets of all are re-

vealed, and each rewarded according to his works.

Without discussing particularly the justice or unjustice of the conduct of our fathers in obtaining this country in the manner they did, we shall pass more directly to the subject immediately before us—the 58th anniversary of American Independence. Still, there can be no doubt but our fathers had as just a right to drive the "wild man" from his hunting and fishing ground, without giving him an adequate compensation for the privilege of forming a Government upon the same, as the monarchs of Europe had to claim jurisdiction over them because some of their subjects happened to sail along its coasts. And the fact, that the Supreme Being ordered in his providence, all things in their proper time for the discovery of this continent to the Europeans, does not prove that they had a right to *cheat* its lawful owners, and by any unjust principle obtain their lands. An act which may be censured or pronounced unjust in one instance, will, under the same circumstances, be equally as unjust, let it be committed by whom it may. And though the descendants of Jacob upon this continent, (which no man can disprove that they are,) are yet in darkness, the day is not far distant when light shall be reflected upon them, and that deep malicious feeling, now reigning in many of their bosoms in consequence of injuries received, will be lost in the perfect knowledge of the gospel of the Lord Jesus, and they be prepared to receive and enjoy the promises so frequently (though long since) made to their fathers by the mouths of all the holy prophets.

If our fathers acted unjustly in any respect in taking possession of this country, no man in his sober moments when made acquainted with the conduct of the "Mother country," will for an instant doubt the justice of their act in dissolving their former allegiance. Though frequently annoyed by the acts of the British Parliament, and the false insinuation of *persons in power*, no thought of revolt was meditated till long after their sovereign's troops had commenced an unwarrantable attack upon the unoffending citizens.—From the battle of Lexington, on the 19 of April, 1775, more than a year elapsed before the united colonies declared themselves FREE. And when carefully examined, it will be seen, was the *last* and only resort, except lying submissively down to be walked over by their oppressors!

Notwithstanding their affections for the country which contained the ashes of their fathers, the convention of 1776 resolved, at all peril, to try the test, and on the *4th of July*, according to previous arrangement, the committe appointed for that purpose, reported a Bill which was carefully examined, and engrossed. Thus, being driven to the last expedient, their act on this day has claimed a name which will cause it to be observed with care by rising generations, should this Government exist, and like the "passover," will be hailed as the anniversary of freedom and blessings, when all who bore a share in those toils which purchased the same have gone down to the silent shades of death!

Millions will celebrate this day, and if one to ten of their number know or realize for what, or why, it will be something uncommon. The great mass "turn out"—every heart is filled with joy for some cause—every youth has looked for the anxious day to arrive, and enquired if it were near—the gay and fashionable have promised to themselves enjoyments unknown to other days, all anxious to act their part in celebrating the same—Work is suspended, the laborer ceases from his toil, and the slave forgets for one day that his soul has been bought with money like the beast, while a general time of festivity and joy occupies the mind and engrosses the attention of all.

But how few there are who realize the eventful moment which gave birth to this enjoyment! How few contrast the circumstances surrounding us with those surrounding our fathers who had courage and confidence sufficient to put their trust in the arm of God, and offer their lives a sacrifice to secure the blessings of peace and prosperity uncontrolled to their children! Those were days which tried men's souls, and an hour when every feeling of patriotism had to be brought into requisition; and each man who embarked in this great enterprize must "*count the cost!*" for if he did not succeed the debt must be paid at the end of the *halter*. But these are different days—surrounded with the blessings of heaven, what more can be asked that we have not already received? and what can disturb our peace, except unwise and factious men, who never inherited a virtue cherished in the bosoms of our fathers, rise up and seek the destruction of others without cause?

Though none of the signers of the declaration of Independence are now remaining, yet a few who fought in its defense are still alive, to see the reward of their sufferings and toils. But the mind cannot be brought to reflect upon these characters without asking, what has been done for these men, and what have they received from their children? comparitively nothing. It may be said that the more part receive pensions from the Government, and this is sufficient. What is a few dollars in comparison to life and liberty? It ought to be remembered, that these men not only spent their best days, but while doing it offered their lives in the cause. Their numbers are now small, and in a few years the remainder will leave us, and all that can be done for them must be done soon.

While this day is spent in reveling by thousands, there is no doubt but many realize the importance of it, and reflect upon the consequences had our fathers failed in maintaining their declaration. Though all are bound to acknowledge the doings of the Creator in the discovery of this country, and the subsequent blessings in establishing a free Government upon the same, yet it is not to be expected that those who profess a belief in the religion instituted on high, will be wanting in gratitude, or behind in ascribing suitable thanks to heaven for those peculiar mercies. Here they may rejoice with the assurance, that while the law is faithfully administered, their persons and effects are secure from all religious intolerance and ecclesiastic oppression; that here they can worship as it best suits their minds or consciences, without the least fear from such as may feel disturbed on the account of it! Certainly, then, the saint is prepared to acknowledge this fact, and he, of all men is the most willing to ascribe the hand of his Master in it. For the privilege of living undisturbed, and enjoying that communion ever held between heaven and the church of Christ, is a thought so pleasing, that while thousands pass unconcernedly along, the saint cannot but view it as an uncommon providence, and a mercy given to but few since the world begun.

Who cannot see it? and who so destitute of the spirit of life as not to acknowledge it? How many might have groaned, and that in vain, had it not been for this; and how many millions may now come to a knowledge of the gospel who might otherwise have remained in darkness! Here the Nazarene, the Jew, the Mahomedan, and the Hindoo, may each worship according to his respective system, and yet hold an equal influence in all matters of this great Government, and each respectively transmit to his children the same privileges.

Amid these reflections the question may be asked, how long is this Government destined to stand? It is easy to discover the improprieties of other nations who have risen, flourished and sunk again into barbarism, and perished; but had they been capable of discerning their own approaching ruin, and marked the causes of the same, it is to be expected that they would have shuned the evil. Rome is justly said to boast of the longest Republican form of Government of any other, and yet it is to be observed, that the whole, or a great part of the time its citizens condescended to acts of profligacy and idolatry. One eighth of that time has transpired since this Government declared itself free, and it may be asked, cannot this, with all the experience drawn from former Governments, exist a still longer time? Every lover of free Governments is ready to enquire, will ambitious men rise up and lead to destruction the inhabitants of this favored country, and involve them in ruin? Will not a respect for the name and honor of our fathers, as well as our own personal happiness, be a stimulous to awaken every feeling bosom to assert a cause so just, so holy, and so important to the welfare of men? And will there not be found a sufficient number who shall fearlessly stand forth in the defense of this righteous cause? Will men look calmly on and see their liberties proscribed, their dearest and most sacred rights trampled upon, and their children destined to wear out a life in wretched slavery, and spend their years in bending to their fellow creatures who are no better than themselves? May heaven forbid it!!

In offering these reflections we have only spoken the convictions of our own mind, without any desire to turn the affections of others from a just regard for their own laws. They may boast of their respective Governments, and flatter themselves that theirs is the most liberal, most refined, and the best, and while they can live in peace, and particularly the saints, they are bound to be content, and in all cases be obedient to their laws, at least, so long as their privileges of worshiping God are not infringed; but when ever this time arrives in the administration of any Government, when all are not privileged by law to worship as they please, how they please, and when they please, every saint is justified in revolting against such oppressive systems, and resting assured that heaven approves the course.

Believing as we verily do, that our privileges are superior to any others, we are bound to offer up our feeble petitions for the long continuence of this Government and the increasing prosperity of its citizens. We cannot but wish that it may long continue, a sample for others and a resting place for all—and when destructions and desolations come upon all nations, and the indignation is poured upon all who are unprepared, as assuredly will be the case, we sincerely pray that God may here have a people, yes many thousands, redeemed from the corruptions of the world, taught in the mysteries of his kingdom, and prepared to rise and meet him when he comes to reign on earth with his elect! Then earthly kingdoms, governed by the wicked will be no more! and the scepters of men no longer swayed—crowns will crumble—thrones dissolve—systems vanish—empires sink in ruin—and all pomp and parade of earthly courts will be no longer heard! but universal peace will be established, righteousness will abound, holiness surround the saints, and the knowledge of God will fill the earth as the waters cover the sea!—[*Editor of the Star.*]

AFFAIRS IN THE WEST.

We copy the following from the MISSOURI ESQUIRER, of the 18th of June, printed at Liberty, Mo. As appears from another article in the same paper, the people of Jackson co. had appointed a Committee of 12 men to make proposals to our friends for the purchase of their possessions in Jackson co. It is said in another part of this same paper, that a public meeting was held in the court house in Clay co. and that several gentlemen addressed their fellow citizens on the subject of the Jackson outrage, advising a compromise. There are several items of importance connected with the proceedings of this meeting, which may be noticed in a future number, as our limits are not sufficient in this.

The first following, exhibits a number of names purporting to be a Committee invested with authority, by the people of Jackson co. to effect a compromise, settle difficulties, and make amends for grievances; which, were the time offered on their part sufficient for our friends to purchase their possessions, we have no doubt, on the whole, but it would be by far the best: or at least, could a fair course be entered upon, giving our friends an equal choice, notwithstanding the unlawful conduct of the mob heretofore, it might prevent the further effusion of blood, which certainly is desirable. Although our friends are entitled to another mode of procedure for the adjustment of their difficulties, which is, by being immediately reinstated upon their former possessions, protected when returned, and rewarded in civil court for injuries of person, and damages of property, yet, if an honorable course can be persued, and this shocking affair amicably and satisfactorily settled, we shall not only be satisfied, but thankful to God, and presume that every reflecting man will rejoice with us. To say that a part of the citizens of Jackson co. have not openly rebelled against the civil law, and as may be drawn from the first following, are still determined to persist in their own course, is impossible for any candid, unprejudiced man to deny: though their offer to sell and peaceably leave the county, is a great step towards effecting a peace, and shows that they are persuaded to abandon their former unprecedented policy.—[*Ed. Star.*]

"PROPOSITIONS OF THE PEOPLE OF JACKSON TO THE 'MORMONS.'

The undersigned Committee, being fully authorized by the people of Jackson county, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the county of Jackson; and also, all the improvements which the said Mormons had on any public lands in said county of Jackson, as they existed before the first disturbances between the people of Jackson and the Mormons, and for such as they have made since. They further propose that the valuation of said land and improvements shall be ascertained by three disinterested arbitrators, to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then . . . . . is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to show them their land and improvements while valuing the same, and such other of the Mormons as the arbitrators shall wish to do so, to give them information: and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid the people of Jackson will pay the valuation, WITH ONE HUNDRED PER CENT. ADDED THEREON, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson county. The Mormons are to enter into bond to insure the conveyance of their land in Jackson county, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient, for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter Jackson county, or to settle there, except such as are by the foregoing propositions permitted to go there.—They further propose, that the people of Jackson will sell all their lands, and improvements on public lands, in Jackson county, to the Mormons—the valuation to be obtained in the same manner—the same per cent. in addition to be paid—and the time the money is to be paid is the same, as above set forth in our prepositions to buy—the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they are till the payment is made, at which time the people of Jackson will give possession.

SAMUEL C. OWENS,
JOHN DAVIS,
THOMAS JEFFREYS,
RICHARD FRISTOE,
SMALLWOOD NOLAND
THOMAS HAYTON, sen.
ROBERT RICKMAN,
JAMES CAMBELL,
ABRAHAM M. CLELLAN,
S. V. NOLAND.

ANSWER.

GENTLEMEN: Your proposition for an adjustment of the difficulties between the citizens of Jackson county and the Mormons, is before us; and as explained to you in the court house this day, we are not authorized to say to you that our brethren will submit to your proposals; but we agree to spread general notice, and call a meeting of our people in all, the present week, and lay before you an answer as soon as Saturday or Monday next. We can say for ourselves, and in behalf of our brethren, that peace is what we desire, and what we are disposed to cultivate with all men; and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands, as free-born citizens of these United States.—And as fears have been expressed that we designed to commence hostilities against the inhabitants of Jackson county, we hereby pledge ourselves to them, and to the hospitable citizens of Clay County, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county, or any other people.

Our answer shall be handed to Judge Turnham, the chairman of the meeting, even earlier than the time before stated, if possible.

W. W. PHELPS,
A. S. GILBERT,
ISAAC MORLEY
WM. E. M'LELIN,
JOHN CAZELL,

N. B. As we are informed that a large number of our people are on their way, removing into Jackson county, we agree to use our influence immediately to prevent the said company from entering into Jackson county, until you shall receive an answer to the propositions aforenamed."

It may be said, at first view, that the mob Committee have made a fair proposition to our friends in offering to buy their lands at 100 per cent. in 30 days, and of offering theirs on the same terms to our friends; but when it is understood that the mob hold possession of a large quantity of land more than our friends, and that they only offer 30 days for the payment of the same, it will be seen that they are only making a show to cover their past unlawful conduct. If the mob will give our friends a sufficient time to purchase their lands at a fair and adequate price, and also pay them damages for injuries received upon their persons, and of property, then, and not till then, shall we believe that they are disposed to act on any principle of justice further than they are *compelled* by law, and that put in force by military movement!—[*Ed.*]

[From the Missouri Enquirer of June 25.]

Copy of a letter from DANIEL DUNKLIN, GOVERNOR of the State of Missouri, to Col. J. THORNTON, dated

CITY OF JEFFERSON, June 6, 1834.

DEAR SIR,—I was pleased at the receipt of your letter, concurred in by Messrs. Rees, Atchison and Doniphan, on the subject of the Mormon difficulties. I should be gratified indeed, if the parties could compromise on the terms you suggest, or, indeed, upon any other terms satisfactory to themselves. But I should travel out of the line of my strict duty, as chief executive officer of the government, were I to take upon myself the task of effecting a compromise between the parties. Had I not supposed it possible, yes, probable, that I should, as Executive of the State, have to act, I should before now, have interfered individually, in the way you suggest, or in some other way, in order if possible, to effect a compromise. Uncommitted, as I am, to either party, I shall feel no embarrassment in doing my duty; though it may be done with the most extreme regret. My duty in the relation in which I now stand to the parties, is plain and strait forward. By an official interposition, I might embarrass my course, and urge a measure for the purpose of effecting a compromise, and it should fail, and in the end, should I find it my duty to ACT contrary to the ADVICE I had given, it might be said, that I either advised wrong, or acted wrong; or that I was partial to one side or the other, in giving advice that I would not, as an officer, follow. A more clear, and indisputable right does not exist, than that the Mormon people, who were expelled from their homes in Jackson county, to return and live on their lands, and if they cannot be persuaded as a matter of POLICY, to give up that right, or to qualify it, my course, as the cheif executive officer of the state, is a plain one.—The constitution of the U. States declares, "That the citizens of each state shall be entitled to all prvileges and immunities of citizens in the several states."—Then we cannot interdict any people who have a political franchise in the United States from emigrating to this state, nor from choosing WHAT PART of the state they will settle in, provided they do not trespass on the property or rights of others. Our state constitution declares that the people's "right to bear arms, IN DEFENCE OF THEMSELVES, and of the state, cannot be questioned." Then it is their constitutional right to arm themselves. Indeed, our militia law makes it the duty of every man, not exempted by law, between the ages of 18 and 45, to arm himself with a musket, rifle, or some firelock, with a certain quantity of ammunition, &c. And again, our constitution says," that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences" I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons, is at the bottom of the outrages committed against them.

They have the right constitutionally guaranteed to them, and it is indefeasible, to believe and WORSHIP JO SMITH as a MAN, an ANGEL, or even as the only TRUE AND LIVING GOD, and to call their habitation ZION, the HOLY LAND, or even heaven itself. Indeed there is nothing so absurd or ridiculous, that they have not a right to adopt their religion, so that in its exercise, they do not interfere with the rights of others.

It is not long since an impostor assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights.

I consider it the duty of every good citizen of Jackson and the adjoining counties to exert themselves to effect a compromise of these difficulties, and were I assured that I would not have to act in my official capacity in the affair, I would visit the parties in person and exert myself to the utmost to settle it. My first advice would be to the Mormons, to sell out their lands in Jackson county, and to settle some where else, where they could live in peace, if they could get a fair price for them, and reasonable damages for injuries received. If this failed I would try the citizens and advise them to meet and rescind their illegal resolves of last summer; and agree to conform to the laws in every particular, in respect to the Mormons. If both these failed, I would then advise the plan you have suggested, for each party to

take separate territory and confine their members within their respective limits, with the exception of the public right of egress and regress upon the highway. If all these failed, then the simple question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end. And hence the necessity of keeping myself in the best situation to do my duty impartially.

Rumor says that each party are preparing themselves with cannon.—That would be illegal. It is not necessary to self defense, as guaranteed by the constitution. And as there are no artillery companies organized in this state, nor field pieces provided by the public, any preperations of that kind will be considered as without right; and, in the present state of things, would be understood to be with a criminal intent. I am told that the people of Jackson county expect assistance from the adjoining counties, to oppose the Mormons in taking or keeping possession of their lands.—I should regret it extremely if any should be so imprudent as to do so; it would give a different aspect to the affair.

The citizens of Jackson county have a right to arm themselves and parade for military duty in their own county, independent of the commander-in-chief; but if citizens march there in arms from other counties, without order from the commander-in-chief, or some one authorized by him, it would produce a very different state of things. Indeed, the Mormons have no right to march to Jackson county in arms, unless by the order or permission of the commander-in-chief.—Men must not "levy war" in taking possession of their rights, any more than others should in opposing them in taking possession.

As you have manifested a deep interest in a peaceable compromise of this important affair, I presume you will not be unwilling to be placed in a situation, in which perhaps, you can be more serviceable to these parties. I have therefore taken the liberty of appointing you an aid to the commander-in-chief, and hope it will be agreeable to you to except. In this situation you can give your propositions all the influence they would have, were they to emanate from the executive without committing yourself or the commander-in-chief in the event of a failure.

I should be glad you, or some of the other gentlemen who joined you in your communication, would keep a close correspondence with these parties, and by each mail write to me.

The character of the state has been injured in consequence of this unfortunate affair: and I sincerely hope it may not be disgraced by it in the end.

With high respect, your ob't servant,

(Signed) "DANIEL DUNKLIN."

☞ From the ESQUIRER of July 2, we copy the following communication to the people of Clay co. from *Cornelius Gilliam, Esq.* with the reply of our friends to his interrogations relative to the cause of their emigrating to that place. Their answer was signed by eleven of their company, whom, we presume, had authority to speak the sentiments of the remainder. With the most of the signers we have a personal acquaintance, and can unhesitatingly say, that it contains the feelings and desires of every individual professing the faith of the everlasting gospel, if he has been instructed therein: and justifies remarks previously made over the proposition of the mob. If the mob or their partisans in this, or any other country have fancied to themselves that we, as a people, are to be trampled upon in this unheard of and unholy manner, without affecting to resist, they will, in the end, find themselves mistaken! We are assured of our own personal rights, as free citizens of this Republic, and these we shall have, or every officer within the same is a perjured man! Our liberty is as dear to us as to any other people, for we have yet fathers living who fought for the purchase and maintainance of the same, and while there is a constitution and laws, they shall protect us, if they possess any virtue! We are aware, as we have frequently had occasion to remark, that this persecution, from the first to the present, has been inflicted upon us in consequence of our religious principles, and that, in the first instance, was put into operation, and is still moved forward by the present priests and others of their obsequious adherents, who suppose that, to raise persecutions and violate the *civil* law in the destruction of those whose principles are unlike their own, is no sin in the sight of heaven!

The latest intelligence from the west corroborates statements previously received, that a compromise would be effected, and negociations entered into, which will secure peace and save the loss of any more blood. We are aware that the people of the Upper Missouri have frequently been misinformed concerning our motives and assertions, and that many reports of this shameful description have emanated from persons resident in this vicinity. But so long as we can answer a pure conscience before all men for the conduct of our friends in the west, towards the people of Jackson co. they are at their defiance to make it appear to a candid public, after looking at both sides of the matter, that our friends were the first aggressors, or have, in any instance, acted only on the defensive. We were residing in Jackson co. at the time hostilities first commenced, and the fact, that our friends left that co. in the manner they did, is sufficient to convince every man who has the least desire for the principles of truth and righteousness, that the mob acted the part of abandoned *villains*, not to say *common* unwholesome citizens! The beautiful crops of wheat, amounting to some hundreds of acres, the labor of industrious and peaceable citizens, will, no doubt, serve to feed the mob and their assistants a considerable length of time, should they enjoy the privilege. We advise some of those *scratches* who are so anxious that the mob in Missouri should accomplish their purposes, residing in this country, who have been busily employed for the last 6 or 8 months in communicating lies to their coadjutors in Jackson co. to go up and join their friends—they might, *possibly*, enjoy a large spoil! These items are to be remembered! [*Ed.*]

"Being a citizen of Clay county, and knowing that there is considerable excitement amongst the people thereof; and also knowing that different reports are arriving almost hourly: and being requested by the Hon. J. F. Ryland, to meet the Mormons under arms, and obtain from the leaders thereof the correctness of the various reports in circulation—the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and the citizens of Jackson county—I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp, in Clay county; and now give to the people of Clay county their written statement, containing the substance of what passed between us." (Signed) "CORNELIUS GILLIAM."

PROPOSITIONS, &c. OF THE "MORMONS."

"Being called upon by the above named gentlemen, at our camp, in Clay county, to ascertain from the leaders of our men, our intentions, views, and designs, in approaching this county in the manner that we have: we therefore the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson county. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri River on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the East that had closed business; also, that we carried a flag, bearing PEACE on one side and WAR or BLOOD on the other; and various others too numerous to mention. All of which, a plain declaration of our intentions, from under our own hands, will show are not correct. In the first place, it is not our intention to commit hostilities against any man or body of men. It is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson county, by order of the Executive of the State, if possible. We have brought our arms with us for the purpose of self-defense, as it is well known to almost every man of the State that we have every reason to put ourselves in an attitude of defense, considering the abuse we have suffered in Jackson county. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles. We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the Mormons shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the above twelve men. Or they may all live in the county, if they choose, and we will never molest them if they will let us alone and permit us to enjoy our rights. We want to live in peace with all men, and equal rights is all we ask. We wish to become permanent citizens of this State, and wish to bear our proportion in support of the Government, and to be protected by its laws. If the above proposals are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson county for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the lands with money: for to take possession by conquest or the shedding of blood, is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace." [Here follows the signatures.]

☞ *Afflicting.*—It becomes our duty, though painful, to notice the death of 13 of our friends at the west, 12 men and one woman, who died of cholera the last of June, in Clay co. After a compromise was proposed, a part of the company from this place and the east, were preparing to return to their families, when this destructive scourge was sent, and in a few days we were deprived of the society in this life of some of our most worthy and valuable citizens! Up to the last accounts the decease had abated and many who had been severely attacked were recovering. It is said that the pestilence is raging on the western waters to an alarming degree, and in many or most cases proves fatal.

Never, before, were we called to record a mortality so afflicting, which seems to be increased when we reflect upon the great usefulness of some of those who have been taken from us; yet, we are bound to acknowledge the justice of every providence of our God, and we are not disposed to murmur, knowing that the righteous are often taken from the evil to come. Some have left wives and children with a small proportion of the comforts of this life; but we are assured that Israel's God is a Father of the fatherless, and the widow's friend. We earnestly recommend such as are needy to the benevolent who have abundance, while we assure them that we sensibly feel this providence of God, and sincerely hope that we may also be prepared to meet our own approaching dissolution, knowing that this life is not only filled with innumerable toils, cares, disappointments, and adversities, but is short, and none except such as have an assurance in that which is to come, can take any real enjoyment! The names of those deceased, as furnished us, are *John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, A. Sidney Gilbert, Alfred Fish, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert M'Card, Eliel Strong, Jesse Smith, and Betsey Parish.*—[*Ed.*]

☞ Other news from the west being so highly important, we are prohibited from presenting any particular remarks upon the character or personal worth of either of our deceased friends. Some two or three deaths have occurred in this place since our last, but cannot be particularly mentioned in this. The Main Conference minutes are laid over, as well as some other interesting matter. Expecting intelligence from the west, we delayed this number till the last, to give all we could on the subject of the Jackson affair. [*Ed.*]

THE EVENING AND THE MORNING STAR.

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COMMUNICATIONS.

MILLENIUM. NO. VIII.

[*Continued from our last.*]

Having seen from the clearest possible evidence, that the world at the time of the Savior's second advent will be in a state of apostasy, if we can credit the testimony of the Savior, of the prophets and apostles, let us compare the people of the apostasy, with the pure saints of God, and the societies of the last days, with the societies which were built by the immediate direction of the inspired men whom God sent into the world for the purpose of building up his kingdom; and in order to get the subject fairly before us, let us take a view of the kingdom of God or of heaven, as established among men. In the 21st chapt. of Matthew and 43rd verse, the Savior says to the Jews, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." From this declaration of the Savior, we learn two things. First, that the Jews had the kingdom of heaven among them. Second, that they did not at that time bring forth the fruits of that kingdom. God by the mouth of Moses had promised to the Jews that if they would obey his voice and keep his covenant that they should be unto him a kingdom of priests, a peculiar treasure above all people; (see Ex. 19 chapter, 5 and 6 verses;) but notwithstanding this promise, the Jews broke the covenant, and did not obey the voice of the Lord; but corrupted and defiled the kingdom of heaven so exceedingly, that in the days of the Savior, he said it should be taken from them and be given to another people, that the fruits thereof might be brought forth.—We are told by the Psalmist David, that so completely did the Jews corrupt the kingdom of God which was among them, that there was none of them doing good, no, not so much as one: they had all gone out of the way and become unprofitable together. See the 14 ps. 2 and 3 verses: also Rom. 3 chapter, from the 10 to the 18 verse. Thus the Jews had corrupted themselves so exceedingly as that all of them had got out of the way, and were considered transgressors before God, and at last became ripe for destruction, and the wrath of God came on them to the very uttermost; the kingdom of God was taken from them, and given to another people, and for the best of all reasons, because they did not bring forth the fruits thereof, and were unworthy to enjoy it.

In order therefore to see from whence the Jews had fallen, let us inquire a little, what are the fruits of the kingdom of heaven, and what was the former condition of the Jews before they had rendered themselves unworthy of the divine favor?

Paul says that the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Rom. 14 chapt. 17 verse.—As the kingdom of heaven is a distinct empire of its own, the subjects of it have privileges which belong to none other: this was the case with the Jews before their great apostasy: they were distinguished from all other people. When the Jews were first organized, they were all under the same order of things; their worship the same; the same priest or teacher taught them all; the same prophet prophesied to them all; they worshiped at the same temple; offered sacrifices on the same altar; the same Law-giver directed them all; they all prayed for the same things, with every man's face toward the same temple. At the times for their great feasts, they all met at the same place, and enjoyed their festivities together; among them there was one prophet, one priest, one temple, one altar, one Law-giver, one hope of their calling, one God and Father of them all, who was through them all, and over them all, and in them all, and round about them all; whose glory shone in their temples; whose grace enlightened their minds; whose power guarded their persons, and defended their lands, and whose wisdom guided them by night and by day. The order of things which God established among that people, when attended to, would silence every cavil, allay every contention, put an end to all strife, and bring them to be of one heart and of one mind, seeing eye to eye, having but one desire: in a word, it would have made them *one*. Such was the real tendency of the kingdom of heaven established among the Jews, and as long as they continued in this order, the fruits of the kingdom were manifest—it brought forth prophets and prophetesses, and a host of inspired men and women; they received revelation upon revelation, instruction after instruction—the angels of heaven ministered unto them, and the power of God was exerted in their behalf. Their prophets could tell what their enemies were doing in their bed chambers—all things were revealed unto them that they were willing to receive, and there was nothing withheld from them that they would receive. Such were the fruits of the kingdom, as established among the Jews; and may we not ask where is the kingdom of heaven and take these fruits away! or were not these the fruits of the kingdom of heaven? Surely every person in the least degree acquainted with the kingdom of heaven as revealed in the scriptures, knows that these fruits are found no where else but in the kingdom of heaven? And who does not know, that if these fruits had continued with the Jews, that they would have continued until this day as the people of God? for who could have overthrown them? for if God was for them, who could be against them? Every thinking man must see, that if the Jews had continued to bring forth the fruits of the kingdom of heaven, that it never would (nay could) have been taken from them; for God could not fight against himself; his power was pledged to them while they obeyed his voice and kept his covenant; it was only therefore their ceasing to bring forth the fruits of the kingdom, that could overthrow them; for where the power, the wisdom, and the presence of God is, there is safety, there is salvation, & there is deliverance—the kings of the earth may set themselves, and the rulers take counsel, the heathen may rage and the people imagine a vain thing, but it is all unavailing, for where the fruits of the kingdom of heaven are, there no power, nor combination of powers can prevail, for God is there. Had the Jews therefore continued to brought forth the fruits of the kingdom of heaven, it never would have been said to them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." But when they ceased to bring forth the fruits of the kingdom, God said it should be taken from them.

The apostle Peter in his 2nd epistle, 2nd chapter and 1st verse, traces this apostasy of the Jews to its proper *ultimatum*, that is, "to deny the Lord that bought them." Let us inquire a little what a people must do, in order to deny the Lord that bought them? No people could deny the Lord that bought them, who continued to receive the messengers that he sent unto them; for if they received them, they received him who sent them, this was the Savior's maxim. See Mat. 10th chapter 40th verse. But whenever they rejected the messengers God sent unto them, they rejected him; when they denied them, they denied him. Hence came the Savior's complaint against the Jews, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickings under her wings, and ye would not. Behold your house is left unto you desolate:" see Matthew, 23rd chapter, 37th and 38th verses. Let the reader notice particularly, that the Savior says, if they had not *killed* the prophets and *stoned* them that he sent unto them, he would have gathered them as a hen gathereth her chickings under her wings; but in consequence of their having rejected them, they could not be gathered, consequently, "their house was left unto them desolate." In the 34th and 35th verses of this same chapter, the Savior says, "Wherefore, behold, I send unto you prophets, wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias whom ye slew between the temple and the altar." Who can read and not see, that in rejecting the messengers whom God sends unto a people, they reject him, and bring upon their own heads the wrath of heaven? for in so doing they refuse the teachings of heaven, and reject his counsel, and thereby deny the Lord that bought them, and bring upon their own heads swift destruction. Second Peter, second chapter, and second verse.

This was the situation of the Jews when the Savior said unto them: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Instead of their being of one heart, and of one mind, receiving and rejoicing in the messengers whom God sent unto them for their edification and benefit, they killed some, and stoned others, and refused—utterly refused, to have an inspired man among them! And instead of their being united in one society, they were broken up into parties and sects, or heresies, which is the same thing. They were Pharisees, Sadducees, & Herodians, with a multitude of other parties & sects, or heresies. Instead of prophets and prophetesses, they had lawyers, doctors, and rabbies; & instead of the pure word of God, they had got the traditions of the elders, and of the fathers, tracts, homilies, &c. &c. And in consequence of these things, the power of God had withdrawn from them, and they were left in darkness to grope their way to destruction; fulfilling the declarations of the Psalmist, that there was none doing good no not one: for though they had much religion, and many, yea, very many societies, still there was not one of them organized according to the order of things established among their fathers by the inspiration of heaven: they had many teachers, but they, were all of their own making; for a messenger that God sent, they would not have: *them* they would stone and kill.

If any rational being will only take the pains to compare the state of the Jews, in the days of the Savior, with their state and condition as organized by Moses through the inspiration of heaven, he cannot but see the force of the Savior's declaration, that the kingdom of God should be taken from them, and be given to a nation bringing forth the fruits thereof. Behold them with their prophets, their prophetesses, their judges, their counsellors, their seers, their revelators, with their one temple, and their one altar; the harmony of their worship, the regular order of their priests, *their* lips keeping knowledge, & the people receiving the law at their mouth, & to crow

the whole glory, the ministering of angels, and the power of God with them and round about them, with miracles and gifts of the Holy Spirit, I say, let any man contemplate these natural fruits of the kingdom of heaven, and behold what the kingdom of heaven is, when it is not corrupted and defiled, and then compare it with the state of the Jews in the days of the Savior, with their Pharisees, their Sadducees, their Herodians, their lawyers their doctors, their rabbies, their strifes, their contentions, their traditions & their heresies; the power of God having fled from them, his glory ceased to overshadow them, and his angels to minister to them! I say, let any rational being but for a moment view it, and he would exclaim with the Psalmist "There are none of them doing good, no, not one."

Having taken a brief view of the kingdom of heaven among the Jews, both in its pure, as well as corrupt state, let us look at it in the hands of the Gentiles, to whom it was given after it was taken from the Jews.

We have previously seen that it was to be given to a nation bringing forth the fruits thereof, after it was taken from the Jews. The query is this, did the Gentiles, after they had received the kingdom, bring forth the fruits of that kingdom? and if so, what were the fruits which they brought forth? We have seen that the Jews, before they corrupted the kingdom, brought forth a fruit that was among no other people, even that of inspiration, revelation, miracles, &c. and when that kind of fruit was not found among them, the kingdom was taken from them, and they were condemned to destruction, and this reason assigned, that they did not bring forth the fruit of that kingdom.

Let us follow the apostles, and see the fruit that the Gentiles brought forth, when the kingdom was transferred from among the Jews to them, and we shall see that they brought forth the same kind of fruit the Jews did, before the kingdom was corrupted in their hands, even a host of inspired men and women—prophets & prophetesses, healings, miracles, and the gifts of the Holy Ghost, not only in one church, but in all the churches. The apostle Paul thanked God that the church of Corinth came behind in no gift, 1st Corinthians, 1st chapter, from 4th to 8th verse. "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Now, if the church at Corinth came behind in no gift, they must have had all the spiritual gifts ever given to any people, or else they would have come behind in some gift. The same apostle says to the Ephesians, 1st chapter, and 3rd verse, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all* spiritual blessings in heavenly places in Christ." Notice here, that the apostle says that they were blessed with ALL spiritual blessings, if so, they also came behind in no gift. Peter, in his 2nd epistle, 1st chapter, 2nd and 3rd verses, says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath given unto us *all* things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue." Mark, that the apostle says here, that ALL things were given unto them that pertain to life and godliness, and if ALL things that pertain to life and godliness were given unto them, they were behind in no gift; for spiritual gifts are among the "ALL things which pertain to life and godliness." But in the 12th chapter, of the 1st epistle to the Corinthians, these spiritual gifts are enumerated and described. The chapter is too lengthy for insertion here, but let the reader peruse it, and he will there see what the apostle meant by the "ALL things which pertain to life and godliness;" the "ALL spiritual blessings" with which the Ephesians were blessed; and the gifts in which the Corinthians had come "behind in none."

If we can credit these testimonies of the apostles, the case is a very clear one, that the Gentiles, when they received the kingdom of heaven, brought forth the fruits thereof; and that the Jews, previous to the time the kingdom was taken from them, had ceased to bring forth the fruits of the kingdom.—We have seen that the Jews, when the kingdom was given to them, at the first, brought forth a fruit which in latter times they did not bring forth, and that the Gentiles, when they received the kingdom, brought forth the same fruit that the Jews did at the first, before they transgressed the laws, changed the ordinances, and broke the everlasting covenant: that is, a host of inspired men—apostles, prophets and prophetesses, evangelists, pastors, teachers, healings, gifts, miracles, &c. &c. So it was with the Jews at the first—there were prophets, prophetesses, revelators, seers, healings, gifts, miracles, &c. Who that will look at this subject with any candor, but must see and understand what the fruit of the kingdom of heaven is? for this is fruit which is peculiar to the kingdom of heaven, and to be found no where else but there. Who then will say, that we hazard much in saying, that where these fruits are not found, whether among Jews, or Gentiles, *that* people are not in favor with God? Let them have what else they may, if they lack these, it is proof direct, that they are in a state of apostasy; for if God (as the Savior testifies) took the kingdom from the Jews because they did not bring forth these fruits, and devoted them to destruction, can he save, redeem, and acknowledge another people who are as destitute of these fruits as the Jews were when the kingdom was taken from them? I answer he can unless he is both partial, and a respecter of persons.

We have seen from the most incontrovertible evidence, what the fruits of the kingdom of heaven were, both among the Jews and Gentiles, and what a people must bring forth in order to bring forth the fruits of that kingdom; and as well might a people try to be saved by another gospel, as to palm any thing else upon God for the fruits of his kingdom. In the 11th chapter to the Romans, Paul gives the reason why the Jews did not bring forth these fruits. He says it was because of unbelief, see the 19th and 20th verses "Thou wilt say then, [notice reader that he is speaking to the Gentiles, to whom the kingdom had been given, after it was taken from the Jews] the branches were broken off, that I might be grafted in. Well, because of *unbelief* they were broken off, and thou standest by faith. Be not highminded but fear." Notice that the apostle says, that the Jews were cut off because of *unbelief*. The Savior says that the kingdom was taken from them because they did not bring forth the fruits of it. Now put them both together, and the matter stands thus: If the Jews had not fallen into unbelief but had continued in faith, they would continued to brought forth the fruits of the kingdom; and if they had continued to bring forth the fruits of the kingdom, they would not have been cut off; but when they fell into unbelief, and lost their faith, they ceased to bring forth the fruits of the kingdom, and were in consequence thereof cut off. This must put the subject forever at rest, in every candid mind, and we plainly see that without faith, the Jews could not bring forth the fruits of the kingdom of heaven, that if there were prophesyings, healings, and miracles among them, it was done by their faith, and that whenever they lost their faith these things ceased among them, and they were cut off, and the kingdom of heaven taken from them.

To BE CONTINUED.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS. NO. VI.

[Continued from our last.]

An honest man, who has one correct view of the divine character, must believe, that there will be a consistency in all the proceedings of God in relation to his creatures, that his dealings will be in righteousness, without partiality, or hypocrisy, that when he comes to judge the world, his righteousness will shine as the heavens, and his glory as the noon day, so that every mouth will be stopped, every tongue stilled, and all creation acknowledge the equity of the divine proceedings. But no sooner does a man admit these facts, than he sees the folly and weakness of the sectarians of this generation, yea, of all of them, for there is no exception, neither is there a difference; for they come short of the glory of God; nor has one of their societies ever reached the point of perfection, which entitles them to the promises of God. If the bible is to be our guide in matters of religion, and if the world is in any way to be judged by it, or if it has any thing to do with the future destinies of men; the question is forever settled, that this generation of sectarians is in a state of apostasy, every one of them, of all sects and parties, in all the world, and are ripening for destruction, both here and hereafter: for there is no rule of judging laid down in the bible which will not condemn them: neither is there any thing said in the bible which does not go to show plainly, that God never approved of them: all the admonitions and instructions given to the saints in all the revelations of God, extant, proves to a demonstration, that the sectarians of the nineteenth century, and the saints of God are so little like each other, that the same system of teaching is in no respect suited to them both: indeed nearly all the use the bible is to the sectarians of this generation is, that they claim to themselves the promises which were in former days given to the saints, entirely regardless of the way the saints obtained them, and also of the principle on which they were given to them. For instance, they (the sectarians) read what is said to the Romans, 8th chapter, 35th verse, and onward, where the apostle says in writing to that church: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written: for thy sake we are killed all the day long; we are counted as sheep for the slaughter!) Nay, in all things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us from the love of God which is in Christ Jesus our Lord," and when they read, they exult greatly that they cannot be separated from the love of God which is in Christ Jesus our Lord, as though the apostle had spoken, or written these things to them; or, as though they had a right to claim them and call them their own. They never seem to consider the great difference there is between them and the saints at Rome; for a small degree of attention must convince the most blind, that there is nothing in the situation of the sectarians of the nineteenth century to entitle them to the promises made, and the assurances given by the apostle to the saints at Rome, in the first century, particularly, if sufferings for Christ's sake have any thing to do with the salvation of men; for if it is through sufferings that the saints approve themselves to God, surely the sufferings of the saints at Rome, in the first cen-

tery, and that of the sectarians of the nineteenth century are very different: the former had to suffer *all* things for Christ's sake, the other suffer nothing for his sake, but are themselves persecutors, like those who made the saints of the first century to suffer for Christ's sake. Where is the man that can, in truth, say to any sectarian society of the nineteenth century as Paul said to the saints at Rome? "Who shall separate us from the love of Christ: shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. Nay for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I say, where is the man who can in truth apply these sayings to any society of sectarians in the nineteenth century? Have they been put to the test, to know whether these things would separate them from the love of Christ? No! Well, how does he know that they would endure sufferings as the saints at Rome, for Christ's sake? There are but two ways by which he could know it, either by seeing them tried, or else by getting a revelation from God, testifying that they would suffer these things for Christ's sake.—But he has no such testimony; for there are none of the sects that have been tried. And all their leaders; yea, and the lod too, declare that there are no revelations to be had in these days! And yet, marvelous to relate, they pass decision on men's heads as though they were all apostles and prophets! Let us ask, does any man living know that he can, himself, endure nakedness, famine, peril, sword, persecutions, the opposition of principalities, and of powers, and of angels, and yet remain steadfast and immovable in the love of Christ? I say no man can know that he himself can endure all these things, until he is tried, or else receives a revelation from God, testifying to him that he can and will do it. What Paul here said to the saints at Rome, were founded on the clearest possible evidence, not only their being tried, but his having power to get revelations: he had the testimony of both God and man, and could not be mistaken! what a vast difference between Paul's saying this to the saints at Rome, and a sectarian saying it to the sects of the present day: the former having the testimony of both God and man, but the latter being without testimony, having neither the testimony of God or man! For man is not in a situation to give testimony, being untried; and they all say that God does not, nor will not give any, and yet *they* act and decide as those who had the testimony of both; yea, as apostles themselves; for no being is able to tell what any man will endure for Christ's sake, but him who knows the thoughts, searches the hearts, and tries the reins of all living: *he* knows what men will endure for his sake, and what they will not endure; and those know to whom *he* reveals it, and none others. And because Paul said this to the Romans, it does not follow of course that this would be the case with *all* who had called themselves after the name of Jesus Christ, or that took upon *them* the name of saints. And because the saints at Rome had offered themselves unto God, in the before mentioned trials, and afflictions, persecutions, and tribulations; it is no proof that all men, to the end of time, who make profession of the faith of the saints, will approve themselves in like manner to God.—So that the application of these assurances to any sectarian society is, without authority; there being no principle in the divine proceedings which would authorize it—God has given no such license, nor has he authorized any being to make any such application.

Strange as it may appear, yet it is no more so than true, that the sectarians of the nineteenth century, flatter themselves, that they will be accepted of God without their approving themselves to him in any thing, and on this principle they claim to themselves the promises made to a people who commended themselves to God in all things, both in life and in death.—Hear Paul declare to the Corinthians, 2nd epistle, 6th chapter, from the 4th to the 11th verse, how the saints of his day approved themselves to God: "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." So says the apostle we approved ourselves to God, and having done so became heirs of promise.—But when and where have the sectarians thus approved themselves to God? the answer is at no time, and in no place. There is not a sectarian in the world who has approved himself to God. And on what principle then, does he claim the promises made to a people who had approved themselves in all things? more particularly, as these promises were made to them, because they had approved themselves to God in the manner set forth in the scriptures? and had they not thus approved themselves to God, they would not have been the heirs of promise; for instead of receiving promises, they would have received cursings, if they had not approved themselves to God in the manner set forth in the scriptures. So that there is no principle in the economy of God, with men, that entitles the sectarians of this generation to claim to themselves the promises made in the scriptures to the saints; for surely the saints of the new testament, and the sectarians of this generation are very diverse from one another: the closest observer will not be able to trace the least resemblance between them, but a great disparity in every thing—one was persecuted, the other is persecutors; one was reviled, the other reviles; one was evil spoken of, the other evil speakers; one was full of faith, the other without faith; one suffered the loss of all things for Christ's sake, the other suffered the loss of nothing; one took joyfully the spoiling of their goods; the other's goods were never spoiled; one was in necessities, stripes, imprisonments, poverty and want, for Christ's sake; the other have riches, honor, wealth and affluence for their own sake; one received in this world evil things, the other their good things; but notwithstanding all this, they are both to be rewarded alike in the eternal world! *and yet, God is to reward every man according to the deeds done in the body, whether they be good or evil.* So says the sectarian world; but who in the exercise of his reason and common sense can believe it?

In examining the scriptures carefully, it will be found, that those churches which were far superior to any of the modern churches, were called upon to repent, or else to suffer the displeasure of God, instead of their being flattered with the promises of heaven; and they, though far in advance of any of the sectarian churches, were in danger of the wrath of heaven, and would surely feel it unless they repented. There is surely something in the management of the professors of these last ages which is strange beyond comprehension. We are frequently saluted with the voice of a reformer, professing to reform the world, to correct their errors, and to bring them back to pure principles. For instance, the Methodists, profess to be reformers, they feel a great anxiety to reform the errors of Calvinism, calling it a false doctrine, and they even go so far as to say that it came form hell; but notwithstanding they say that Calvinism is a doctrine of devils, still the believers in this doctrine, if they are honest, will be saved, that is, they believe there is purity enough in that system to save men: but we ask, if there is purity enough in the system of Calvinism to save men, why do Armenians feel so much zeal to reform them? can they more than save them? if they cannot, the Calvinist is as well off as the Armenian. But says the Armenian, "it hinders a great many from being saved, and therefore we try to put it down." This is marvelously strange, the Calvinist is teaching a doctrine which will send thousands to hell, but will save himself. When any man, or set of men, present themselves before the world in the attitude of reformers, and yet declare to the world, that the people can be saved, without his, or their, reformation, they virtually say to the world, that their pretended mission is a fable; for who does not know, that they cannot do *more* than save men? The God of heaven never so insulted the common senses of men as to send a reformer into the world, unless the world would have been damned without him; nor would he insult the man by sending him on any less important errand. There never was a messenger sent of the God of heaven to the world, who was not received, without God rejected them. It is worse than folly for a man to pretend to be sent of God to reform the world, when the world can be saved without him; and it is equally nonsense for Methodists to try to reform Presbyterians, & Baptists, when they are equally heirs of eternal life with them, without their assistance.

To be continued.

☞ *Conference notice.*—Our brethren, (the elders,) of the church of the Latter Day Saints, residing in this section, are hereby notified, that a conference will be held in Norton, Medina Co. Ohio, on Monday the 8th of September, next. On Sunday the 7th, public preaching may be expected at such place as the brethren may appoint. It is expected that some of the elders from the church at Kirtland will attend, if providence permit. It is hoped that such of the elders abroad as can arrange their business so as to attend, will. We have expressed our opinion upon the great utility of conferences, heretofore, and would again recommend to all the elders, the propriety of embracing every opportunity to obtain instruction in the great and glorious principles of the religion we profess.

Certainly, there can be nothing more appropriate and requisite for the servants of the Lord Jesus, than to make such disposition of their time as to enlarge upon their information and intelligence, that they may be able to instruct others also; and though a conference is short, yet we may learn of the prosperity of the cause in different parts of the country, from the lips of those whose testimony we can cheerfully receive, and become more familiar with each other, and be preparing our hearts for the great day approaching, when every servant will be called to give an account of his stewardship, and the faithful receive an everlasting crown. The church at New Portage [Norton] is large, and have always manifested a cheerfulness in entertaining their brethren from a distance. We cannot but feel greatful to our Father, on every remembrance of these personal kindnesses received, and are with joy reminded of these precious words of our Lord; "Inasmuch as you have done it unto the *least* you have done it unto me!"—[*Ed. Star.*]

THE EVENING AND THE MORNING STAR.

KIRTLAND, OHIO, AUGUST, 1834.

THE PROGRESS OF THE GOSPEL.

For a length of time, and some of our friends may say too long, other important matter has prevented our saying but little relative to the spread of the truth, and the prosperity of the elders of the church of the Latter Day Saints. But circumstances having prevented, in consequence of the situation of the church, and necessity calling forth much to inform those whose ears were continually saluted with misrepresentations, calculated to create an unfavorable opinion upon a subject which deeply interested every lover of his country and freedom, it has been our duty to record, (and we confess, painful,) scenes which have not disgraced the annals of our history since this government was organized. And yet, at this time, it may be thought to be superfluous in us to speak particularly of the Jackson outrage —of the atrocious deeds committed upon unoffending citizens, and of the distress inflicted upon innocent women and children: we therefore forbear, in this article.

From scenes of distress in the far west, we turn our eyes to that portion of the American society claimed to be the most refined and hospitable, and the heart sickens at the sound of falsehood and calumny, heaped upon the Saints. Ten thousand times ten thousand foolish reports are hatched up by designing individuals, and pamed upon their credulous followers, and swallowed by these greedy dupes, and cherished in their bosoms as truths!—The sound, "False prophets" echoes and re-echoes from the mouths of babel's priests to the meanest worshiper of baal, and creation is convulsed to its center by blasphemies from the ignorant multitude who never knew the reality of the religion of heaven, and yet vainly suppose themselves to be the children of the Most High!

Amid this day of strife we are often reminded of the words of Peter, in his 1st epistle, 4th chapter and 12th verse: "*Beloved think not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you;*" for if, in the days of this apostle, the saints were compelled to suffer, (which will not be doubted,) it is to be expected in the last days, though most people boast of this wise, virtuous, and righteous age. In the days of this apostle the truth found advocates, and the gospel of Christ, converts, after all the opposition of the powers of darkness. Any man making himself acquainted with the history of those days, will find that no scurulous report, no foolish lie, nor idle tale, could be permitted to sleep; but with the utmost diligence were circulated with an intention to hedge up the way of salvation, and overthrow the work of the Lord! and yet it spread—still it prevailed: and had those professing it, remained faithful, that church would have risen in majesty and covered the earth, while darkness would have disappeared forever.

Another era has rolled on, and God has began to display his marvelous works in the eyes of many, that testimony may be given to this perverse generation, that desolation awaits them; and that with his own voice he is about to call Israel from the four winds. While the way is opening and the great supper preparing, it is to be expected that satan will martial his forces and call his whole power into action. Every heart in which he has place is ready to be barred against the truth, and every uncircumcised ear is closed against the precious sound, which otherwise would be received as tidings from above, and would cause nations to clap their hands, and the universe to join in one glad song of praise. At first thought, the upright in heart might be ready to conclude, that a nation of Gentiles would be born to God in a day, and that a people professing such high attainments in the favor of heaven, would be ready to embrace the truth with a zeal becoming their pretentions. But to view the contrast causes the heart to sorrow!—Is it possible, the question might be asked, that this generation are sunk so low? Alas! they are fallen! are fallen!!

Let the impartial once look; let the honest once search, and his mind will admit—indeed, he cannot but acknowledge, that this is a people in whom is no godliness, and a generation who have corrupted their way before the Lord. They condemn the Jews for persecuting the Savior, and say, "Had we lived in the days of the apostles, these chosen men would have been protected by us;" but wherever the same gospel is now preached, the same opposition is manifested, and the same unhallowed causes resorted to for the purpose of destroying those who embrace it. Surely, then, they are witnesses unto themselves that they are worse than the Jews; for the Jews never pretended to follow the Messiah nor obey his teachings; but from his first appearance among them they sought his destruction, and never rested till it was effected, as they supposed. Here is a people professing that quiet religion, the influence of which softens the vain ambitious thoughts of the heart, and begets a love for all, and teaches us to regard the well-being of men, that even good should be rewarded for evil. One question, and one only will we now ask on this point, are these precious maxims observed?

From the east the sound is heard that numbers are turning to the Lord—and this is no marvel, for there intelligence has stepped in advance of the superstition of other places. With anticipations which are pleasing, we look forward to the time, (& we hope it not long) when thousands shall come from the east, rejoicing in the assurances of the everlasting gospel.

From the south we frequently learn of the progress of truth, though bigotry and fanaticism present a formidable front. We verily believe, that the Lord will yet bring a people from that section, sanctified and meet for his use; and earnestly hope, that he will raise up and send faithful laborers to call his elect from those regions.

From the north we hear glad news, and our ears are frequently saluted with the sound of ARROMAYHON, and the triumph of the gospel, notwithstanding the adversary has sent his emissaries with loads of *printed lies* to destroy the good seed; and our prayer to the Father of mercies is, that, like the *aurora borealis*, it may rise in splendor until its spreading glory shall illuminate the horizon!

We often request our brethren, (the elders,) to communicate the account of their labors; and we cannot close this peace without urging this request once more. We want (for the satisfaction and benefit of the whole church,) them to give, in short, the public feeling as manifest toward the gospel, with a general, but brief sketch of the country, &c. which to many, and especially our distant subscribers, will be a source of information worth their attention, and credit. We simply ask for facts. Other publications are made up, principally of communications from their distant or travelling brethren, and no doubt, serve to render them interesting to their readers. We have said, we wished for facts, and we repeat again, that this is all we ask. It cannot be doubted, (by the careful searcher of the scriptures,) but that the time is fast approching when the Lord *will* arise in his might and come forth out of his PLACE and vex the nations, and as the time draws near, duty calls for the warning voice to be raised by all who are assured of this fact; and from whom could we expect more than from the elders of this church?

It is yet our privilege to receive frequent intelligence concerning the spread of the work, and often from persons whose names we have not before heard. When this is the case it seemingly calls forth renewed gratitude from our hearts, and reminds us of the hand which is set for the redemption of Israel, the second time, and of the glorious day approaching, when this gospel of the kingdom shall be preached in all the world for a testimony unto all people, that the Son of man is coming on the earth.

The following is an extract of a letter dated, "*Wendell, Mss.* July 17, 1834." Our strange brother has made a reasonable request, in our opinion, and we would hope for his, and the brethren's sake, in that place, that when any of the elders are passing near, they would call. It is certainly our duty to lift up the hands that hang down, and strengthen the feeble; but when looking over the vast extent of territory, and the great field of labor to be occupied by the elders of this church, and the frequent doors, (and effectual ones too,) which are opening, we can only say to them, as brethren in the Lord, go according to the counsel and direction of the Holy Spirit, and you will please our Master, and step into those places where you will effect the greatest good. The urgent requests are, Do come and visit us, or do send some faithful, humble brother, to communicate to us the word of truth, the gospel of salvation; and, If you were here, great good would, undoubtedly result from the same; or, cannot, or will not some of our breth-

can come soon? That is, we are all men, and cannot be in but one place at a time; and, we are not like Philip (as yet) in faith—we cannot mount up on eagles' wings, and flit across a desert, a mountain, a country, or prairie—we are compelled to walk as other men.

In truth, it can be said, that the harvest is plentious, but the laborers are few. The unlearned fishermen from the sea of Galilee were called to preach the gospel to *all* the world, and soon after their endowment at Jerusalem, numbers flocked to the standard of truth, and many were commissioned to bear the glad tidings to men: So we trust in these last days that thousands of faithful and able ministers of the New Testament will be raised up, and to the nations lift standard, and proclaim to the ends of the world, *the Lord cometh!*—[*Editor of the Star.*]

Dear brother in the Lord,—

Although a stranger, yet professing as I do, to be a member of the church of the Latter Day Saints, I take the liberty of addressing a few lines, to let you know of the prosperity of a branch of the church in this place, of its wants and necessities. It is now about one year since I first commenced seeking for an interest in Christ, and being then in the wilderness, and not knowing whither to go, I was led along by the precepts of men and their cunning craftiness whereby they lie in wait to deceive, until, (as I was about to receive the mark of that beast, whose number is the number of a man,) last November, when the Lord, who is rich in mercy, beholding my perilous condition, sent his servants to release me, and to declare unto us the everlasting gospel of Jesus Christ, which has been revealed unto you these last days.

Brethren, *E. L. Greene*, and *H. Cozzen*, came here last November, and held many meetings in this place and vicinity, and baptized 6 persons in this town. Though the beast was enraged against them, the seed was sown and has taken root, though rather a barren soil; and the beast is still enraged against us with all the powers of darkness, yet I hope and trust that it will yet become fruitful. We held our meetings in a school house until we were shut out. There has not been any of our brethren along this season, and I cannot account for it. There are some standing at the door and calling for admittance, but there is no one to open the door to these poor wanderers, or to break unto us the bread of life.

Three of our number have left town—Brother D. Nelson was ordained a priest by brother Greene; but in consequence of coming under this new covenant, he was thrown out of business and employment, and consequently was under the necessity of leaving town to seek employment. Thus, we are without a preacher, and many say that if this was the work of the Lord, he would not suffer this delay; but this does not weaken my faith—I firmly believe the work to be of the Lord, though I am yet a child. The harvest truly is great, but the laborers are few. I pray, therefore, the Lord of the vineyard that he would send forth laborers that these proud scoffers may be put down, and made to know the truth of what the Lord is doing in these last days, and that those who are knocking may receive admittance. Perhaps the reason why the brethren do not come here is, that they do not know that there is need of them, or that there is a branch of the church in this place. I would request that you notify, through the medium of the Star, our brethren who are travelling through the country, that we have need of their assistance; for we are like sheep among wolves who are howling on every side; and the same spirit is manifest here that was shown toward our brethren in the west, and they have even ventured so far as to trample on the laws of the land. But this is nothing more than we may expect—our sufferings are nothing compared with the sufferings of the saints of old, or our brethren in Zion. And if we are scoffed at, and the finger of scorn pointed at us, it is nothing; for if we be reproached for the name of Christ, happy are we. And we would, like Paul, "rather glory in tribulation; for tribulation worketh patience, and patience experience, and experience hope."

O that the Lord would rend the heavens and come down, and remove the darkness that covers the earth, and the gross darkness of the people. I can truly say, I rejoice that the day of the Lord is near at hand; and I have a secret longing for the day when we can unite our voices with all the heavenly hosts in singing praises to God and the Lamb forever; Amen.

Yours respectfully,

JOHNATHAN CROSBY jn.

To Oliver Cowdery.

THE MINUTES OF THE CONFERENCE IN MAINE.

In the last number of the Star, the minutes of the conference held in Maine by the elders of the church of the Latter Day Saints, were omitted. They were regularly forwarded, but intelligence from the west occupied so large a space that it was impossible to insert them. No doubt they will be interesting to those who are anxiously enquiring, as they give information of a number of churches, which, perhaps, are unknown abroad. We hope, hereafter, that when our brethren transmit accounts of churches, they will, (if they have the information,) send the number of each, as well as the places where they are located. We would suggest, for the consideration of the churches abroad, the propriety of furnishing their elders with their correct numbers, when going to represent them in conference, and let such representations be noticed on the minutes.

It is said by many, that there are but few who have embraced the gospel, and that these will soon be convinced of the "*imposition!*" and forsake it. Others say that our numbers are great and daily increasing; and not unfrequently we see *complaints* in the public prints, that "*Mormonism*," as the gospel we believe is reproachfully called, has succeeded in drawing in its train many, and some of the most respectable and intelligent. That our numbers are small, (compared to many sects,) we confess, but, that they are ever to forsake a cause so just and heavenly, we cannot believe: some may turn from the truth; (for even Paul said at a certain time, that at his first answer *all men forsook him;*) but while the saints are humble the Lord will be merciful, and truth so precious as it is in these last days, will not fail of finding adherents; and while a famine for the word of God ensues, so that nations wander from sea to sea to find it, a *few*, at least, will be found, who will hold forth the word of *life* and bring forth the fruits of the Redeemer's kingdom.—[*Ed. Star.*]

Saco, June, 15, 1834.

Brother O. Cowdery,—

I take this opportunity to forward to you the minutes of the conference held in this place on the 13th day of the present month: it was an interesting scene, and no doubt will prove beneficial, and much good proceed from it. The public meeting commenced at half past 10 o'clock: those that stood in defense of the cause of God, were blessed with the Spirit, and the people gave good attention. At four o'clock, P. M. the elders' conference commenced—the coference came to order, and *Jared Carter* was chosen Moderator. After prayer the conference made choice of *Sylvester B. Stoddard*, for Clerk. It was then moved that the elders present proceed to give an account of themselves, and the several churches to which they belonged—They then proceeded, and seventeen branches of the church were represented, and said to be in good standing—two of the branches represented are located in Pennsylvania; three in the State of N. York, and the remaining twelve, east of the State of N. York. We have also heard from twenty three branches in York State, and other places east of Ohio, which are not represented in this conference.

There were many interesting narratives of the travels of the brethren related, which were edifying. Bro. *John F. Boynton*, then addressed the conference—much instruction was given, and his address very appropriate. The conference then adjourned to 7 o'clock A. M. on the next day, when we again met and after prayer bro. *Jared Carter* made known his mission concerning the building the house of the Lord in Kirtland. By the voice of the conference it was agreed that there should be a contribution—the conference then adjourned till five o'clock P. M. in order to attend public meeting. After the meeting the conference again met, and after prayer proceeded to business. It was then motioned and seconded that the elders, priests, teachers, and deacons in this conference, abide by the word of wisdom, and passed by a unanimous vote. The subject of ordination then came before the conference, and six were ordained—three to the lesser priesthood—one to the office of a teacher, and two to the office of deacon, which was done in the name of the Lord. The conference then voted to appoint a conference in St. Johnsbury, Vermont, on the 28th day of the present month, and then closed by prayer. On the following day, being the first day of the week, we again repaired to the meeting house, where a numerous concourse had assembled to hear the word of the Lord, and God manifested himself to his servants and they were enabled to lay before them the great work of the Lord, and the glory of his kingdom which has been revealed in these last days. The people listened in a very becoming manner, and many were heard to say, "we have heard the truth to day;" and according to the appearance much good may proceed from the interview that we have had with the people in this section. There have been several baptized since the commencement of this conference, and some from a distance, who came to investigate the work, have united themselves with the people of God, and have returned with an olive leaf. The Lord has been pleased to manifest himself by accompanying the administration of laying on hands for reception of the Holy Ghost, in a manner convincing to all around, even to those that were not disciples! And as there were many from different parts, it will be likely to make room for the spread of the glorious gospel of Christ, and the upbuilding of his kingdom that he has established in these last days; which may God grant for the sake of the Lord, I remain yours, &c.

SYLVESTER B. STODDARD, *Clerk of the conference.*

DEATHS.

Died in New Rowley, Mss. on the 4th of May last, sister Louisa Ann Stickney, aged 22 years. Sister L. was baptized into this church in September, 1832, by brother *O. Hyde*, and has since been a worthy member of the same. During her last illness, which was long and severe, she expressed great confidence in relation to her acceptance in the sight of heaven, and left this world rejoicing in the assurance of a crown of glory. May peace be multiplied upon her bereaved friends, and may God prepare them, with us, to meet our sister in the presence of the Redeemer, in peace.

Since our last we have learned of the death of two or three others of our friends in the west, of cholera, viz: S. B. Wilkinson of Westfield, N. Y. or vicinity, brother Bowcraft, a resident of Clay co. Mo. and a little child of bro. J. Murdock's. Our late communications also bring the intelligence of the decease (not of cholera) of Isaac Berry. We believe that father Berry was a soldier of the Revolution. He has resided in Missouri since 1831, and was driven from Jackson county last fall by the mob, and shared in common with others notwithstanding his age, infirmities, and former worth and patriotism. We never rejoice when any of our fellow men are called from us, but we do rejoice for the assurance, that our aged and worthy brother has gone where the wicked cannot dwell, nor a vile sod overcome! There is a virtue in even dropping a tear over the ashes of the aged who have departed to be with God.—[*Ed. Star.*]

In Danville, Vt. of consumption, May 17, sister *Joanna*, wife of brother *Rufus Roberts*, aged 45. She had been a worthy member of the church of the Latter Day Saints. During the last five weeks of her illness she manifested a perfect resignation to the will of God, and when her spirit was about to take its exit to the mansions of the blessed, she called her family around her, and after taking each by the hand, exhorting them to be faithful in securing their soul's salvation in the kingdom of God, fell asleep in the full assurance of a glorious immortality. "The righteous shall be had in everlasting remembrance."

Comm.

In Pontiac, Mc. T. On the eleventh of March, Mrs. Rachia Fordham, wife of *Elijah Fordham*, late of the city of New York. Sister *Fordham* was a worthy member in the church of the Latter Day Saints. After a lingering illness of about four months, she, expressing great composure of mind, and a firm reliance on the attributes of Deity, fell asleep in the glorious hope of a happy immortality. As a companion she was dutiful; as a friend, faithful; as a sister worthy, and as a saint, devoted. She has gone home!

Comm.

CONFERENCE MINUTES

Of the elders of the church of the Latter Day Saints, assembled in Kirtland, August 23, 1834. After the usual form the conference came to order, and was opened by prayer when the following preamble and resolutions were read, and ordered to be printed in The Evening and the Morning Star, and sent as a circular to the churches abroad.

Whereas a report having come to the knowledge of the church in this place censuring the conduct of brother Joseph Smith jr. relative to his proceedings during his late journey to and from Missouri; and whereas said report was calculated to create an unfavorable influence as regards the moral character and honesty of our brother, it became necessary for us to investigate the matter and report the same to our brethren abroad: Therefore,

Resolved, that after hearing from the mouths of some, that a suspicion rested upon their minds relative to the conduct of our brother, as regards his honesty and godly walk, we have investigated his whole proceedings by calling upon those who accompanied him to and from Missouri, and are happy to have it in our power to say to our brethren abroad, one and all, that we are satisfied with his conduct, having learned from the clearest evidence, that he has acted in every respect worthy his high and responsible station in this church, and has prudently and cautiously preserved the good of this society at large, and is still worthy our esteem and fellowship: and that those reports could have originated in the minds of none except such as, either from a misunderstanding or natural jealousy, are easily led to conceive of evils where none exist.

Resolved, that we say to our brethren, that while we are surrounded by thousands, eager to grasp at a shadow, if they have a hope of turning it into the semblance of a falsehood for the injury of the gospel, we exhort them to be steadfast and immovable in the truth, resting assured, that while they continue to walk in the holy covenant they have professed to embrace, that nothing can, in the end, operate against their good; and that while wickedness abounds, as in days of old, the characters of those seeking the greatest good for their fellow men will be shamefully traduced, and every act of their lives misrepresented, and a false shade thrown over their worthy deeds, calculated to create an evil prejudice in the minds of community, to prevent, if possible, the increase of light, the better to effect their own purposes and keep men in error.—We say, dear brethren, may peace and the blessings of our Lord Jesus be multiplied unto you through the knowledge of the truth forever.

Resolved, that these minutes be signed by the Moderator and Clerk, and published to the churches in The Evening and the Morning Star.

REYNOLDS CAHOON, *Moderator.*

Oliver Cowdery, and
Thos. B. Marsh, *Clerks.*

We, the undersigned, members of the above named conference, for the satisfaction of our brethren abroad, feel it to be our duty to say to those with whom we have a personal acquaintance, that we were present during the foregoing investigation and cheerfully concur in the spirit of the above minutes, and join in saying, that we are perfectly satisfied that, whatever impressions may have gone abroad, or whatever may yet remain with any in this vicinity relative to the conduct of our brother Joseph Smith Jr. we are certain, (from evidence,) that he conducted himself in all respects as set forth in the *Resolutions* of this conference. We are induced to make these statements that the innocent may not suffer wrongfully, and that the minds of our brethren and friends may be satisfied that every appearance of evil is, in this place, searched out, and that nothing unbecoming a society of people professing godliness, suffered to exist among them.

J. B. BOZWORTH, *From Norton, Ohio.*	*Benson Vt.* ASA LYMAN,
JOHN SMITH, *Do. Pottsdam, N. Y.*	*Parishville, N. Y.* JOHN RUDD,
ORSON JOHNSON, *Do. Bath, N. H.*	*Springfield, Pa.* ISAAC STORY,
ROSWELL EVANS, *Do. Waterford, Vt.*	*Warsaw, N. Y.* OLIVER HIGLEY,
WILLIAM BURGESS, *Bolton, N. Y.*	*Jamestown, N. Y.* JACOB BUMP,
ALMAN SHERMAN, *Benefort, N. Y.*	*Silver Creek, N. Y.* ISAAC HILL,
JONAS PUTNAM, *Bolton, N. Y.*	*East Liverpool, Ohio.* LORENZO YOUNG, Do.
IRA AMES,	

We, the undersigned, members of this conference, being personally acquainted with brother J. Smith Jr. and having accompanied him to Missouri, certify that the foregoing is correct.

LYMAN JOHNSON,
HEBER C. KIMBALL.

☞ Parley's Magazine, by Lilly, Wait, and company, Boston, Ms. has been regularly received for some time—It is a *neat clean* half sheet, Super Royal, half monthly, at $1, per an. in advance, and is embellished with cuts of beasts, birds, &c. We think it a well conducted juvenile periodical. Our friends may see it by calling at this office.

The People's Magazine, by Lilly, Wait, & co. Boston, Ms. is also received, with Coleman's Literary Gazette. They are neatly printed, and worth reading.—[*Ed Star.*]

☞ The "*St. Thomas* (Upper Canada) *Journal*" of the 17th has copied some two or three paragraphs of Gov. Dunklin's letter to Col. J. *Thornton* of Clay co. Mo. on the subject of the Jackson county outrage. In the Editor's comments we notice the following: "In consequence of a treaty of peace being in agitation between these spirited people the inhabitants of Jackson county, and their native unclaimed fo, the 'Mormons,' who are returning to the place from whence they were driven, bearing Arms on their way and threats of vengeance on their tongues, to take possession of their lands and property, or fall the victim of the field."

We presume that the Editor of the "Journal" copied the few paragraphs from the July number of the Star; but where he learned that the 'Mormons' were going or did go "armed," with "threats of vengeance on their tongues," we are not able to say. In fact, had he given credit to the accounts published in the Star (which by the by he could not disprove,) he would never have made those groundless and unprincipled assertions; and we have no doubt, if he would *carefully* re-examine his former pieces, the sentiments therein contained, would find no response in his heart, at least, if he has the feelings of a man of just principles.

After calling the framers of our constitution, "Rebels, Robbers, and murderous Assassins," he goes on to boast of the "proud flag" of England—"at whose wave Monarchs bow and petty republics tremble in due subordination, and reverentially knowledge the greatness of that nation, whose strong hold is the 'church of Christ' on which its Government and Constitution have their base—demagogues and those who would make pack-asses of the ignorant cannot prevail where the very 'gates of hell' have to submit." This is another specimen of his weakness. He speaks as though England ruled the world, and her priests held the keys of the kingdom of God! It would be superfluous to copy his whole article here: we give a few sentences as a specimen of the fellow's feelings, as the principles of our constitution produce no violent fever upon his shallow brain. It will be remembered, that Gov. Dunklin, in his late letter to Col. *Thornton*, quotes a few words from the constitution of that State, and the "Journal," while commenting upon it, says:

"By it we learn the *Bowies* of the constitution of the United States of America, and in fact, that it is just such a one as might have been expected were the characters of its framers taken into consideration! men, whose demon-like principles induced them to haunt their friends and neighbors from their houses and homes, and gloried in imbruing their hands in the blood of the innocent! because they adhered to their king, their country and their God! Yes! these are the men that gave a constitution to a government called a '*Republic*' which declares 'that all men are born free and equal.'"

Now, we ask, where, in the oracles of God is it to be found, that the Parliament of Great Britain, some two centuries since, received authority to *create* a church, and call it the "church of Christ," and then claim that their constitution and government were "based" upon the same! It is to be remembered, that there are different religious societies existing under the protection of that government, and good loyal subjects they are, it is presumed—Methodists, Baptists, and others: and still, that church on which the government and constitution are "based" was created by an *Act of Parliament*. By what authority does the "Journal" call it the "church of Christ"?

But what troubles the "Journal" is, that our constitution allows the liberty of conscience; and yet his own permits the same, or why are other sects permitted to live under its protection! There are many belonging to the communion of the church of England in the United States: (we say church of England, because England made it,) and valuable citizens they are too; not "Rebels, Robbers, and Assassinators!" but were they to possess the principles of the Editor of the "Journal" they would raise an immediate rebellion, and distract this government at once! because he denounces it, (or the principles on which it is founded, as well as the framers of those principles,) as being unworthy the support of every honorable man!

We do not make these remarks out of disrespect to the English government, by no means, as we know, that no such principles as advanced by the "Journal" are known in its Archives, of which he makes so great boast. We know that that government allows every man to worship God as he pleases, or let it alone if he pleases: but were it such an one as the ignorant Editor of the "Journal" would be glad to make people believe, the *lether* and *stick* would be the portion of all who departed from its communion!

We have a number of brethren in Canada, and a great many in the States, and were they of the principles of the Editor of the "Journal," instead of being *brethren* they would be *enemies*! One would ridicule the other for its unprincipled Government, and the others, in turn, would reproach them for living under a Government professing to be "based" upon the Rock Christ Jesus, and yet were under the necessity of *creating* it themselves by an act of their Parliament. But we will not insult the good sense of our brethren in Canada and elsewhere by making any further comparison of the "Journal," but only remind them of the beautiful instructions of Paul to Timothy and Titus: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." First Timothy, 2nd chap. 1st and 2nd verses. "Put them in mind to be subject to principalities and powers, to obey magistrates to be ready to every good work." Titus, 3rd chap. 1st verse. With these few words from the holy scriptures, we close, leaving our friends to judge, whether the Editor of the "Journal," with all his professed sanctity and wonderful zeal for the "church of Christ" has maintained the least principle here advanced by this inspired man!—[*Editor of the Star.*]

☞ From the west we have received nothing new since our last, except the deaths mentioned, and an account of the abuse inflicted upon another of our friends, who went into Jackson Co. to transact some business. When the conduct of this vile *mob* shall be laid before the public, it cannot fail to excite sympathy in the bosom of every honest feeling man. The *mob* have already committed the most cruel and unfeeling acts, ever yet committed by any set of men; and when the world, as well as the authorities of our nation, know that they still continue, it cannot be possible that justice will not be rendered against them.—[*Ed. Star.*]

☞ *The appeal:*—When an individual or a society fail of obtaining redress for abuses, at the hand of the civil law, circumstances often render it necessary for them to appeal directly to the people—This is perfectly right, however laudable, however just, and however pure may be the intentions, and however lawful the pursuits of men, (the better the more enemies,) it never has failed to incur the dissatisfaction of some, and often the disapprobation of the majority. Whenever this is the case JUSTICE, the great rewarder of all men, whispers in the heart of every man of truth, that, before judgment is rendered against let them speak for themselves. If communities would defer their decision until this, often, no doubt, the innocent would escape censure, and the man of upright conduct, the foul calumny of the unprincipled and ungenerous.

We recommend the following *APPEAL* to the careful perusal of our patrons, and hope, that the actual truths therein attested will be considered in the light a cause involving the welfare of so many thousands merits. It is only necessary for us to add, here, that with each signer we have a personal acquaintance, and can also attest to the most of their statements from actual knowledge, having witnessed the same with our own eyes. To many, and indeed, to many thousands, the calamity and distress of this afflicted and persecuted society is partially known; but to the many millions, who, through the insinuations of men of corrupt hearts and vile principles, have their prejudices excited against an unoffending people, we join our friends in asking them to "hear and then judge."

With the most of individuals and societies who have been traduced, and their characters and designs misrepresented, their last *appeal* has been made to the world or nation at large; here they rested their claim, and here the matter, with them, was brought to a final close. If community approved their course, they triumphed; if not, they sunk forever; but this is not the last resort of a people whose interest is in heaven, and whose hope is built upon the everlasting word of Omnipotence!—when earthly courts and tribunals fail, and when the voice of the PEOPLE is not given in their favor, and a place on earth denied them and their helpless innocent posterity, *their* last GREAT REFUGE is JEHOVAH; and if, like the ancients, they are driven from the face of society, that even a lodging place among men is forbidden them, they can wander in obscurity, not "accepting deliverance," till their change come, and they "*obtain a better resurrection.*"—[*Editor of the Star.*]

AN APPEAL.

WHEREAS the church of Christ, recently styled the church of the Latter Day Saints, commonly called "Mormons," or "Mormonites," has suffered many privations, afflictions, persecutions and losses on account of the religious belief and faith of its members, which belief and faith are founded in the revealed word of God, as recorded in the holy bible, or the book of Mormon—the revelations and commandments of our Savior, Jesus Christ; and whereas the said church, by revelation, commenced removing to the western boundaries of the State of Missouri, where lands were purchased of the Government, and where it was calculated to purchase of those who were unwilling to reside with the church as a society, all lands that could be bought, for the purpose of building up a holy city unto God, a New Jerusalem, a place which we were desirous to call Zion, as we believe, a place of refuge from the scourges and plagues, which are so often mentioned in the bible, by the prophets and apostles, that should be poured out upon the earth in the last days; and whereas the inhabitants of Jackson county, Missouri, have leagued and combined against the said church, and have driven the saints from their lands, and took their arms from them, and burned down many of their houses, without any provocation; and whereas we have petitioned the Governor of this State, and the President of the United States, for redress of wrongs, (the law being put to defiance in Jackson county,) and for redemption of rights, that we might be legally re-possessed of our lands and property; and whereas the said inhabitants of Jackson county, have not only bound themselves to keep us out of that county, but have armed themselves, "*cap a pie*," and even with *cannon*, for war; and whereas our people, residing in the Upper Missouri, have recently armed themselves for military duty and self defence, seeing their arms taken from them by the inhabitants of Jackson county, were purposely kept from them; and whereas a number of the members of the church in the east, have emigrated to this region of country to settle and join their brethren, with arms to answer the military law, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to show that our object was only the *peaceable possession of our rights and property*, and to purchase more land in the regions round about, we met a committee from Jackson county for compromise; and our emigrating brethren met some gentlemen from Clay and other counties to satisfy them that their motives were good, and their object peace, which they did; and whereas the propositions of the Jackson committee could not be accepted on our part, because they proposed to "buy or sell," and to sell our land would amount to a denial of our faith, as that land is the place where the Zion of God shall stand, according to our faith and belief in the revelations of God, and upon which Israel shall be gathered according to the prophets;—and secondly the propositions were unjust, notwithstanding they offered double price for our lands, in thirty days, or sell theirs at the same rate, for this plain reason, that the whole large county of Jackson would be as thirty to one, or nearly so, in comparison with the matter in question, and, in supposition, for one thousand dollars, two thousand dollars to our people, was asking for three hundred thousand dollars, the exorbitant sum of *six hundred thousand dollars*, taking the land rich and poor, in thirty days! with the reproachable, vicious, unamerican, and unconstitutional proviso, that the committee, on our part, should bind themselves, "that no Mormon should ever settle in Jackson county;" and whereas our committee proposed to the said Jackson committee, (if they would not grant us our rights otherwise,) that our people would buy the land of those that were unwilling to live among our people, in that county, and pay them in one year, they allowing the amount of damage we have sustained, in the loss of a printing office, apparatus, and book work, houses, property, &c. to come out of the purchase money, but no answer returned; and whereas, to show our honest intentions, and awaken the sympathy of the friends of virtue, humanity, and equal rights, it becomes our duty to lay our case before the world, to be weighed in the balances of public opinion;—

NOW, THEREFORE, we citizens of the United States, and leading elders in the church of the Latter Day Saints, residing in the State of Missouri, in behalf of the church, we the undersigned, do make this solemn *APPEAL* to the people and constituted authorities of this nation, and to the ends of the earth, FOR PEACE; that we may have the privilege of enjoying our religious rights and immunities and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the constitutions of the National and State governments. That, although the laws have been broken, and are defied in Jackson county, we may be enabled to regain and enjoy our rights and property, agreeable to law in this boasted land of liberty.

Since the disgraceful combination of the inhabitants of Jackson county, has set the law at defiance, and put all hopes of criminal prosecution, against them, in that vicinage, beyond the reach of Judge and Jury, and left us but a distant expectation of civil remuneration, for the great amount of damage we have sustained, necessity compells us to complain to the world. And if our case and calamity are not sufficient to excite the commiseration of the humane, and open the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness, and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven where the weary are at rest, and the wicked cannot come.

To be obedient to the commandments of our Lord and Savior, some of the heads of the church commenced purchasing lands in the western boundaries of the State of Missouri, according to the revelation of God, for the city of Zion. In doing which no law was evaded; no rights infringed, nor no principle of religion neglected, but the laudable foundation of a glorious work begun, for the salvation of mankind, in the last days, agreeable to our faith, and according to the promises in the sacred scriptures of God.

We verily believed, knowing that the National and State constitutions, and the statute laws of the land, and the commandments of the Lord, allowed all men to worship as they pleased—*that we should be protected*, not only by all the law of a free republic, but by every republican throughout the realms of freedom.

The holy prophets had declared, "that it should come to pass in the last days, that the mountain of the Lord's house should be established in the top of the mountains, and should be exalted above the hills, and ALL nations should flow unto it. And many people should go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And again it was said by Joel, seemingly to strengthen the faith of the Latter Day Saints in the above, "That whosoever should call on the name of the Lord should

be delivered: for in Mount Zion and in Jerusalem, shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." The book of Mormon, which we hold equally sacred with the bible, says, "that a New Jerusalem should be built up on this land, unto the remnant of the seed of Joseph, for the which things there has been a type." In fact all the prophets from Moses to John the revelator, have spoken concerning these things, and in all good faith, by direct revelation from the Lord, as in days of old, we commenced the glorious work, that a holy city, a New Jerusalem, even Zion, might be built up and a temple reared in this generation, wherunto, as saith the Lord, all nations should be invited. Firstly the rich and the learned, the wise and noble; and after that cometh the day of his power: but the inhabitants of Jackson county arrayed themselves against us, because of our faith and belief, and destroyed our printing establishment to prevent the spread of the work, and drove men, women, and children from their lands, houses and homes, to perish in the approaching winter; while every blast carried the wailing of women and the shrieks of children, across the wide spread prairies, sufficiently horrible to draw tears from the savage, or melt a heart of stone!

Now, that the world may know, that our faith in the work and word of the Lord, is firm and unshaken, and to show all nations, kindreds, tongues and people, that our object is good, for the good of all, we come before the great family of mankind, *for peace*, and ask their hospitality and assistance for our comfort, and the preservation of our persons and property, and solicit their charity for the great cause of God. We are well aware, that many slanderous reports, and ridiculous stories, are in circulation, against our religion and society, but as wise men will hear both sides and then judge, we sincerely hope and trust, that the still small voice of truth, will be heard, and our great revelations read and candidly compared with the prophecies of the bible, that the great cause of our Redeemer, may be supported by a liberal share of public opinion, as well as the unseen power of God.

It will be seen by a reference to the book of commandments, page 135, that the Lord has said to the church, and we mean to live by his words, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land;" therefore, as the people of God, we come before the world and claim protection, by law, from the common officers of justice, in every neighborhood where our people may be: we claim the same at the hands of the Governors of the several States, and of the President of the United States, and of the friends of humanity and justice, in every clime and country on the globe.

By the desperate acts of the inhabitants of Jackson county, many hundreds of American citizens are deprived of their lands and rights: and it is reported that we mean to regain our possessions, and even Jackson county, "by the shedding of blood." But if any man will take the pains to read the 153rd page of the book of commandments, he will find it there said, "Wherefore the land of Zion shall not be obtained but by purchase, or by blood, otherwise there is none inheritance for you. And if by purchase, behold you are blessed: and if by blood, as YOU ARE FORBIDDEN TO SHED BLOOD, lo, your enemies are upon you, and you shall be scourged from city to city and from synagogue to synagogue, and but few shall stand to receive an inheritance:" so we declare, that we have ever meant, and now mean, to purchase the land of our inheritance, like all other honest men, of the government, and of those who would rather sell their farms than live in our society. And, as thousands have done before us, we solicit the aid of the children of men, and of government, to help us obtain our rights in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand, in the last days, for the salvation and gathering of Israel.

Let no man be alarmed because our society has commenced gathering to build a city and a house for the Lord, as a refuge from present evils and coming calamities. Our forefathers came to the goodly land of America, to shun persecution and enjoy their religious opinions and rights, as they thought proper; and the Lord, after much tribulation, blessed them, and has said, that we should continue to importune for redress and redemption, by the hands of those who are placed as rulers, and are in authority over us, according to the laws and constitution of the people, which he has suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and in principle, pertaining to futurity, according to the moral agency which he has given unto them; that every man may be accountable for his own sins in the day of judgment. And for this purpose he has established the constitution of this land, by the hands of wise men whom he raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now we seek peace, and ask our rights, even "redress and redemption," at the hands of the rulers of this nation; not only our lands and property in Jackson county, but for free trade with all men, and unmolested emigration to any part of the Union, and for our inherent right to worship God as we please. We ask the restoration of these rights because they have been taken from us, or abridged, by the violence and usurpation of the inhabitants of Jackson county. As a people we hold ourselves amenable to the laws of the land, and while the government remains as it is, the right to emigrate from State to State; from territory to territory; from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hindrance or molestation; and as long as we are justifiable & honest in the eyes of the law, we claim it, whether we remove by single families, or in bodies of hundreds, with that of carrying the necessary arms and accouterments for military duty. And we believe that all honest men, who love their country and their country's glory, and have a wish to see the law magnified and made honorable, will not only help perpetuate the great legacy of freedom, which came unimpaired from the hands of our venerable fathers, to us, but they will also protect us from insult and injury, and aid the work of God, that they may reap a reward in the regions of bliss, when all men receive according to their works.

In relation to our distress, from the want of our lands in Jackson county, and for the want of the property destroyed by fire and waste, rather than do any act contrary to law, we solemnly appeal to the people with whom we tarry, for protection from insult and harm, and for the comforts of life by labor or otherwise, while we seek peace and satisfaction of our enemies through every possible and honorable means which humanity can dictate, or philanthropy urge, or religion require. We are citizens of this republic, and we ask our rights as republicans, not merely in our restoration to our lands and property in Jackson county, Missouri, but in being considered honest in our faith, honest in our deal, and honest before God, till, by due course of law we may be proved otherwise; reserving the right of every man's being held amenable to the proper authority for his own crimes and sins.

"Crowns won by blood, by blood must be maintained," and to avoid blood and strife, and more fully satisfy the world, that our object is peace and good will to all mankind, we hereby *APPEAL* for peace to the ends of the earth, and ask the protection of all people, while we use every fair means in our power to obtain our rights and immunities without *force*; setting an example for all true believers, that we will not yield our faith and principles for any earthly consideration, whereby a precedent might be established, *that a majority may crush any religious sect with impunity*; knowing, that if we give up our rights in Jackson county, farewell to society! farewell to religion! farewell to right! farewell to property! farewell to life! The fate of our church now, might become the fate of the Methodists next week; the Catholics next month, and the overthrow of all societies next year; leaving nation after nation a wide waste where reason and friendship once were!

Another and the great object which we mean to help accomplish, is the salvation of the souls of men. And to bring to pass such a glorious work, like many other religious denominations, in all ages, we shall license elders to preach the everlasting gospel to all nations, according to the great commandment of our Lord and Savior, Jesus Christ, as recorded in St. Matthew: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Thus we shall send laborers into the Lord's vineyard to gather the wheat, and prepare the earth against the day when desolations shall be poured out without measure: and as it now is, and ever has been considered one of the most honorable and glorious employments of men, to carry good tidings to the nations, so we shall expect the clemency of all men, while we go forth, for the last time, to gather Israel for the glory of God, that he may suddenly come to his temple; that all nations may come and worship in his presence, when there shall be none to molest or make afraid, but the earth shall be filled with his knowledge and glory.

We live in an age of fearful imagination. With all the sincerity that common men are endowed with, the saints have labored, without pay, to instruct the people of the United States, that the KATHERINE had commenced in the western boundaries of Missouri, to build a holy city, where, as may be seen, in the 18th chapter of Isaiah, "the present should be brought unto the Lord of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts *the mount Zion*;" and how few have come forth rejoicing that the hour of redemption was near! and some that came have turned away, which may cause thousands to exclaim: amid the general confusion and fright of the times, "*Remember Lot's wife!*"

It would be a matter of supererogation to labor to show the truth of the gathering of the children of Israel in these last days: For the prophet told us long ago, "That it should no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt: but The Lord liveth that brought up the children of Israel from the land of the north, *and from all the lands whither he had driven them*," and so it must be for the honor and glory of God.

The faith and religion of the Latter Day Saints, are founded upon the old scriptures, the book of Mormon, and direct revelation from God, and while every event that transpires around us, is evidence of the truth of them, and an index that the great and terrible day of the Lord is near, we intreat the philanthropist, the moralist, and the honorable men of all creeds, and sects, to read our publications, to examine the bible, the book of Mormon, and the commandments, and listen to the fulness of the gospel, and judge whether we are entitled to the credit of the world, *for honest motives, and pure principles*.

A cloud of bad omen seems to hang over this generation. Men start up at the impulse of the moment and defy and outstrip all law, while the destroyer is also abroad in the earth wasting flesh without measure, and none can stay his course: In the midst of such portentous times, we feel an anxious desire to prepare, and help others prepare, for coming events: and we candidly believe that no honest man, will put forth his hand to stop the work of the Lord, or persecute the saints. In the name of Jesus we intreat the people of this nation to pause before they reject the words of the Lord, or his servants: These, like all flesh may be imperfect, *but God is pure—love as he has!*

While we ask peace and protection for the saints, wherever they may be, we also solicit the charity and benevolence of all the worthy on earth, to purchase the righteous a holy home, a place of rest, and a land of peace, believing that no man who knows he has a soul, will keep back his mite, but cast it in for the benefit of Zion; that, when time is no longer, he, with all the ransomed of the Lord, may stand, in the fulness of joy, and view the grand pillar of heaven, which was built by the faith and charity of the saints, beginning at Adam, with this motto in the base: "*Repent and live*" surrounded with a beautiful circle sign, supported by a cross, about midway up its lofty column, staring the world in letters of blood: "*The kingdom of heaven is at hand*," and finished with a plain top, towering up in the midst of the celestial world, around which is written, by the finger of Jehovah: "*Eternal life is the greatest gift of God.*"

Although we may fail to show all men the truth of the fulness of the gospel, yet we hope to be able to convince some, that we are neither deluded, nor fanatics, but like other men, have a claim on the world for land, and for a living, as good and as great as our venerable fathers had for Independence and liberty: That though the world has been made to believe, by false reports and vague stories, that the saints, (called Mormons,) were meaner than the savages, still God has been our help in time of trouble, and has provided for us in due season; and to use the language of Pope, he has let the work "Spread undivided," and "operate unspent."

For the honor of our beloved country, and the continuation of its free Government, we *APPEAL* for *peace*; for an example of forbearance, and the diffusion of the everlasting gospel, we appeal to the humanity of all nations; and for the glory of God, before whom we must all answer for the deeds done in life, and for the hope of holiness hereafter, we mean to remain faithful to the end, continuing to pray to the Lord to spare us, and the people, from whatever is evil, and not calculated to humble us, and prepare us for his presence and glory: at the same time beseeching him, in the name of Jesus, to extend his blessings to whom he will, and his mercy to all, till, by righteousness, the kingdoms of this world become fair as the sun and clear as the moon.

W. W. PHELPS,	PARLEY P. PRATT,
DAVID WHITMER,	LYMAN WIGHT,
JOHN WHITMER,	NEWEL KNIGHT,
EDWARD PARTRIDGE,	THOMAS B. MARSH,
JOHN CORRILL,	SIMEON CARTER,
ISAAC MORLEY,	CALVIN BEEBE.

Missouri, (United States.) July, 1834.

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PRINTING.

OF MOST KINDS, DONE TO ORDER, AND IN STYLE AT THIS OFFICE

THE EVENING AND THE MORNING STAR.

Vol. II. Kirtland, Ohio, September, 1834. No. 24.

ADDRESS
TO THE PATRONS OF THE EVENING AND THE MORNING STAR.

As this number closes the second Volume of the Star, the publishers have thought proper to issue another paper entitled THE LATTER DAY SAINTS' MESSENGER AND ADVOCATE, upon the same size sheet, in octavo form, for the more easy and convenient purpose of binding. Those who have subscribed for the *Star* will receive the *Messenger and Advocate* until their subscriptions are filled. It may be proper to say, here, that the whole numbers of the Star, from its commencement in Missouri, will be reprinted in the same form of the Messenger and Advocate, as will be seen from a *Prospectus* on the last page of this paper, and those wishing for the whole numbers can be accommodated with a file, as they are published, of both *Star* and Messenger and Advocate by sending their names immediately. Our friends will be pleased with this arrangement, no doubt, as the present form of the Star is more liable to wear, from constant refolding than a paper folded one size smaller, and will also be more easily read as the columns will be narrower.

As *The Evening and the Morning Star* was designed to be published at Missouri, it was considered that another name would be more appropriate for a paper in this place; consequently, as the name of this church has lately been entitled the church of the Latter Day Saints, and since it is destined, at least for a season, to bear the reproach and stigma of this world, it is no more than just, that a paper *disseminating* the doctrines believed by the same, and *advocating* its character and rights, should be entitled "MESSENGER AND ADVOCATE."

It is proper that *all* correspondents of the Messenger and Advocate should now be informed, that no communication, whatever, will be inserted except the name of the author is given, that it may follow his respective piece. It is just that every man should receive all the praise and credit his talents and accomplishments deserve, and by thus giving his name, places him on a fair *level* with others to show his wisdom, and gain applause, (if for such he is seeking,) according to the full merit of his ability. With our present arrangements, owing to the increase of members to the church of the Latter Day Saints, and the frequent communications from the *faithful* laborers in the Lord's vineyard, we hope to render the Messenger and Advocate more interesting and important than the Star has ever been; and for the accomplishment of this glorious and laudable object, we not only solicit the aid and ability of the *wise*, but a deep interest in the prayers of *all* the saints.

We cannot close this address without offering a few reflections which have suggested themselves to the mind; and with those reflections take an opportunity to say to our liberal patrons, that, for their kindness we hope they have been richly rewarded with a vindication of those pure principles which emanate from the Father of life, and for every truth, they have given us the honor of being its Author.

While looking at this church as it was four years since, or a few months previous to that time, the mind starts with astonishment, and the reflection arises in an instant, *What will be its end?* If, in the short space of four years its numbers have increased to thousands; if, in the midst of unparalleled persecution and opposition (considering the form of government under which it exists) it has spread from one side of the continent to the other; if, where bigotry has walked undisturbed, and superstition held an undisputed sway; if, in an age when iniquity abounds, and the love of men waxes cold, it has pursued its steady course, and found way to the hearts of multitudes, what will be its standing when half a century shall have passed away? If, amid every slander imaginable, and every calumny possible, it has gained its hundreds and thousands, what will be its influence, and what its numbers when the world shall know the purity of its doctrines, the perfection of its principles, and the honesty of its followers? If, amid false representations, and wicked insinuations of men of corrupt hearts, accusing this innocent body of usurpation, disloyalty, and treason, it has still progressed, and among the honest, found advocates, what will be the sound of the flocking to its communion of men of all nations, when a little time shall pass over, and the beauty and excellence of its religion shine in the face of all people, and the framers of these reports be exposed to the just reproach of an abused public, and the hail shall have swept away the refuge of lies?

In the commencement of this church, and we perfectly recollect the assertions, it was *prophesied* that one year would terminate its existence! One year, and all would see the "delusion," and be convinced of the "deception!" But one, yes, four have passed, and yet it stands! When persecution raged in one place; when the regions of darkness emitted its whole band of infernals, and when wrath poured from the lips of men upon the heads of the Saints that they could not endure, they have fled where they could be protected, while the influence of truth was still operating upon hundreds elsewhere; the servants of the Lord heard with attention; God manifesting himself in mercy, and the Holy Spirit bearing record of his "marvelous work," the church of Christ has received into its bosom the pure in heart, and angels have borne the joyful tidings to the regions of glory!

Many have strove to prevent the true knowledge of the principles of our religion from being introduced into the ranks of men to be investigated with candor, by slandering the characters of those who were advocating them, endeavoring thereby to rivit the fetters of superstition and ignorance upon their followers with a firmness which defies all power to unlock them, thus preparing them to be consumed when the great day of burning comes, because their own systems could not stand the strict scrutiny of truth contained in those sacred records which teach men to forsake the corruptions of the world, for the wiser course and richer reward promised therein! But if such have not become convinced of their weakness yet, after pursuing in a path which brings no joy, a season longer, perhaps they may abandon it. Whether they do or do not the purposes of God will be accomplished. While one man has cried "delusion," another "false prophets," and a third has reported a long catalogue of falsehoods of his own making, to blast the characters of men whom he never saw nor had a spark of evidence against, the fourth has seen the iniquity of the whole, and the first opportunity, with a thankful heart, embraced the gospel and rejoiced in the assurance manifested by the Spirit of the Lord!

On occasions like the present the mind naturally goes back to the starting point, or period when the world first heard the sound of the fulness of the everlasting gospel in these days; when a few only were to be found on earth who had stepped forward into the new covenant, and proved by an experimental knowledge the word of an apostle to be true, "He that lives godly in Christ Jesus shall suffer persecution." However various may be the opinions of men, no one thing is more certain than this: In a corrupt generation, when the Lord spake to man, those hearing and obeying that voice, always have suffered reproach and abuse. It may be said that false systems as well as true ones have suffered their share of persecution, and that this is not a correct way to judge what is right and what is not. The Savior was persecuted, the apostles were persecuted, the church in the days of Nero and his successors, for a season, was persecuted, the Waldenses and others were persecuted, the Baptists and Quakers in New-England were persecuted, the followers of Anna Lee, Jemima Wilkinson, and others were also persecuted, and were we to say that all who have been persecuted for their religion's sake were equally correct, would be to rank them in one general mass and seat them down in the same kingdom, partakers of the same joys and blessings: for, if the word of the Lord is true, all are blessed who are persecuted for his sake. How then shall we determine who are correct, since so many have been persecuted! The Savior was true, or we are yet in our sins, our faith is vain, and our bodies destined to be prisoners to the grave forever! But did he persecute? did his saints after him? if he nor they did not, unless it can now be proven from his word that the principle is correct, this fact is established, that those who persecute are the children of "that wicked one." From these items, without saying that this one is correct or incorrect, who have been persecuted for their religion, if ever a fact did exist, or a truth sound from heaven in the ears of man, those who have persecuted this church to which we have a privilege of being a member, reproachfully and slanderously called "Mormonite," are, as has just been said, of their father the devil, and if they ever had communion or fellowship with the Lord they have forsaken his house, left his fold, and like wandering stars, filthy dreamers, or beasts of corruption, abandoned to be taken and destroyed in their own wickedness!

Since June, 1832, various changes have been noticed by the observing mind, and particularly by the man who is looking for the fulfillment of the words of the ancient prophets, as well as the declarations of the Lord Jesus. Abroad he has witnessed one calamity follow another, and one desolation march in quick succession in the train of a former, until nations have felt their weight, and kingdoms, centries, and wide spread empires, withered at the touch of the judgments of the Lord. War, with its horrors and distresses, has summoned its thousands to appear before the great tribunal; the same spirit of ambition and thirst for power has been previlent among the great; the weak have been destined to relinquish their claims of authority by combinations of different kingdoms; the yoke of oppression has alternately passed into the hands of different masters; the low and oppressed have struggled in vain for freedom, while time, in its same rapid and mighty course, has been bringing near and more near the august period when the sun is to become as sackcloth of hair, the moon turn to blood, the stars fall from heaven, and the powers of heaven be shaken!

No man, in his sober senses, with the word of God in his hand, can reflect one moment upon these scenes without being filled with awe! In distant lands, now abandoned to darkness, whose human beings bow down and worship the work of their own hands, and call for assistance upon a block of wood of their own carving, have also felt the sting of pestilence, the angel of death, and the calamity of war! Whose heart, then, when gazing upon the finger of Omnipotence, as it moves creations round, and orders all things for the accomplishment of his own purposes, will not be touched with reverence as he thus sees the glorious era hastening on when the redeemed, yes, the ransomed of the Lord shall be assembled, his elect gathered home, wickedness and corruption destined to dwell in their own place, while peace and joys everlasting crown the blessed!

Said the Lord: "You shall hear of wars and rumors of wars." But our friends often say, that since Noah the same has been heard, and the end is not yet. Said the Lord: "There shall be earthquakes in diverse places." But say the world, earthquakes have desolated countries and kingdoms centuries previous, and the end is not yet. If there is not a particular meaning attached to each of these assertions, why were they ever spoken? Unless the Savior had his mind upon the future period, which should roll on in its course, and being these sayings to the fullest degree of plainness to be understood, why did he speak them! Did HE not know that the inhabitants of the earth had experienced the calamity occasioned by the march of war! Did HE not know that his followers were acquainted with the fact, that others before them had felt the hand of justice and judgment in the desolations of earthquakes! Eighteen hundred years have passed since these words were spoken; war has succeeded war; blood has flowed after blood; the cry of the widow and orphan has saluted the skies; man has invariably followed the same course, and the world exists, the elements remain, and the end is not yet! Century has slept after century; wickedness has borne its accustomed sway; the great deceiver has blinded and led captive his millions; truth has fled, virtue ceased, righteousness failed from off the earth, and the boaster against God has raised his head in blasphemies, from age to age, and the end is not yet! Truly spake an ancient apostle, when he said they *would* say, "Where is the promise of his coming?" The earth has rolled round; the different worlds have continued to move in their regular order; the sun is still brilliant; the moon shines upon earth, and the end is not yet!

Thus passes the world along—unwilling to acknowledge the hand of God in his providences, while pestilence stalks at their doors, and the waster consumes at mid-night, the plague devouring its thousands, & the destroyer performing his desolating march in the sight of all; the voice of the Most High heard from his holy habitation, and the angels flying in the midst of heaven; the earth just on the eve of rocking to and fro like the waves of the great ocean, and eternity filled with pain for the corruption of man; the holy messengers from above holding the four winds while he that holds the keys seals the servants of God in their foreheads; the warning voice going forth for all to be HEARD, and the light of truth illuminating the hearts of the poor, lest when HE comes faith shall not be found; the signs of his near approach beginning to be manifested, by tokens which are not to be misinterpreted, and the hearts of many ready to receive the admonition—*Prepare!* the church, the bride, the Lamb's wife adorning herself with her beautiful attire, and decking herself with the *wedding* garments, making all things ready for the word—*He comes!* and anxiously waiting the glorious period when the everlasting doors, even the gates of the celestial city shall again be lifted up, that the King of glory may descend to be crowned Lord and KING OF ALL!

But the scenes abroad are not all which have transpired since 1832 to awaken the studious mind to reflection. At home he has found a field for meditation, calculated to arouse the intellect and call up the words of the ancient prophets, to see whether they, in the midst of their heavenly visitations, touched upon a period when perplexity and strife should rack the systems and inventions of the wise, as at this day. We have seen this liberal government tossed to and fro by the ambition of men; the great principles of union and social compact severed at a touch, and war, civil war, with all its horrors, threaten us with desolation! "Rumors of wars" have surely come upon us! We have seen men professing the religion of heaven rise up against their neighbors "to put them to death!" We have seen a community composing a part of this government defy law, despise justice, and tread upon the innocent because they were weak! We have witnessed mob after mob rise up in our most populous cities, and towns, and trample upon good order with the recklessness of the savage! Yes, we have seen more! The Destroyer has set foot upon our shores, and summoned thousands to their "long homes!" His march has been rapid, and his path has proven his commission! Amid calamities like these we can only say to all, while these scenes are transpiring, and new ones are hanging upon us, let us be ready, for HIS coming is near!

O. COWDERY.

Kirtland, Ohio, September, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS. NO. VII.

[Continued from our last.]

But notwithstanding all these pretended reformations, there are none of them who ever pretend to restore to the world that which it has lost, namely, the religion of heaven: they all with one consent, admit that that has disappeared, and that forever, never to return again, reformation or no reformation, millenium or no millenium, it matters not, for the religion of Abraham, Moses, Jesus, and Paul, has disappeared to exist no more. I say their religion, because, take away their faith by which they wrought their mighty works, and what is left? nothing but a form, an empty sound, mere idle pretentions, without virtue or efficacy: no better than that of any other people; no better than the worship of dumb idols. But what renders this peculiarly strange is, that the sects, though they confess that the religion of the ancients has ceased, and that the gift of the Holy Spirit is no more, yet, they claim to themselves the promises made to the people who enjoyed the gifts of the Holy Spirit, and who had power sufficient with God to obtain all gifts, and revelations sufficient for both this world, and that which is to come: but by what authority they claim them, we have yet to learn, not the authority of *God* we are sure, for he has given no such authority: neither from any of his dealings with the people of former ages can any person draw such a conclusion—but the very reverse. The history of the divine proceedings in relation to his creatures, both saints and sinners, clearly proves, that the promises of God were never public plunder, to be applied according to the whims or caprices of men, nor according to the prejudices, nor prepossessions of any age; but were founded upon definite and fixed principles, suited precisely to the people to whom they were given, and rarely applicable to any other people, but those to whom they were immediately given. For instance, the promises made to the Ephesians, in the epistle to that church, were suited to their peculiar situation, and I think it strongly probable that there were no other people existing in that day to whom they were applicable but that church only; nor have any existed since to whom they could be applied with safety.

In all the promises which were made to the saints in former ages, there was respect had to their peculiar circumstances and situation, and all the promises made to them were in view of these; and it was because of their peculiar circumstances that they obtained all promises they did obtain. In order that the reader may clearly understand us, take the following example, 2nd Corinthians, 8th chapt. 1st and 2nd verses: "Moreover brethren we do you to wit of the grace of God bestowed upon the churches of Macedonia; how that, in a great trial of affliction, the abundance of their joy and their deep poverty, abounded to the riches of their liberality!"

Four things contributed to entitle the saints of Macedonia to the approbation of heaven: first, their deep poverty: second, their great affliction: third, the abundance of their joy in the midst of their afflictions: fourth, their liberality, notwithstanding their deep poverty. Now, no people who did not labor in great affliction for Christ's sake, and yet rejoice abundantly in *that* affliction, and who were not deeply poor, and yet abundantly liberal in the midst of that poverty, whether they lived in the days when this epistle was written, or not; since, or before, they were not entitled, nor are they entitled to the promises made to that people. For had the Macedonian saints never been in a great trial of affliction, for Christ's sake, they never could have approved themselves unto God. And had they not rejoiced abundantly in that affliction, God would not have accepted them: if they had not been deeply poor, they never could have been richly liberal; and had this not been the case with them, they would not have obtained the promises which were made to them; so that it was in consequence of these things that promises were made to them. And may we not carry it further, and say, that if this had not been the case with them, they would not have been saved? and verify the Savior's saying, that it is as impossible for a rich man to enter into the kingdom of heaven, as for a Camel to go through the eye of a needle.

If the epistles to the different churches were examined with care and attention, it would be found that the people there addressed, were very different from any of the sects of the present day; and the promises made to them were given in consequence of things which are not known among the sects. Indeed, it would be found that the whole character, circumstances, and behavior of the saints, were in every respect different from the sects of the present day, and were in consequence thereof entitled to promises which the best of the sects, (if there is any best among them,) can, on no principle of righteousness claim; nor can they on any principle of equity inherit. The ground on which the saints obtained all the promises that were made to them was, first, because of their faith; and second, because of their obedience, which grew out of their faith: and they became heirs of promise in proportion as their faith increased; for as they increased in faith, so, in proportion, they obtained promises by their faith, until, like Abraham, they were enabled to offer up their all to God, not keeping even Isaac back—but endured the trial of faith until they had proved themselves to God as he did, and then obtained the blessing of being called his children, and had secured unto them the blessings of Abraham as well as the sure mercies of David.—But it was because they had faith like Abraham that they were called the children of Abraham, and because their faith was as great as David's that they obtained his sure mercies; for the principles of heaven are fixed and unchangable, that without faith it is impossible to please God, and the greater a man's faith is, the more acceptable are his services to God: and when his faith is perfect, his services also, which are offered up in faith, are perfect. And no service is acceptable unto God but an offering made in faith: it matters not how ceremonious the worshiper is, how grave, how sober, how formal: if his services lack the redeeming quality of faith, they will not be acceptable to God; for without faith it is impossible to please God.—Hebrews, 11th chapt. 5th and 6th verses. No fact is plainer than this, that the saints not only obtained their promises by faith, but that it was by faith that they enjoyed them: and all spiritual blessings which were received or enjoyed by any of the human family since the world began, were by reason of the faith of the persons who obtained them; and their degree of spiritual enjoyment depended on the degree of their faith: if their faith grew exceedingly, so did their spiritual enjoyments: if their faith languished, their enjoyments languished also. And every person stood on their own faith—obtained and enjoyed spiritual blessings for themselves. No one man could enjoy the Spirit of God for another, but every one for himself. And it is impossible for any two persons to enjoy an equal degree of spiritual blessings without an equal degree of faith; for in proportion to their faith they will enjoy as long as the Lord is God: and if one man's faith is greater than another's so will his spiritual blessings be greater: and all creation cannot prevent it. Neither will the other ever get his degree of spiritual blessings until he gets the same degree of faith with him; but no sooner will he get the same degree of faith, than he will get the same degree of spiritual blessings, and *vice versa*.

This generation of sectarians never displayed greater weakness in any thing, than in the vain supposition that they can obtain the blessings of Abraham without first obtaining his faith: for it was through faith that Abraham obtained all his promises and blessings: and without faith he would have gotten none of them; neither will any man ever obtain the blessings of Abraham until he obtains a like degree of faith—then, and not *till* then will he obtain the blessings of Abraham: for with Abraham's faith he can obtain his blessings: but without it he cannot!

Paul says thus, concerning Abraham and his faith, in the 3rd chapt. to the Galatians, 6 7 8 and 9th verses: "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore that they which are of faith the same are the children of Abraham. And the scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then, they which be of faith, are blessed with faithful Abraham." Here the apostle declares in the clearest terms, that they who are of *faith* are the children of Abraham, and that it is because men have faith, that they are blessed with faithful Abraham; but no persons were ever blessed with the blessings of Abraham, unless they had his faith, and were thereby able to get them; for it was by faith that Abraham got them, and had it not been for his faith he never would have gotten them. Abraham might have read of the faith of righteous Abel, by which he was enabled to offer acceptable sacrifice to God; but unless he himself had as much faith as Abel he could never have offered as acceptable a sacrifice as Abel's, for this could only be done by the same degree of faith which Abel had when he offered his sacrifice. For though Abraham might have offered a hecatomb of sacrifices, still, if his faith, when he offered them, had not been as strong as Abel's when he offered his sacrifice, they would not have been as acceptable to God as were Abel's, though they were the same kind of animals and in every respect like Abel's, and no difference only what existed in the faith of the worshipers. For it was by *faith* (and that only) by which Abel's sacrifice was more acceptable than Cain's: for says the author of the epistle to the Hebrews, "By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts that he was righteous, and by it he being dead yet speaketh." So it was just as necessary that Abraham should have faith to be acceptable unto God as it was for Abel: neither could Abraham ever have known that his faith was accounted unto him for righteousness, if God had not testified unto him that he was righteous as well as he did unto Abel: for he might have read of the faith of righteous Abel, or of the faith of Enoch by which he was translated, or of the faith of Peleg, by which the earth was divided, or of the faith of Noah, by which he saved himself and family when the world was drowned, and might have believed with all his heart that these things were true; but unless he had obtained the same *degree* of faith that these men had it would have been of no avail to him to have known of their faith. Reading and hearing of their faith would have done him no good, unless he had set about obtaining the same faith; and not only the same faith, but the same degree of it: for men are acceptable to God in proportion to the *degree* of their faith, whether it is strong or whether it is weak. So we see that unless Abraham had obtained the same degree of faith that the saints before had obtained, he never could have been blessed with the same blessings: he might have read of their faith, and how they obtained, by it, a good report; but here it must have ended, as long as the blessings of life and salvation are to be obtained by faith, and by faith only: for Abraham must have had faith for himself, as well as the ancients

had for themselves, or else their blessings would not have been the same, neither in this world, nor yet in the world to come. Nor could Abraham ever have been blessed with faithful Abel, Enoch, Peleg, and Noah, had he not have been a man of like precious faith with them, and not only the like precious faith; but the same *degree* of the like precious faith: neither can any person be blessed with faithful Abraham unless he has the like precious faith with him, and the same *degree* of the like precious faith; for no man ever had too much faith for his salvation, nor too high a degree of faith.—Abel had not too much, neither had Enoch, nor Peleg, nor Noah, nor Abraham, nor Moses, nor Samuel, nor the prophets; nor had Peter, or Paul, or any of the apostles, or any other creature; neither had they any more than was necessary. This is a something that all the ancient inspired men well understood, and noticed in all their writings and teachings, and have left it on record for the benefit of this as well as succeeding generations, that they all might know on what principle the ancients were blessed of the God of heaven, and how it was that men were made partakers of eternal life.—Thus Paul, in the 3rd chapter to the Galatians, and 9th verse, as before quoted, says, "So then, they which be of *faith*, are blessed with faithful Abraham." It is just as necessary that a man should have the faith of Abraham in order to be blessed with him, as it was for Abraham to have faith, in order to be blessed; for Abraham could not have been blessed, without this faith. Query: can another man be blessed with faithful Abraham, when he has not the same degree of the same faith which Abraham had? for if he can, there is neither order, nor uniformity in the divine proceedings, and the scheme of life is an indescribable vagary.

All the ancient men of God on this subject had one general view, they well knew that without faith it was impossible to please God, and that the faith of God's elect was the same: that in order that men might have the same degree of spiritual blessings, it was necessary that they should have the same degree of the same faith; and that in this respect, every man had to stand for himself or fall for himself. Thus Paul, in writing to the Romans, 4th chapt. from the 10th verse, to the end, says of Abraham, "And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, so shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now, it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification."

This is quite a comment on the promise made to Abraham, setting forth not only the principles on which the promise was made, but also a very particular description of the seed that was promised to Abraham, that he should have by virtue of the promise made to him, and also what kind of characters they were who were to be blessed with faithful Abraham, that is, they were to be of faith: they were to walk in the *steps* of that faith which Abraham had, and righteousness was to be imputed unto them if they like Abraham believed. We learn in short from the whole of this comment of the apostle's on the promise made to Abraham, that Abraham's seed was to be a people of faith like himself, walking in the steps of the same faith, having the same confidence in God, and in every respect like himself, that these were to be blessed with faithful Abraham, and none others.

To be continued.

THE GOSPEL, No. I.

What ever difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for its enjoyment, all, we believe, who acknowledges the truth of the bible, agree in this, that the ancient apostles, commissioned by the Savior, were fully authorized to proclaim the gospel, and to make known the will of God to man; and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of all its powers.

We believe that it is universally admitted by all believers in revelation, that no person could receive into their hearts, the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these apostles are held up to view in the scriptures is, that the gospel which they preached was the only gospel acknowledged of God, and the proclamation which they proclaimed, the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them. For though religion in some form was prevailing in every part of the civilized world in the days of the Savior and his apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them into the family of the Most High, having (as they said) authority from God to do this work, and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved: this their commission clearly sets forth. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned!" From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one man, only as it was restored to the world through the Savior and his apostles, nor was it possible for one single creature in all the world to be saved unless they put themselves under their guidance; for they were to go into all the world, and preach the gospel to every creature; so that *every* creature in *all* the world, had to be taught by them, and receive the gospel which they preached, or else they must be damned; for they who believed not should be damned. This was certainly placing their commission, in an important point of light: and their own teachings were in perfect consistency, with their commission.

Paul says, when writing to the Galatians, first chapter, 8 and 9 verses, "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if *any* man preach any other gospel unto you than that ye have received, let him be accursed." In all their teachings they held themselves up to view as the only teachers of righteousness which were approved of God in the world, and that their mission was not necessary only for the salvation of a part of the world, but all of it; yea, *every* creature in it. It mattered not what progress the world had made in the knowledge of other things; in the knowledge of the science of salvation, they had retrograded, until there were none doing good, no not one. And unless God had sent the apostles, or others authorized as they were, the world must have perished: every creature in it must have been damned; for they were to go into all the world, and preach the gospel to *every* creature, he (that is, *every* creature) that believed and was baptized, should be saved; but he (that is, *every* creature) that believed not, should be damned. Had there been one creature in *all* the world who was in a state of salvation, or could have *attained* that state without the apostles, this commission would not have been correct, that is, that *every* creature in *all* the world who did not believe them and be baptized by their direction should be damned.

Nothing can make the apostles' commission true, but the fact, that no creature in all the world could be saved without their being brought into favor with God through their ministry.

The Savior, through the whole course of his ministry in the flesh, made it one of the principal items of his teaching to make it clearly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers whom God had inspired to make known his will to men. He did not reprove the Jews for adhering to the law, but because they had corrupted it and made it void by their traditions. For neither the law nor the prophets, made hypocrits, blind guides, a generation of vipers; but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hindrance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not to blame for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they would have believed the Savior also; for they wrote of him. Had the *leaders* of the Jews never corrupted the law nor perverted the prophets, they would never have been overthrown; for they would have received their Messiah when he came, and have escaped "the wrath to come." But in consequence of their having corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves, nor let those who were entering go in; for which the Savior upbraids them. Not that they worshiped God according to the law, but

according to their own traditions, by which they had made void the law, and rendered it of none effect: teaching for doctrines the commandments of men. Mark 7th chapter, from the 5th to the 15th verse: Matthew, 15th chapter, from the 2nd, to the 10th verse.

Every person in any degree acquainted with the Jewish history, as written in the scriptures, knows, that God, previous to the days of the Savior's coming in the flesh, was withdrawing from that people, and that he continued to do so until they were abandoned to destruction. But God never withdraws from a people for adhering to the order of things he established among them; for while they all adhere to him he cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Messiah when he came, and have entered into his kingdom and have found rest, and continued the people of God, even the favorites of heaven, until this day.—But instead of their doing so, they changed their temple from being a house of prayer, to be a house of merchandise, and a den of thieves. Matthew, 21st chapter 12th and 13th verses. Mark, 11th chapter, 15th, 16th, and 17th verses: Luke 19th chapter, 45th, and 46th verses. They made void the law by their traditions, and stoned the prophets that were sent unto them. Matthew, 23rd chapter, 37th verse. Whatever was saving in their institutions they rejected, and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such their condition when he commissioned the apostles to go and preach the gospel to them; and not to them only, but to every creature in *all* the world also.

The apostle Paul in the epistle to the Romans, gives us a minute description of both the Gentiles and the Jews in his day in the 1st chapter commencing with the 20th verse he thus describes the state of the Gentiles. "Because when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lust of their own hearts to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." The apostle continues his description of the Gentiles to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description here given of the Gentiles, we learn this fact, that the Gentiles had previously known God: For when they *knew* God says the apostle, they worshiped him not as God &c. This is evidence positive, that the Gentiles had turned away from the knowledge of God, and were apostates from the truth.

In the 3rd chapter of this same epistle, he gives a description of the Jews, also commencing with the 9th verse to the close of the 18th we have the following description. "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written. There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes." In the nineteenth verse he says, "Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." In so saying the apostle gives his readers to understand that the preceeding quotations, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the persons to whom the law was given, and they, and they only were under the law. "Now what things soever the law saith, it saith to them that are under the law:" So the apostle makes a direct application of what he here said to the Jews, as they were the people, and the only people, who were under the law.

Such is the light in which God viewed the world, both Jew and Gentile, when he sent the apostles among them to bring them back to the principles of righteousness, from whence they had strayed; for God considered them all, not only under sin, but in a state of apostasy also.

Let the world have made what advances it might in literature, science, or philosophy, in relation to eternal life—their case was deplorable: for instead of their being in a situation to be saved, they were in a situation to be destroyed; instead of being redeemed, they were in a situation to be condemned; for so far had the whole world, both Jew and Gentile, apostatized from the living God, that there was not a sufficiency of righteousness to save one creature in *all* the world.

Whatever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advances towards eternal life, only by receiving the apostles, and submitting themselves to their guidance and direction, however humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, or else they must be damned.

So closely does the God of heaven adhere to his plan of saving men, that nothing will be admitted as a substitute, for his ordinances, and institutions, no services but those of his own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each other's shoulders, subject themselves to many privations, make many prayers, and pay tithes of all they possessed, but when done, it would leave them short of eternal life!—to the fishermen of Galilee they must go, or be saved they could not. The Gentiles might lacerate their bodies, offer their children in sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings: they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give unto them eternal life, nor could they by any means obtain the salvation of God, only through and by the fishermen of Galilee; for their commission was to *every* creature in *all* the world, and he who did not believe *them*, should be damned; for there was no other gospel; no other scheme of things, nor no other forms of worship, that had eternal life as their reward, but the gospel proclaimed by the apostles, and the forms of worship taught by them.

These apostles, however, did not pretend that God never had at any former period of the world, any messengers who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says in the 3rd chapter of the epistle to the Galatians, and 8th verse, that the gospel had been preached unto Abraham.—He says thus: "And the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed;" Observe that he says that the gospel was preached unto Abraham. But in the 1st chapter of the epistle to the Ephesians, the apostle shows that the gospel was of a much earlier date than the days of Abraham; that it was before time, being devised in eternity, before the foundation of the world. See the 3rd, 4th, 5th, and 6th verses. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

In the 11th verse he says: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

We learn the following things from the above saying of the apostle:—That the scheme of things by which he and the saints at Ephesus were saved was devised in eternity before the foundation of the world. "*According as he hath chosen us in him [Christ] before the foundation of the world.*"

2nd. That they were to be the children of God, through adoption by Jesus Christ. "*Having predestinated us unto the adoption of children by Jesus Christ to himself.*"

3rd. And all this according to his own purpose or scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the counsel of his own will? That is the same as to say, that the plan of life and salvation which is called in the scriptures the gospel, was heaven's own scheme or purpose, and that scheme was before the world was; and that before God created man he purposed in himself that mankind should become his sons through adoption, by Jesus Christ, and in no other way.

If the apostle, in the foregoing sayings, teaches any thing, it is, that the gospel, or scheme of life and salvation which is the same, was from before the beginning, and that from the creation of the world God had but the one way of saving men; and that all that were saved, were to be saved in the same way; and this God had decreed, purposed, and predestinated, and by this eternal scheme of things all things were accomplished according to the will of God, and this decree, will, and purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted and the result is, that that same scheme of things by which the Ephesians were saved, was the same by which all others that are to be redeemed, were saved.—And if the *same* scheme of things, then the *same* ordinances were obeyed by all; for if Paul administered ordinances, that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else, they were not all saved by the same gospel or plan of salvation: and if the plan of salvation taught by Paul required men to be born of the water, and the Spirit in order that they might enter into the kingdom of heaven, so the same must have been required of all since the foundation of the world or else the plan of salvation has not always been the same, and if so Paul's testimony is not true.

To be continued.

THE EVENING AND THE MORNING STAR.

KIRTLAND, OHIO, SEPTEMBER, 1834.

☞ As this number closes the Star, we hope our patrons will remember, that the TERMS ARE IN ADVANCE, except *special* contracts. We certainly are greatful for the liberal patronage heretofore received for the Star, and humbly trust, by the grace of God, to render the Messenger and Advocate worthy a double share: whether or not, we shall exert our ability, and devote our time, and leave the event with the Lord. If we advance incorrect principles, and call upon our fellow men to embrace them, we are responsible: if truth, though it may not be believed, our garments will be spotless, in this respect, and when the great day of trial comes, our reward will be with the just—with the just we shall rejoice; with the just we shall triumph; with the just we shall glory, and with the just we shall reign!—[*Ed. Star.*]

Freedom, Sept. 1, 1834.

DEAR BROTHER,—

I have now been home more than one week and I have written you once since my return, but yet I hear nothing from you. I indulge a hope, however, that I shall receive a line from you this week, and also the Star. I do not write you at this time from a conviction that I can enlighten your mind, correct your judgment, or inform your understanding, but merely because I am pleased to do so, and am pleased to receive letters from you. I also receive spiritual strength from all communications from you. And when I reflect that a system of religion purports to be a system of salvation, and that we have both embraced one that is almost every where spoken against, you are aware that a man reads with delight, any thing and every thing that corroborates his faith. I need not say to you, that thousands of respectable people say, we are deluded, and deceived: and if I supposed they had one half the evidence of its falsity that you have of its truth: (providing they were equally honest,) perhaps, at times, I might be induced to give heed to what they say. I have a thousand times wished I could have that evidence that you have had, and many others.

Our brethren and sisters in this place appear still to feel confident, and unshaken in their belief, and to manifest a desire to obey the word of wisdom and the commandments. There is another prepared for baptism this week. We have no regular understanding preacher among us, but we generally have tolerable good meetings, and we humbly trust, some manifestations of divine approbation. We strive to keep the unity of the Spirit in the bonds of peace, that our prayers may not be hindred.

I still feel to reiterate the same sentiment that I uttered in my last, respecting a preacher of our order, such as I then, and at other times have described to you: in short, brother, such an one as would be likely to do us good, by strengthening and building us up in the most holy faith. We are few in number compared with the multitudes that surround us, and we are a by-word and the butt of ridicule for all the vulgar, and all the hypocrites. But may God give us grace and humility to stand in the evil day; yea, and having done all to stand.

Yours in the bonds of the gospel. W. A. COWDERY.

TO OLIVER COWDERY.

ANSWER.

DEAR BROTHER,

I have received several communications from you, and of late I can say, that there is an increase of joy on every reflection that the Lord, whose mercies are abundant, has, by his grace, given us the unspeakable consolation of rejoicing in the same faith, the same gospel, the same covenant, and the *same* hope of eternal life! Paul said to Timothy, that in the last days perilous times should come; for men should be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, and without *natural* affection. If this prophecy ever was, or ever will, more evidently be illustrated by the acts of one generation, it must be by a race of men more wicked than the antediluvians, and more corrupt than the people of Sodom, or else we have had an existence on earth among a people who were presented before the eyes of this man, by the inspiration of heaven, and declared to be the people of the Lord's curse, on whom his sword should fall in judgment.

I find many who are willing to acknowledge that God is pouring out judgment upon the earth, in our day; but few will admit that he has revealed it to man. This I conclude, is because they deny the possibility of prophets in these last days; for Amos said (3:7) that, "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." So, admitting that the cholera is a judgment sent by the Lord to chasten or rebuke the world, which thousands do, they must admit one of two things: Either God has prophets in these last days unto whom he reveals "his secrets," or Amos was no true prophet; but spake lies in the name of the Lord. Because, if this sickness is a judgment, it certainly was *once* a secret, to men, not yet unfolded for either their instruction or correction.—Now, we cannot find, in all the prophets who were living before the coming of Christ, that any one of them said, that in the year 1834, or previous, a desolating scourge should pass over the earth; neither did the apostles leave us such information. Then here was a secret; and how could the Lord perform this act without revealing it to "his prophets?" and how could he reveal it to his prophets, when he had none.

We are aware that there are various complaints and diseases common to various countries and climates, these, though never considered by the world at large to be special judgments, sent by the hand of the Lord, it may *strictly* be said are his rod to humble men. But, I will look at this subject as other men: Were I living in some parts of the northen States, and were consumptive, I would locate myself else where, for the recovery of health. Were I residing in the low parts of the State of New York, Ohio, or Michigan, and were afflicted with agues, I would, of course seek a location where water was more pure, and the air less impregnated with the filth which arises from sluggish streams and putrid swamps. When this was effected, according to the common course of things, I might look for a recovery, and as men would say, except these complaints had fastened upon me, I should be certain of health.

Go to the high lands of Vermont and New Hampshire, and you breathe an air which brings no ague:—you drink of the crystal fountain, and the lucid rill, where the hand of our Creator has marked before the eye, health, and without judgments, long life, where the speckled trout plays beneath its surface unmolested, and unconcerned; and where a man is not under the necessity to wrap himself in a cloak, after sun-set, for fear he will, the next day, be seized with a complaint which will either rack his constitution, till he is ever after diseased, or take him from this world.

Go to the other places of which I have mentioned, and you find this to be the case. Visit the far south, and the yellow fever, with other disorders, come periodically, and take from the earth their thousands; but no agues, nor consumptions. Such has been the course pursued by a Maker with his creatures, during our day, and for generations gone-by; but no mention of the cholera. Why not? men were the same, formed of the same materials, and residing in the same climates.

It is said, that this disease first made its appearance at Jessore, about 100 miles south of Calcutta, (India,) in August, 1817. To mark its rapid progress, as it laid desolate villages and cities, would cause one's bosom to be pained for the afflictions of men! We can scarce form an estimate of its ravages in that remote country for 12 or 13 years. Towns were depopulated, and countries laid waste as the angel of death marched forth to execute his commission! till it spread from the gulf of Tartary to the Mediterranean sea! A once favored land, where light and knowledge beamed from the regions of glory to illuminate the path of men, though long since sunk in darkness, once more felt the chastening hand of God.

In 1830 the Destroyer began to execute his work in Europe, and the first, it is said, who were doomed to suffer by him, were the inhabitants resident at the mouth of the Volga on the Caspian sea. Soon, you know, desolation marked his course over Europe, and by his hand many, very many, were removed from time. In May, or June, 1832 he set foot upon our shores.—The people of Quebec felt the scourge, and soon a great part of the continent were groaning under the affliction. I have marked its progress these two years with some minuteness. In 1832 it spread from the North to the South; in 1833 it carried thousands to their long homes in the South and West, far West, and in 1834 it comes, like a "strong man armed!" and extends in rapid strides from South to North! What can stay this mighty Destroyer in his course? can the skill of men who have, for their whole life, studied the secrets of disease to render usefulness to their fellow-men? No! the wisdom of the wise falls useless, while the ocean, the fortress, "the high tower," the lofty mountains, streaked with pearling streams, with mighty rivers rolling to seek their equilibrium, are also rendered no place of security!—he flies o'er oceans, he walks o'er countries, he spreads terror and dismay in all ranks and conditions of men, and scatters the "seeds of death" in all climates, to execute his great commission, till, in fact, it is, as the prophet said should be, a vexation only to hear the report!

I have, myself, passed through towns, cities, and villages, as well as sections of our country, where hundreds were, by him, snatched from time to eternity, in an hour. I have seen the effects of his desolating march and witnessed the pale countenances of men who were just touched with his finger, and left as monuments of his power, with fallen cheeks and sunken eyes! I have seen the bereaved husband, the fatherless child, and the disconsolate widow, and others whose faces wore a settled gloom, and when met in the streets, would start as from a revery of death, or a converse with departed friends! Nor do I presume that my eyes have witnessed a beginning of what others have experienced. But I will assure you, that a thinking man's mind will be occupied with no ordinary reflections, to walk in the house of death, and to be surrounded by a power sent from God to chasten the world! In truth, it will awaken every faculty of the soul, and call forth the strictest scrutiny of one's religion, to know whether he is prepared to meet the judgment, if he has not faith to stand. Amid this mighty contagion, or, not properly contagion, but desolation, one will stand with feelings of reverence when he knows that it is a scourge of the Almighty; and as he reflects upon the system on which his hope is based, he will stand with fearless contemplation, and say, This is no less than the power of God to prepare the way for his advent in glory!

But lest I am too lengthy on this item, I will dismiss it, after making a few remarks further. The first season after the Destroyer visited our land, you will recollect to have seen almost all denominations of people professing the religion of heaven, assembling for prayer and fasting to turn away the scourge. The several Governors in whose respective States the afflicting angel came, were very careful to make mention of the same in their messages to the Legislatures; and what is still more interesting here to be observed is, that they acknowledged that it was a judgment, a *special* judgment.

All, then agree, that it is a providence to chasten men—the great, the small, the religious, as well as those who profess none—from the Governor to the private citizen, and as the scriptures would represent, "From the king

that sits upon the throne to the maid behind the mill," bow the head with one general assent and confess "it is a scourge!" If this is the case, I ask, Where has been the fulfillment of the word of Amos, that the Lord reveals his secrets to his prophets? Has this affliction, which has taken its millions, been sent, and the Lord ceased to do by us as he always did by other people? Mark its progress. Since it has commenced it has taken off more than the number living on the continent of America excepting the aborigines! A continent desolated, a vast territory depopulated with one breath from the lips of the Most High, or a touch with the finger of the angel of death! and no one informed of the design, nor warned to prepare, that they might escape! Alas, O foolish generation! a people void of understanding! Acknowledge the scourge came by a special providence of God, and then deny the possibility of his informing people of it that they might escape!—Indeed, this must be ranked among the great "discoveries" of the age; for a "discovery" it must be: the ancients knew nothing of such providences—they believed that God had as much love in their lives and happiness as he had in their afflictions and deaths; consequently, would "reveal his secrets to his prophets." Let them wait, then, a few years longer, and see cities and provinces left without an inhabitant, and perhaps some may be "affrighted and give glory to God."

Before the Lord destroyed Nineveh he sent Jonah to warn them to repent. Were the Ninevites the people of God? Certainly they were not Israel, and yet mercy was shown them to that degree that they were warned of approaching destruction. Are we as righteous as were the people of Nineveh? if so, will not God deal as mercifully with us as he did with them? If he will not, when we are as righteous, will he not be a respecter of persons? Will he not cease to deal with that same unchangeable hand which has characterized all his ways since the days of Adam? It may be said, that we are not as righteous as they were. If so, certainly, we have the greater need of mercy, and of prophets to warn us of the anger of the Lord. But I will now leave this subject for the present.

I am informed by some of your previous communications, that the church in your place and vicinity numbered over sixty. This is pleasing intelligence to us: we are not, as Paul said some would be in the last days, "unthankful;" but on every remembrance of his mercy, (and we desire not to be unmindful,) we give thanks. And when we experience unbounded opposition in endeavoring to set light and truth before the world, we are led to glorify God that many are embracing it in various parts of our country.—Truth, you know, has a power, and when it once finds a place in an honest heart, like the good seed, grows up and brings forth fruit.

Some length of time since I received the "Baptist Register," published at Utica, N. Y. containing certain affidavits over the signatures of several persons residing in Susquehanna co. Pa. From letters accompanying the same, written by yourself, I learned that you forwarded the paper for my information, requesting, at the same time something from me relative to, not only the characters of those individuals, but a statement, according to my own knowledge, of their assertions. I have previously written you short on the subject of these affidavits, and promised more. You have also requested me to write to some one of our friends on the same subject, which, as yet, I have not found a space. After some reflection, I have concluded, that any information which might benefit *one* might also benefit many, and at a future period, if providence permit, I shall give the subject a review, and make it as public, no doubt, as the authors of those affidavits will wish. However, some persons, you know, have an *itching* "to see their names in print." This may be the case with them, and I may render them a kindness, perhaps, which they little expected at the time they gave their assent, or properly speaking, *prevailed* upon the "*little man*" of the "Susquehanna Register" to place them in the hands of his mountain readers!

About the same time, or soon after, I received a number of the same paper, ("Baptist Register,") which had previously been mailed, according to the direction on the margin, to Ellery N. Y. Who had the kindness to forward me this paper from Ellery, N. Y. the Lord knows—I know not. But so it was, and I received it as a kindness; for the grave Editor, *Beebee*, in the greatness of his liberality, sent no "*exchange*," after noticing the Star, which, among all ranks of *professed* gentlemen Editors, is called a *crime* little inferior to that of *sacrilege*! Why I have said "liberality," is because, if a man may calculate that there is any meaning in language, when I read the motto of his paper, I conclude Mr. *Beebee* to be a man of the greatest liberality! Not only is he to declare the wonders of God among the people of N. Y. but among all people, even the heathen. Hear him!—"Declare his glory among the heathen, his wonders among all people."—Ps. 96:3. But, it is to be remembered, that these are the words of a man, said to be after God's own heart, who lived more then 2,800 years since, who "spake, moved by the Holy Ghost"—whose soul was illuminated with the light of truth, and whose heart was a rich treasury of wisdom and understanding: who saw the great offering of God for a guilty world, extended to satisfy the demands of justice, that men might live, and who also saw the time when the righteous are gathered and the Mighty One comes to judge the world with righteousness! Of course he believed in revelations. Mr. *Beebee* does also, but not in this day, and for this reason is under the necessity of *garbling* something from the writings of a man, who would have looked down upon him with as little respect as any other heathen who denied the living and the true God by saying that he had ceased to speak to his creatures! Mr. *Beebee* has no doubt but David is saved, and has "hopes he has a hope" that he shall be saved with him by-and-by. I suppose, in his heaven, the description of which he has *hatched* up in his brain, which exists some where beyond the regions of space, as far from the fixed stars as the fixed stars are from this earth—a place he never saw, nor ever does he expect to have a view of it till he has flitted as many millions beyond the stars as he is now from them! There "he hopes he has a hope" that he will find admittance into a glorious city where this man (David) now dwells. But query; Will he be delighted with his company? David was a prophet: he believed in revelations, for he received them; but this man neither receives revelations, nor does he believe it to be possible for any man to receive them in his day. Can the prophet David and Mr. *Beebee* be one? if they are not, can they both inhabit the same place?

Mr. *Beebee* tells us the secret however, in few words, and informs the world where the great trouble lies. Hear him;—"Had we not fallen in with one of the followers of Smith, within eighty miles of Utica, and found their papers circulating even in Oneida co." [The Star.] "we should hardly have given so much space in our paper to the following statement." Poor man! what trouble and perplexity surround him! Astonishing! within eighty miles of Utica one of the servants of God! (Not of Joseph Smith Jr. as this man would gladly represent to excite contempt and ridicule.) The people are in danger, and ought to be warned, so he gives a large space in his paper to put them on the watch. How dare a man go so near! within eighty miles! Truly, then, it was because they did not know that Mr. *Beebee* lived there, and edited a large sheet printed on a Napier press! But there is a further trouble: He found the Star circulating even in *Oneida* county! This, he says, is "jumbled up with the scriptures to obtain attention, and the misaplication of them, though glaring to the eye of most readers, may not at all times be discovered by those but partially acquainted with their bibles. Here is the danger." A "danger" indeed, and Mr.—*Beebee* can inform the public of it; but for fear the publishers of the Star would call on him to do something he could not,—show the contradiction, if any, or where it was "jumbled" by "misaplications," he was very careful to forward no exchange. I received it however, but from whom I cannot say: I shall forward this No. to the P. M. at Ellery, and hope, if he is acquainted with the individual who forwarded me the "Register," he will present him this No. as I take this opportunity to present him my compliments and warmest wishes for his welfare, for his kindness.

There is no danger of deception if persons are acquainted with their bibles, it would appear from Mr. *Beebee's* remarks. What a pity that other people are not as wise! A man capable of penetrating into the depths of that wisdom which moved the Psalmest David to unlock the treasures of heaven, and unfold to his people the divine mind concerning future generations, and all this without inspiration in this day! No fear of deception here!—The people of N. Y. must think they have a wise man to watch over their spiritual condition: One who can seize the words of an ancient prophet, and without the least authority from God, make it a common plunder and send it forth to the world as a harbinger before an comes in flaming fire!—Indeed, he is the very man from whom we could expect to be accused of "jumbling and misrepresenting" truth—panic struck to see one Super Regal sheet circulating within his knowledge. It must be that he is apprehensive that his craft is in danger, and that some may compare his principles with those contained in the paper which has given him this fright! Because, every man professing to believe the bible, and at the same time denying the possibility of more revelations in the last days, that moment shows that his foundation is *sand*, and that his heart is void of all understanding or he himself is an imposture.

I must return to your letter, as I have already occupied a large space, for the present, in noticing Mr. *Beebee* and his paper, but I trust I shall escape censure on your part, and also on the part of the subscribers of the Star, as every man is entitled to notice according to his greatness; not to say anything of the worth of a man professing the share of *liberality* with which this man is endowed.

Some items in yours, if space and opportunity were granted, might call forth some lengthy essays; but on these, for the present, I must be very concise, as my letter is already more prolix than I had designed it to be when I commenced.

There are certain reflections on all systems of religion which should be taken into consideration. Every people professing religion, (and when closely examined, few can be found without some kind,) are, more or less sanguine that they are right. The Israelites were called out of Egypt, and but few were willing to acknowledge that they had a more perfect system than they, (the Egyptains,) because of the peculiar prejudice of their former education. But did this prove that they were correct? When the Jews, as a nation, had departed from the true way, they were as zealous as their fathers ever were—they could enlarge the borders of their garments; they could tythe mint, and rue, and annis, and cummin; they could reject the preaching of John, and slay the Lord Jesus; they could persecute the saints, and put to death the innocent; they could make long prayers, and wore *long* faces, and say they were right, the people of God, and a chosen generation, and yet they were in darkness, the children of the devil, and fast

ripening for the damnation of hell! They did not disbelieve in more revelations being given; but they believed that when they were given they would be given to themselves, and also precisely according to their former whims and prejudices. I leave you to judge, which principle is least exceptionable in the sight of heaven, one that denies the possibility of more revelations, or admits it to be possible, though that people admitting the last are as corrupt as were the Jews.

You say that, "thousands say we are deluded and deceived." Bare assertions, on this point, avail nothing, because men are always bound to believe that system supported by the highest degree of evidence. Christ said, "I am the Son of God;" the Jews said, "you are not the Son of God."—From what evidence, or by what authority did they say this? They said it because they disbelieved it. But were they justified in their unbelief?—by no means. Why? Because they were a people *professing* to hold the keys of the kingdom of God, which, if they did, and judged before they unlocked its archives and obtained its voice, they were condemned: they judged without evidence; they passed decision without authority! If they did not hold this power with God, (to obtain revelations,) neither profess to, by what authority did they condemn the Lord, and say that he was an impostor? To say that they were in possession of this power, and then judge a matter coming immediately under its jurisdiction, (it being a matter of religion,) without first obtaining evidence from a source where darkness and uncertainty have no power to deceive or swerve the mind from truth, showed a wicked, hypocritical, and corrupt heart! To make this pretence possessing no such power, nor professing to, shows a heart equally as wicked, hypocritical, and corrupt, and an additional folly which will cause a man of common sense to blush, and turn aside with feelings of contempt!

I will, however, defer further remarks till a future period, meanwhile wishing you favor and peace, with the church in your place, forever.

Yours truly. OLIVER COWDERY.

To W. A. Cowdery

Liberty, Mo. Aug. 24, 1834.

Dear Brethren:—

Because I feel a great interest in the cause of our Redeemer, I take a little more time and paper than usual, and write. You are, in general, so well informed of all that is going on in this region of the Lord's vineyard, that I cannot give any news. When I say all that is going on, I mean between us and the Jackson *mob*, for there are many other things, I presume, that you and the Saints abroad are ignorant of for months.

From petitions sent to Congress by the inhabitants of Clay and other counties, a bill was got up in the house of Representatives, to annex all the land between this county and the Missouri river, to this State, together with a considerable quantity on the north, but it has all fell through, and I have understood that the Wyandots have selected that on the west, for their spot of gathering. A party of Pottowottonies passed through Liberty, not long since, on their way to the Kickapoos, whom they will join for the sake of their religion. Their prophet preached in Liberty just before the brethren came up last June, on the subject of their religion, and if he had had a true interpreter, would have given great light.

We have had several High Councils for the benefit of the scattered brethren; at one, the following letter was issued to four brethren, viz: John Corrill, Simeon Carter, Orson Pratt, and Parley Pratt.

"*To the Latter Day Saints who have been driven from the land of their inheritance, and also those who are gathering in the regions round about, in the western boundaries of Missouri,—the High Council, established according to the pattern given by our blessed Savior Jesus Christ, send greeting:*

Dear Brethren, We have appointed our beloved brother and companion in tribulation, John Corrill, to meet you in the name of the Lord Jesus. He, in connexion with others duly appointed also, will visit you alternately, for the purpose of instructing you in the necessary qualifications of the Latter Day Saints; that they may be perfected, that the officers and members of the body of Christ, may become very prayerful and very faithful, strictly keeping all the commandments, and walking in holiness before the Lord, continually. That all that mean to have "the Destroyer pass over them, as the children of Israel, and not slay them," may live according to the "word of wisdom;" that the Saints by industry, diligence, faithfulness, and the prayer of faith, may become *purified*, and enter upon their inheritance, to build up Zion according to the word of the Lord.

We are sure, if the Saints are very humble, very watchful and very prayerful, that few will be deceived by those who have not authority to teach, or who have not the Spirit to teach according to the power of the Holy Ghost, in the scriptures. Lest any man's blood should be required at your hands, we beseech you, as you value the salvation of souls, and are within, to set an example which is worthy to be followed by those without the kingdom of our God and his Christ, that peace by grace, and blessings by righteousness, may attend you till you are sanctified and redeemed."

(Signed) "Clay Co. Aug. 1, 1834."

Since this document was issued, meetings have been held alternately at *twelve* different places, to the joy of the scattered brethren, and so far as I learn to the satisfaction of those who are "without" the kingdom. And they will be continued. It is very sickly now. There has been no rain of note since the first of July; every thing looks sorry for the want of it; and, what is here called "the chill fever" is attacking hundreds.* * * * * * * Brother Drollinger, a worthy elder died on Saturday. There is a great deal to humble the Saints and make them possess their souls in patience. The great drought is an index of famine, and so much sickness denotes chastisement, and the Saints have only to say: "Though he slay us, yet will we trust in him."

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We are looked upon as slaves, and in many instances, treated so. In fact, we are treated just as the Saints of God ever have been: despised, belied, slandered, whipped, mocked, buffeted, reproached, and considered, by other professors among the sects, as "the jest and riddle of the world," to be laughed at, and "rendered any thing by every body:" and so be it, for Christ's sake. The truth is in common meter, (as I have thought in poetry,) as follows:—

There is a land the Lord will bless,
Where all the Saints shall come;
There is a day for righteousness
When Israel gathers home.

Before the word goes forth—*Destroy!*
And all the wicked burn,
With songs of everlasting joy,
The pure-in-heart return.

Their fields beyond Missouri's flood,
Are in perspective seen,
As unto Israel "Canaan stood
While Jordan flow'd between."

Though wicked men and Satan strive,
To keep us from that land,
And from their homes the Saints they drive
To try the Lord's command:—

There all the springs of God will be;
And *there* an end of strife;
And *there* the righteous rising free
Shall have eternal life.

There shall the will of God be done,
And Saints and Angels greet;
And *there*, when all in Christ is one,
The best from worlds shall meet.

There, in the resurrection morn',
The living live again,
And all their children will be born
Without the sting of sin.

How long our Father, O how long
Shall that pure time delay?
Come on, come on, ye holy throng,
And bring the glorious day.

As ever, W. W. PHELPS.

To Oliver Cowdery.

Bolton, N. Y. Aug. 31, 1834.

Brother O. Cowdery,—

By request of brother J. Carter, I proceed to forward you some information respecting our prosperity on the subject of our mission.

Previous to the conference at Saco, I had been laboring in the east, and had built up a small church of ten members in Farmington. When I returned to attend the conference I received your letter from the council, by the hand of brother Jared, requesting me to engage in the mission with him in laying before the churches the subject of building the house of the Lord in Kirtland, with which I readily complied, realising that it was a subject of the greatest importance. Accordingly on the 19th we separated at Saco, agreeing that I should pass through the churches at the north, while he visited those at the south, and meet again at Andover, Vt. to attend the conference in that place on the 19th. I then visited the church at Erol, found them strong in the Lord. From thence I came to the church at Dalton then to St. Johnsbury, where a conference was held on the 28th.—There were present at this conference three high priests, and seven elders, and seven churches represented which were all found to be in good standing. Much instruction was given. Three were ordained teachers. Great union prevailed, and the conference unanimously voted to keep the word of wisdom.

I next visited the church at Charleston, baptized one; from thence to Jay, and baptized another; then to Danville, where I held two meetings, and baptized seven. I then returned to St. Johnsbury; held a meeting on the Sabbath, had a large and attentive audience, and baptized in that place, thirteen. The minds of many more seemed to be called up to inquire into the great work which the prophets have declared should come forth in the last days. I then came on to Andover, where I again met brother *Jared*, who had passed through the church at Boston, from thence to Killingworth, Ct. where he baptized three, and one in Madison. He then visited the church at Norfolk, and baptized one; from thence to Shaftsbury, where his labors were blessed in regulating the affairs of the church and bringing them to the order of the Latter Day Saints. Also, he baptized four, and others were convinced of the truth, and there was a general move on the minds of the people in that place. He had been greatly blessed with the Spirit in laying before the churches the object of his mission: also in breaking down prejudice, and in laying before the people the truth of the fulness of the everlasting gospel, contained in the new covenant.

The conference in Andover was crowned with the blessing of God! We think much good will result from this meeting. From thence we came to Benson, attended the conference in that place, and the preaching was attended with the power of the Spirit. One was added to the church, and many more were inquiring into the truth. We next attended the conference in Bolton where were a large collection of official members of the church. Considerable business was transacted—two were ordained to the high priesthood—many questions were discussed—the meeting crowned with the Spirit, and much intelligence was given concerning the work of the Lord, which will undoubtedly prove a lasting benefit to the servants of God! Our meeting following the conference was greatly blessed of the Lord: two were baptized, and many others had their minds called up to inquire into the truth of the fulness of the gospel of the kingdom of the Latter Day Saints. It is evident that much good will be the result of the conferences, and meetings,

which we have held through our mission: for much prejudice, occasioned by the false reports which have gone forth, by those who withstand the truth, has been removed, and tradition, superstition, and error, seems to give way before the mild rays of the glorious gospel, while the cause of truth is taking a general triumph!

O that the cause might spread far and wide, until Zion's borders shall be extended from the rivers to the ends of the earth; when the will of God shall be done on earth as it is in heaven, and Christ be crowned King of nations, as he now is King of Saints!

Yours in the bonds of the everlasting covenant.
JOHN F. BOYNTON.

Sugar Creek, Indiana, August 12, 1834.

DEAR BROTHER,

I take the liberty to send you a few lines to inform you of our condition, as a church: There are a few of us in this region who have embraced the everlasting gospel, as we trust, through the ministering brethren S. Carter, and J. Emmet; and finding ourselves at a distance from our brethren, and strangers to the most of them, as also to yourself—desiring and praying, that the cause may prosper, and the work of the Lord go on, we wish to inform you that we subscribed for *The Evening and the Morning Star* while the press was at Zion, and since it was destroyed have received a few papers from Kirtland, but not regularly. We wish you to send one to myself and another to *Robert Snodgrass*, Sugar Creek, Hancock co. Indiana, and I will be accountable to you for the same.

As we learned from your paper that brother *J. Carter* was visiting the churches we wish him to call on us, and by him we will send you your dues. If he cannot visit us, strive to get some one of the faithful elders to come and labor with us in this region. And although we are few, and surrounded with opposition by the different sects who persecute and misrepresent us, yet, as far as they have met us on *bible ground* they have lost influence; and though we have had no additions of late, the cause is gaining ground, and prejudice giving way before the force of truth!

We still hear of the persecution and opposition against the brethren who went up to Zion: we hope they will endure hardness as good soldiers of Jesus Christ, and be restored to their lands. O may that blessed hope of the glorious appearing of our Lord and Savior, the literal gathering of the saints to enjoy his personal presence on earth in perfect peace, inspire all the persecuted Saints of the Latter Day, to love each other, and to love their Lord, to walk in the spirit, to gather to gether, gird up their loins, and be waiting for HIM!

Dear brother pray for us, that we may adorn the cause which we have espoused; and send us help if possible: we do believe there could be good done here if this were to be the case.

The cause here has been wounded by one or two who were ordained among the Latter Day Saints, and afterward proved immoral: this has injured us much formerly; therefore we need help.

I conclude by wishing you mercy, grace, and peace, subscribing myself your friend and brother in the Lord.

JOHN GREGG.

TO OLIVER COWDERY.

Kirtland, Ohio, September 24, 1834.

DEAR BROTHER,—

I have, of late, been perusing Mr. A. Campbell's "Millennial Harbinger." I never have rejoiced to see men of corrupt hearts step forward and assume the authority and pretend to teach the ways of God—this is, and always has been a matter of grief; therefore I cannot but be thankful, that I have been instrumental in the providence of our heavenly Father in drawing forth, before the eyes of the world, the *spirits* by which certain ones, who profess to be "Reformers, and Restorers of ancient principles," are actuated! I have always had the satisfaction of seeing the truth triumph over error, and darkness give way before light, when such men were *provoked* to expose the corruption of their own hearts, by crying delusion, deception, and false prophets, accusing the innocent, and condemning the guiltless, and exalting themselves to the stations of gods, to lead blindfold, men to perdition!

I have never been blessed, (if it may be called such,) with a personal acquaintance with Mr. Campbell, neither a personal interview; but the GREAT MAN, not unfrequently *condescends* to notice an individual of as obscure birth as myself, if I am at liberty to interpret the language of *his* "Harbinger," where he says, "*Joe Smith! Joe Smith! imposture! imposture!*" I have noticed a strange thing! I will inform you of my meaning, though I presume you have seen the same ere this. Mr. Campbell was very lavish of his expositions of the falsity and incorrectness of the book of Mormon, some time since, but of late, since the publication of the Evening and the Morning Star, has said little or nothing, except some of his back-handed *cants*. He did, to be sure, about the time the church of Christ was established in Ohio, come out with a lengthy article, in which he undertook to prove that it was incorrect and contrary to the former revelations of the Lord. Perhaps, he is of opinion that he so completely overthrew the foundation on which it was based, that all that is now wanting to effect an utter downfall of those who have embraced its principles is, to continue to *bark* and *howl*, and cry, *Joe Smith! false prophet!* and ridicule every man who may be disposed to examine the evidences which God has given to the world of its truth!

I have never written Mr. Campbell, nor received a communication from him but a public notice in his paper:—If you will give this short note a place in the Star you will do me a kindness, as I take this course to inform the gentleman, that while he is breathing out scurrility he is effectually showing the honest, the motives and principles by which he is governed, and often causes men to investigate and embrace the book of Mormon, who might otherwise never have perused it. I am satisfied, therefore he should continue his scurrility; indeed, I am more than gratified, because his cry of *Joe Smith! Joe Smith! false prophet! false prophet!* must manifest to all men the spirit he is of, and serves to open the eyes of the people.

I wish to inform him further, that as he has, for a length of time, smitten me upon one cheek, and I have offered no resistance, I have turned the other also, to obey the commandment of our Savior: and am content to sit awhile longer in silence and see the great work of God roll on, amid the opposition of this world in the face of every scandal and falsehood which may be invented and put in circulation.

I am your brother in the testimony of the book of Mormon, and shall ever remain. JOSEPH SMITH jr.

TO OLIVER COWDERY.

PROSPECTUS

FOR RE-PRINTING THE FIRST AND SECOND VOLUMES OF THE EVENING AND THE MORNING STAR.

F. G. WILLIAMS and Company will reprint the first and second volumes of the Star, in octavo form, commencing in the month of November, next, at two dollars for the two volumes, payable in advance. They pledge themselves to furnish their subscribers with, at least, two numbers per month, until the whole are completed, and with their present arrangements they calculate more.

The whole 24 numbers, when finished, will be in beautiful form for binding, and will be a book worth the attention of every man, whether candid or not—If candid, it cannot fail of drawing his mind into a train of reflection, which, if pursued, will produce a fruit which will increase in perfection, until it exalts the mind to THAT source of intelligence where truth dwells triumphant, and virtue never loses her sacred charm—if not candid, the spirit which attends it, by which it was indited, though like the wind, unseen, blowing where it lists, may find a place in the heart, and in after years, in some warning providence, spring up, and lead the individual to embrace the path to eternal life!

The first volume, and two numbers of the second, were printed at Independence, Missouri, commencing, June, 1832. Those who were subscribers and readers of that volume will recollect, that it was enriched with some of the most important, instructing, and sublime Revelations which have been given in the last days—full of wisdom, intelligence and beauty—enlightening the mind and increasing the understanding of the saint; and warning all to be on their watch for the great events which are to rush upon the inhabitants of this generation like an overflowing stream—and awaken the slumbering world to *look and live!*

The editorial and selected matter will be interesting to subscribers, as they will find many sketches and items relative to the settling and building up of the church of the Latter Day Saints, in that place—letters from elders and brethren abroad, showing the progress of the work, which, it is presumed, are not now extant elsewhere.

The remaining part of the second volume has been published at this place, and contains a large mass of original matter—in fact, the columns are few in the whole ten numbers, and it is doubtful whether there can be a sufficient found to fill one of selected matter; and a large proportion, as it will be remembered, is directly informing the reader of the disgraceful scenes which have been acted by a portion of the citizens of our country, in persecuting, afflicting, and driving from their homes and dwellings, innocent women and helpless infants to drag out a miserable existance by starvation or grief, while the ruthless hand of worse than savage monsters were raised against, and imbrued in the blood of worthy husbands and fathers!

We talk of the deeds and the sufferings of heroes, for liberty, and of martyrs, for religion, and perpetuate the memory of such as have suffered reproach and abuse for the same: but if ever the calamity of a people ought to be remembered, and if ever their vile opprobrious treatment deserved to be immortalized, that the perpetrators might be had in contempt, and made a by-word to the latest generations of men, it is where scenes like these, in an *enlightened and free Government*, have transpired to blast the fame of descendants whose progenitors bought their liberty with their blood! On reflection, then, we have no hesitancy in urging the second volume, or its ten last numbers, upon the community. Articles, or pieces upon the principles of religion were designed to be written according to the spirit of truth, and we have no fear of refutation when we send them out a second time to the criticism of a public.

There are many typographical errors in both volumes, and especially in the last, which we shall endeavor carefully to correct, as well as principle, if we discover any.—It is also proper for us to say, that in the first 14 numbers, in the Revelations, are many errors, typographical, and others, occasioned by transcribing manuscript: but as we shall have access to originals, we shall endeavor to make proper corrections.

With these few remarks we submit this PROSPECTUS, repeating the request for *all* who are disposed to make themselves acquainted with important *facts*, connected with the history of a people striving to be prepared for the great advent of the Son of Man, to obtain it while it is offered; and to our brethren, one and all, we would further urge as our duty thus requires, to subscribe *liberally* for their own benefit now, and hereafter, and for the information and lasting good of their children. Thus "laying up in store" a knowledge on which they can safely rely, as being correct, and principles, which if observed, will lead them in the "way everlasting!"

Subscribers *must* remember, that all letters or orders for the Star, must be free of postage, or they will not receive notice. In short, we will here say, that every individual wishing for this paper, failing to pay his own postage, will not be considered responsible for that amount! Every person from a distance sending us 10 subscribers, and paying for the same, (current money) shall be entitled to a file, gratis. To avoid failures, we recommend to subscribers to furnish their names in a fair, plain hand, with the name of the Post office, county, and State, as papers not unfrequently never arrive to the place of destination when the county is not named on the wrapper.

Letters ☞ free of postage ☜ addressed to O. COWDERY, or F. G. WILLIAMS, & Co. Kirtland, Ohio, will receive prompt attention.

Kirtland, Ohio, September 26, 1834.

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